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PREFACE.

THE present work consists of two portions — the Index proper and the C
Index deals mainly with the proper names occurring in the Mahābhār
should therefore first look for information under such headings as are *na*
narrative headings such as **Indravijaya** and the like.

The paragraph references found under the names in the Index are gi
[e.g. § 547], and sometimes with the addition of small italic letters [e.g
is no such addition, the paragraphs (viz. abstracts or paraphrases of the
sections of the narrative, and given under the name in question, becau
name is the principal actor. Such paragraph references, without small
followed by a parenthesis. Thus, under the heading **Agni**, we find the
(Khāṇḍavadah.)." Here the references are *suggestive* of a narrative
full under the heading given within parenthesis, viz. Khāṇḍavadaha
in question, in this case Agni, is the name of one among several p
would seem arbitrary to refer the narrative to him alone.

A small italic letter after a paragraph reference and followed by
is used when the name to which it is added does not connote the prin
of the narrative, but is only incidentally mentioned, though the
solely, or at least chiefly, concerned with it. If further informati
be looked for under the heading given within parenthesis, where the name in q
mentioned, the small italic letter being added within parenthesis as a kind of cross-reference.

Under **Māhishmatī** we thus find the quotation "§ 282*b* (Sahadeva)" followed by a remark concerning Māhishmatī. Further particulars must then be looked for under **Śahadeva**, where we read, "§ 282: From Kishkindhā Shd. marched towards Māhishmatī (*b*) . . . ."

A small Greek letter indicates that the reference is chiefly of interest on account of the connection in which it occurs, and that further information will be found under the heading referred to within parenthesis, where the same Greek letter has likewise been added, within parenthesis, as a cross-reference.

Take, for instance, the reference given under **Duḥçāsana**, "§ 83 (Ādivaṃçāv.) *α*: I, **63**, 7" (or, I, **63***α*, 2447). Similarly, we find under **Duḥsaha**, "§ 83 (Ādivaṃçāv.) *α*: I, **63**, These references show that Duḥçāsana and Duḥsaha are mentioned under the heading āvatāraṇa, and that no immediate interest attaches to their being referred to in that e statement made under **Ādivaṃçāvatāraṇa** runs, "§ 83: the 101 s . . . of whom 11 (*α*) . . . are enumerated as mahārathas." at I have not thought it worth while to enumerate those 11 be looked for in the Sanskrit texts), but the passage in questi dings of each of them.

o return to the quotation under **Duḥçāsana**, " 83 (Ādivaṃçāv.) α : I, **63**, 2447."

he figures **63**, 2447 refer to a passage where Duḥçāsana is actually mentioned.

small α shows that the mention of his name presumably is of little or no general , and may be practically neglected from a mythological or legendary point of view.

reader nevertheless wishes to know the purport of the reference, the word given esis shows that information will be found under **Ādivaṃçāvatāraṇa**, and *one* that heading will show that Duḥçāsana is there only mentioned, among eleven ons, as a mahāratha.

Ādivaṃçāvatāraṇa, with or without *one* additional inspection of the § 83, will at once show the reader who in his memory has a general idea of Mahābhārata that the quotation has been taken from a kind of preface or principal narrative of the Epos, which is placed after the sections where, not auti is the speaker. According to his critical disposition he will, or will not, this fact.

have been marked by the addition of (*iva*) or the like.

, (†), ††, and (††) have a critical value. I have not, of course, allowed *d by critical theories*. I have only intended to draw attention to such *itical importance*. According to his disposition, the reader may or may m those signs. The danger is that they may sometimes have been nce.

, in ordinary type, refer to the Calcutta edition; the numbers of , to the Bombay text. By using the Concordance it will be possible, to calculate what verse in the Bombay edition corresponds to Mahābhārata.

quoted in Roman numbers.

The enumeration of verses is, except where the heading is marked by an asterisk, intended to be complete, and I hope that it is so, at least with regard to all instances where there cannot be any doubt that the heading occurs as a *name*. In such cases, on the other hand, where it may have been a matter of subjective feeling during the reading whether a word should be considered as a proper name or as a mere laudatory epithet, I fear that there may be some incompleteness and inconsistency. Thus some synonyms of Agni and Arjuna, which will be found in Mr. Holtzmann's lists, have not been registered.

There are also some other inconsistencies, sometimes voluntary, for the sake of convenience, sometimes involuntary, due to the fact that my work has extended over a very great span of time. These latter ones are faults for which I must ask indulgence, but I hope that they will not cause any serious misunderstanding or inconvenience. I do not now venture to correct them, lest the numerous cross-references should be imperilled.

The numerous synonyms, such as *Kirīṭin* for *Arjuna*, have, as a rule, been put under the principal name; e g. *Kirīṭin*, etc., under *Arjuna*. Such denominations as *Kirīṭin*, etc., have, however, been given separately in their proper places, the view with regard to them clearly being to be able to know e instance.

In the case of such synonyms, and of articles the contents of which are unimportant, I have only quoted book and verse. In other cases I have usually also added reference to paragraph and chapter. Take, for instance, under the heading **Arjuna**, the quotation § 613 (Gadāyuddh.), IX, 32-33: 33, 1890, 1921. Here the explanatory addition (Gadāyuddh.) refers the reader to the heading **Gadāyuddhaparvan**, where a summary of the narrative in question will be found under Book ix, chapters 32–33. The quotation **33**, 1890, 1921 indicates the places where the name Arjuna actually occurs.

In some cases the summary of the narrative has also, for the sake of convenience, been repeated, in a more or less abridged form, under the special heading; thus, in our present case, under Arjuna.

In these, probably not very numerous, cases the reference to the paragraph is only necessary in order to get an idea of the wider connection in which the quotation occurs. In other instances the exposition must almost entirely be looked for in the paragraph quoted. Thus in the case of the quotation §§ 254–260 (Khāṇḍavadah.), I, **222-234**, under the heading **Arjuna**. Here the narrative will be found in §§ 254–260 under the heading Khāṇḍavadahanaparvan. By referring to the Concordance, under the same paragraphs, the place which the narrative occupies in the epic as a whole will immediately be seen.

By arranging in numerical order, i.e. in the order of the Concordance, the paragraphs as given in the Index, we should obtain a synopsis of the contents of the whole epic, in the order of the original. Essentially the same result may be obtained from the article **Arjuna**, where I have introduced more repetitions (i.e. statements which are also found under other headings) than in any other article.

With regard to repetitions, I have thought it more important to enable the reader to use the Index conveniently and without unnecessary waste of time, than to save space. I have not, therefore, strictly avoided them in the principal articles, though I have done so in most cases by referring to paragraph articles and to the headings under which the quotations concerned are first given.

The text on which the Index is based is, on the whole, the Calcutta edition. Readings from other sources (i.e. almost exclusively the Bombay edition) have only been noticed for special reasons.

In transliterating the Sanskrit words, it will be noticed that I have followed the order of the Latin alphabet, without paying any attention to diacritical marks. I have adopted the usual system of transliteration, with some modifications. Thus the palatal mute is given as *c*, *ch* being reserved for the corresponding aspirate; *j* is the palatal media, and *y* the corresponding semi-vowel. The palatal and cerebral *s*-sounds have been transliterated *ç* and *sh* respectively.

The only exception from the strict adherence to the arrangement in accordance with the alphabet is that the letters *ç* and *ṛ* have been treated as separate letters and placed after [illegible] respectively. This has been done because these sounds are often transliterated as [illegible]

[illegible]CORDANCE it will be noticed that the mutual relations [illegible]s and chapters has been indicated in various wa[illegible]nd trouble.

Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g., § 19 (*giving the contents of Mhbhr.* I, 5, 1–11) *will be found under the heading* 'BHRGU.' *Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g.*, § 249 (*Mhbhr.* I, **215**) *under the heading* 'ARJUNAVANAVĀSAPARVAN.' *If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g.*, § 177 (*Mhbhr.* I, **113**) *under the heading* 'PĀṆḌUDIGVIJAYA,' § 161 (*Mhbhr.* I, **96**) *under the heading* 'MAHĀBHISHOPĀKHYĀNA,' *and not under* 'SAMBHAVAPARVAN.'

My sincere thanks are due to those who have helped me with their advice or have in other ways shown their interest in my work. In this connection I beg to mention Professor V. Fausböll, Professor K. F. Geldner, Professor Ch. R. Lanman, Dr. Sten Konow, and Dr. G. A. Grierson. The valuable suggestions made by Professor Lanman have, in many respects, left material traces in the arrangement of the Index, and certainly rendered it much more convenient and useful to the student than would otherwise have been the case. My young friend Mr. Elof Olesen deserves my warmest thanks for the care and sagacity with which he has assisted me in the revision of the manuscript.

Finally, I tender my respectful thanks for the pecuniary assistance which has rendered the compilation of this work possible, viz., the very liberal support which I have received from the Carlsberg Fond at Copenhagen, and from the Danish Government and the Danish Parliament.

S. SÖRENSEN.

COPENHAGEN.
February, 1902.

LIST OF ABBREVIATIONS.

A. = Açvin.
Ā. = Āditya.
adj. = adjective.
all. = allusion.
Aps. = Apsaras.
Arj. = Arjuna.
As. = Āsura.
B. = Bombay edition.
Bh. = Bhūta.
Bhīmas. = Bhīmasena.
B.-r. = Brahmarshi.
Bṛh. = Bṛhaspati.
C. = Calcutta edition.
Cā. = Cāraṇa.
Çak. = Çakuni.
cf. = compare.
D. = Deva.
Dā. = Dānava.
Dai. = Daitya.
Dhanurv. = Dhanurveda.
Dhārt. = Dhārtarāshṭra.
Dhṛshṭady. = Dhṛshṭadyumna.
Dhṛt. = Dhṛtarāshṭra.
do. = ditto.
D.-r. = Devarshi.
G. = Gandharva.
Gh. = Guhyaka.
Hanūm. = Hanūmat.
I. = Indra.
Janam. = Janamejaya.
Jayadr. = Jayadratha.
K. = Kinnara.
Kp. = Kimpurusha.
Kṛ = Kṛshna.
Kub. = Kubera.
L. = Lassen's Indische Alterthumskunde.

M.-r. = Maharshi.
MSNSt. = Mahādevasahasranāmastotra.
Mu. = Muni.
M.-U. = Mahoraga.
N. = Nāga.
Nak. = Nakula.
Nil. = Nīlakaṇṭha.
P. = Pitṛ.
Pāṇḍ. = Pāṇḍava.
Pa°vra°mā° = Pativratāmāhātmyaparvan.
Pç. = Piçāca.
PCR. = Protap Chandra Roy's translation.
pl., plur. = plural.
Pn. = Paonaga.
q.v. = quod vide.
R. = Rudra.
R. = Ṛshi.
Rā. = Rākshasa.
S. = Sādhya.
Sapt. = Saptarshayaḥ.
sg. = singular.
Shd. = Sahadeva.
Si. = Siddha.
Sp. = Serpent.
Sū. = Sūrya.
Sū. Si. = the Sūrya Siddhānta (Journal of the American Oriental Society, vol. vi, 1860).
U. = Uraga.
V. = Burdwan edition.
V. = Vasu.
Vaiç. = Vaiçampāyana.
Vaiv. = Vaivasvata.
Var. = Varuṇa.
V.-D. = Viçve devāḥ.
VDSNK. = Vishnor divyasahasranāmakathana.
Ved. = Veda.
Vi. = Viçva.
VP. = the Vishṇu Purāṇa, translated by H. H. Wilson, edited by FitzEdward Hall, London, 1864–77.
v.s. = vide supra.
Y. = Yaksha.
Yudh. = Yudhishṭhira.

° abbreviation of a word.
[ ] (1) headings not occurring as names in the text; (2) passages of the text in which a synonym is substituted for the name in question; (3) explanatory additions.
( ) headings occurring in the prose remark before the verse quoted.
* (1) a blessing on the reader; (2) a headings which are not, or possibly are not, proper names.
** repeated.
† in triṣhṭubh (or jagatī).
(†) in triṣhṭubh (or jagatī) mixed with çlokas.
* †† prose passage.
(††) mixed prose and çlokas.
> succession.
~ married to.
& fights against.
+ assisted by.
Capitals in italics denote the heading of the article in which they occur.
Numbers of verses (in ordinary type) refer to the Calcutta edition.
Numbers of chapters (in clar[illegible] type) refer to the [illegible] edition, Çaka 1799.

CONCORDANCE

TO THE BOMBAY AND CALCUTTA EDITIONS AND P. C. ROY'S TRANSLATION.

(a) *Where the paragraphs are separated from the synopsis of chapters and verses, the headings to which they belong in the Index have simply been printed after the other indications relating to them. E.g.,* § 19 (*giving the contents of Mbhbr.* I, **5**, 1–11) *will be found under the heading* 'Bhṛgu.'

(b) *Where the paragraphs are not so separated, it should be generally understood that the title of the minor parvan to which a paragraph belongs is also the heading under which it will be found in the Index. E.g.,* § 249 (*Mbhbr.* I, **215**) *under the heading* 'Arjunavanavāsaparvan.' *If this is not the case, the paragraphs are to be found in the Index under the titles of those chapters of the parvan in question which have been printed with spaced type. E.g.,* § 177 (*Mbhbr.* I, **113**) *under the heading* 'Pāṇḍudigvijaya,' § 161 (*Mbhbr.* I, **96**) *under the heading* 'Mahābhishopākhyāna,' *and not under* 'Sambhavaparvan.'

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III, [illegible]3*a* (11224–11246): (*a*) Hanūmad-Bhīma-[illegible]saṃvādo[illegible]yuga.
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243, 1–22 (14935–14956). pp. 733–735: Duryodhanamokshāṇujña.

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248, 1–18 (15053–15069). pp. 742–743: id. (Duryodhana-[illegible]

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255, 1–25 (15273–15297). pp. 758–760: Duryodhana-yajñā[a-sam]ārambha.

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§ 515, III, **253**, 1 — **254**, 36 (15208–15272): Karṇa-digvijaya.

§ 516, III, **255**, 1 — **257**, 20 (15273–15344): Duryodhana-yajña.

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277, 1–56 (15945–16000). pp. 811–815: Rāma-vanābhigamana.
278, 1–43 (16001–16044). pp. 815–818: [Mārīca-vadha] Sītāharaṇa.
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289, 1–33 (16465–16497). pp. 851–854: Indrajid-vadha.
290, 1–33 (16498–16530). pp. 854–857: Rāvaṇa-vadha.
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§ 539, III, **287**, 1–29 (16409–16437). pp. 846–848: Kumbhakarṇādi-vadha.
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19, 1–45 (695–740). pp. 60–64 : Pāṇḍavasainyavyūha.
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36, 1–20 (1302–1321). pp. 121–123 : [Çrī° Bhaktiyoga].
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38, 1–27 (1356–1382). pp. 126–129 : [Çrī°] Guṇatraya-vibhāga [-yoga].
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40, 1–14 (1403–1426). pp. 132–134 : [Çrī°] Daivā (Devā°) sura-Sampatti-(Sampadvibhāga-)yoga.
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48, 1–121 (1868–1984). pp. 170–178 : [illegible]vadha.
49, 1–53 (1985–2032). pp. 178–182 : Çaṅkha[illegible] prathamadivasāvabāra.
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68, 1–20 (3037–3055). pp. 257–258: id.
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92, 1–46 (4096–4138). pp. 335–338: id.
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103, 1–47 (4682–4728). pp. 376–379: Saṅkulayuddha.
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23, 1–98 (950–1045). pp. 73–79 : [Haya-]dhvajādi-kathana.
24, 1–20 (1046–1065). pp. 79–80 : Dhṛtarāshṭra-vākya.
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29, 1–51 (1256–1301). pp. 95–98 : Bhagadatta-vadha.
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38, 1–24 (1623–1646). pp. 122–124 : id.
39, 1–31 (1646–1676). pp. 124–127 : Duḥçāsana-yuddha.
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***Abhimanyuja** (= Parikshit): I, **40**, 1673, 1696. XIV, **67**, 1976, 1979; **69**, 2030; **70**, 2043.

***Abhimanyujanānī** (= Subhadrā): VIII, **67**, 4448.

Abhimanyuvadha(ḥ) ("the slaughter of Abhimanyu"). § 10 (Parvas.): I, **2** (339: *°aḥ parva*) = Abhimanyuvadhaparvan.

[**Abhimanyuvadhaparvan**(va)] ("the section including the slaughter of Abhimanyu," the 73rd of the minor parvans of Mahbr.; cf. Abhimanyuvadha). § 593: **The 13th day**: Broken by *Arjuna*, and *Droṇa* having failed to seize *Yudhishṭhira*, the *Kurus* were regarded as defeated; they heard all praising *Arjuna* and *Kṛshṇa*. Next morning *Duryodhana* blamed *Droṇa* for not having seized *Yudhishṭhira*; *Droṇa* said that even D., As., G., Y., N., and Rā. cannot defeat the force protected by *Arjuna* and *Kṛshṇa*, save *Mahādeva*; but to-day he would slay a mighty car-warrior. The *Saṃçaptakas* challenged *Arjuna* and took him away to the southern side of the field. *Abhimanyu's* slaughter by *Duḥçāsana's* son is alluded to by *Sañjaya*. *Dhṛtarāshṭra* grieves. *Sañjaya* relates (VII, **33**). *Sañjaya* praises *Yudhishṭhira*, etc. (*a*). *Droṇa* had formed the great circular array (*cakravyūha*): *Lakshmaṇa* (the grandson of *Dhṛtarāshṭra*) at their head; *Duryodhana*, etc. (*β*) in the middle; at the head the commander *Droṇa*, etc. (*γ*) (VII, **34**). The *Pāṇḍavas* were headed by *Bhīmasena*: *Sātyaki*, etc. (*δ*) & *Droṇa*, whom the *Pāñcālas* and the *Sṛñjayas* could not approach. *Yudhishṭhira* says that only *Abhimanyu*, etc. (*ε*), can break the array of *Droṇa*, and orders *Abhimanyu* to do it; *Bhīma*, etc. (*ζ*) followed him; praised by *Yudhishṭhira*, who says that the protectors of *Droṇa's* host resemble S., R., M., V., or *Agni*, or *Āditya*, *Abhimanyu* orders his charioteer *Sumitra* to urge the steeds towards *Droṇa's* army (VII, **35**). *Abhimanyu* (with *Sumitra*), etc., & *Droṇa*, etc.; *Abhimanyu* breaks that part of the *Kuru* army; many steeds of the *Vaṅgya*, etc. (*η*), breeds were deprived of their ornaments, and caused delight to Rā., etc. (VII, **36**). *Duryodhana* & *Abhimanyu*; *Droṇa*, etc. (*θ*) & *Abhimanyu* rescuing *Duryodhana*; *Duḥçaha*, etc. (*ι*), & *Abhimanyu*, who slew the heir of *Aṃçala*; *Karṇa*, etc. (*κ*), & *Abhimanyu*, who slew *Suṣheṇa*, etc. (*λ*), and defeated *Çalya*; *Droṇa's* troops fled; P., D., Cā., Si., etc., glorify *Abhimanyu* (VII, **37**). *Abhimanyu* slays *Çalya's* younger brother, whose followers fled. *Abhimanyu*, with the weapons he has received from *Kṛshṇa* and *Arjuna*, defeats all the warriors that encounter him. *Droṇa's* army fled (VII, **38**). *Abhimanyu* & *Droṇa*, etc. (*μ*). *Droṇa* says that *Abhimanyu* delights *Yudhishṭhira*, etc. (*ν*). *Duryodhana* told *Karṇa*, etc. (*ξ*), to crush *Abhimanyu*, whom they attacked; *Duḥçāsana* & *Abhimanyu* (VII, **39**); *Abhimanyu* addresses *Duḥçāsana* (mentioning the dice, etc.); *Duḥçāsana* is borne away by his charioteer; the *Pāṇḍavas*, etc. (*o*), utter leonine shouts, and attacked *Droṇa's* army. *Karṇa* (urg by *Duryodhana*) & *Abhimanyu* (desirous of proceed towards *Droṇa*); when *Karṇa* is in great distress his yo brother encounters *Abhimanyu* (VII, **40**). *Abhimanyu Karṇa's* younger brother; *Karṇa* flies; the *Kaura* breaks, except the *Sindhu*-king (VII, **41**). *Yu* etc. (*π*), endeavour to follow *Abhimanyu*. *Jayad* them with celestial weapons. *Dhṛtarāshṭra Sañjaya* about the source of *Jayadratha's* narrates the boon obtained by *Jayadratha* fro *Jayadratha* vanquishes all the *Pāṇḍava* l of the *Sindhu*-breed: *Sātyaki*, etc. (car of *Sātyaki*; the path made by

notwithstanding the *Matsyas*, etc. (*a*); they are all checked by *Jayadratha* (VII, 43). *Abhimanyu* vanquished *Vṛshasena*, who was borne away from the battle, and slew *Vasâtîya* and many others (VII, 44). *Abhimanyu* seized *Satyaçravas* and routed the *Kurus*; *Rukmaratha* (the son of *Çalya*) & *Abhimanyu*, who slew him and his friends (100 princes) with the *Gândharva*-weapon (*b*), though they were assisted by *Duryodhana*, who was filled with fear and fled (VII, 45). *Droṇa*, etc. (*γ*), & *Abhimanyu*, who beats them back except *Lakshmaṇa* (who is followed by *Duryodhana*), who is slain. *Duryodhana* urged the troops to slay *Abhimanyu*; *Droṇa*, etc. (*ν*), encompassed *Abhimanyu*, who seeks *Jayadratha*; *Krâtha's* son was slain, the others fled (VII, 46). *Droṇa*, etc. (*φ*), & *Abhimanyu* + *Yudhishṭhira* supporting *Jayadratha*; *Karṇa* has one ear cut off; *Abhimanyu* slew *Vṛndâraka* and *Bṛhadbala* (VII, 47); *Abhimanyu* once more pierced *Karṇa* in the ear, and slew the son of the *Magadha*-king, and *Açvaketu*, and the *Bhoja* prince of *Mârttikâvata* (bearing the device of an elephant); the son of *Duḥçâsana* & *Abhimanyu*; *Açvatthâman* & do.; *Abhimanyu* & *Çalya*, who mounts another car; *Abhimanyu* slew *Çatrunjaya*, etc. (*χ*); *Abhimanyu* & *Çakuni*, who tells *Duryodhana* to take counsel with *Droṇa* and *Kṛpa*, etc., about the means of slaying *Abhimanyu*; *Karṇa* asks *Droṇa* about the means of slaying *Abhimanyu*; *Droṇa*, saying that he is gratified by *Abhimanyu's* prowess, tells *Karṇa*, who is very afflicted with arrows, to cut off his bow, etc. *Karṇa* then cut off *Abhimanyu's* bow, *Kṛtavarman* slew his steeds, and *Kṛpa* slew his two *Pârshṇi* charioteers; *Abhimanyu*, then attacked by six car-warriors, fights with the sword, which is cut off by *Droṇa*, while *Karṇa* cut off his shield (VII, 48); then *Abhimanyu* fought with a wheel; then with a mace; *Abhimanyu* & *Açvatthâman*; *Abhimanyu* slew (? *apothayat*) *Subâla's* son *Kâlikeya*, and slew 77 *Gândhâra* followers of his, and 10 *Brahma-Vasâtîyas* (*punar Brahma-Vasâtîyân*, C.; B. has *punaç caiva Vasâtîyân*), 7 *Kaikayas* (*Kaikayâṅçân*, C.; B. has *Kekayânâm*), and 10 elephants; *Abhimanyu* & *Duḥçâsana's* son, who slays *Abhimanyu*. Invisible creatures censure the cowardly act of the *Kurus* headed by *Droṇa* and *Karṇa*. The *Pâṇḍava* divisions fly, but are rallied by *Yudhishṭhira* (VII, 49). In the evening the *Kurus* withdrew to their encampment. Râ. and Pç., etc., on the field of battle (VII, 50). *Yudhishṭhira* laments on the fall of *Abhimanyu* (VII, 51).—§ 594: *Vyâsa* comes and consoles him ("death takes all: D., Dâ., G., without exception"), relating to him the ancient story of what *Nârada* had said in days of old to *Akampana* (q.v.). "This story is purifying, etc.; cast off thy grief; *Abhimanyu* has attained to heaven; sprung from *Soma*, he has disappeared in the lunar essence, cleansed from all his [illegible]purities" (VII, 54).—§ 595: *Vyâsa* recites to *Yudhi-*[illegible]r the story of *Sṛñjaya* (q.v.), to whom *Nârada* told [illegible]*tha* (VII, 55–70). *Vyâsa* says that *Abhimanyu* has [illegible]eternal goal which is attained by *Yogins*, and [illegible]g in heaven never prefer this world to [illegible]gs that stand in need of our grief, and [illegible]d to heaven; his sins increase for [illegible]. Then *Vyâsa* disappeared, and [illegible]rief; but—"what shall we

[illegible]upon the Indus (II, [illegible]quered by Nakula [illegible]hishṭhira (II, [illegible]that in the [illegible]barbarous

kings (III, 188, 12840) (Mârkaṇḍeyas.). The Âbhîras are mentioned by Sañjaya in the enumeration of the people of Bhâratavarsha, VI, 9, 354, 375 (*Çudrâ*°) (Jambûkh.) (cf. Wilson, Vishṇu-purâṇa, ed. by Fitzedward Hall, vol. ii, 133 f., 167 f., 184 f.). They are placed in the eyes of Droṇa's Supamnavyûha on the twelfth day of the battle, VII, 20, 798 (*çûdrâ*°) (Saṃçaptakavadhap.). From hatred towards them the Sarasvatî disappeared at Vinaçana, IX, 37, 2119 (*çudrâ*°) (Baladevat.). They have become çûdras, having omitted their duties of kshattriyas from fear of Paraçuràma, XIV, 29-γ, 832 (*Dravidâ*°) (v. Arjuna Kârtavîrya). When Arjuna, after the catastrophe at Dvârakâ, is conducting the wives, children, and the old men from thence to Indraprastha, the Âbhîras attack him when he has arrived at Pañcanada, and rob most of the women, XVI, 7, 223; 8, 270 (*Pañcajanâlayaiḥ*; probably an error for *Pañcanadâlayaiḥ*, B.) (Mausalap.).

Abhirâma = Çiva (1000 names[2]).

Abhirâmâ, v. Pûrvâbhirâmâ.

Abhîru, a king (*râjarshisattamaḥ*), who was an incarnation of the sixth of the eight Asuras of the family of the Kâleyâḥ: I, 67, 2689 (Aṃçâvat., § 130).

Abhisâra, a people (cf. VP., II, 174–5; "bordering on Kashmir, to the south and west") (= Abhî°). Together with other barbarous tribes they fight Arjuna on the 14th day of the great battle, VII, 93δ, 3380 (printed *Dârvâtisâra* . . .) (Jayadrathavadhap.). They are mentioned by Kṛshṇa among the auxiliaries of Duryodhana, VIII, 73, 3652 (Dârvâ°) (Karnap.), on the 17th day of the battle.

Abhîsâra (= the preced.), enumerated by Sañjaya among the people of Bhâratavarsha: VI, 9, 361 (Ja°kha°).

Abhisârî, a town conquered by Arjuna (q.v.) on his Digvijaya: II, 27, 1027 (cf. VP., II, 174 f.; ZKdM., II, 45).

Abhishâha, a people (=°bhî°); with other barbarous tribes they attack Arjuna at the instigation of Duḥçâsana on the 10th day of the great battle, VI, 117β, 5485 (B. has *Abhî*°) (Bhîshmar.).

Abhîshâha, a people (=the preced.): (*a*) first day of the battle: VI, 18δ, 688 (follow the sons of Dhṛtarâshṭra when going to battle) (Bhagavadgîtâp.).—(*b*) 9th day; VI, 106γ, 4809 (defend Bhîshma; otherwise PCR.) (Bhîshmav.).—(*c*) 10th day: VI, 119*aa*, 5648 (defend in vain Bhîshma, when he is slain by Arjuna) (Bhîshmav.).—(*d*) 14th day: VII, 61β, 3254 (attempt to prevent Arjuna from killing Jayadratha) (Jayadrathavadhap.); 93-γ, 3389 (they angrily attack Arjuna, after he has slain Çrutâyudha and Sudakshiṇa) (do.); 150β[1], 6526 (Duryodhana complains that they have been slain in defending Jayadratha, etc.) (do.); 157ρ, 6949 (are slain by Yudhishṭhira) (Ghaṭotkacavadhap.); 161ββ, 7207 (are slain by Bhîma) (do.).—After the 15th day: VIII, 5, 127 (Sañjaya relates to Dhṛtarâshṭra that they have been slain) (Karnap.).

Abhishecanika(m) parva: I, 2, 350 (*Dharmarâjasya dîkshitasya*), i.e. XII, 40 (Yudhishṭhirâbhishekaḥ) (Parvas).

Abhishyanta, the second of the five sons of Kuru and Vâhinî: I, 94, 3740 (Pûruvaṃç., § 154).

Abhivâdya = Çiva (1000 names).

Acala[1], brother-in-law of Dhṛtarâshṭra, brother of Çakuni: II, 34, 1266 (*A °Vṛshakaç caiva Karṇaç ca . . .*; attends at Yudhishṭhira's râjasûya (Râjasûyikap.). — V, 168, 5808 (*A °Vṛshakaç caiva sahitau bhrâtarau vîhau . . . Gândhârâmukhyau*; a "ratha" of Duryodhana's) (Rathâtir.).—VII,

30, 1303 (*Vṛshabâcâryau*), 1309 (id.), 1310 (id.); *çyâlau tava*, i.e. Dhṛtarâshṭra's), 1312 (*Vṛshalâ°au*) (slain by Arjuna on the 12th day of the battle) (Somadattakavadhap.).—VIII, **5**, 130 (id.) (Karṇap.).—XI, **26**, 790 (burnt with the others who have fallen in the battle) (Çâṅkhap.).—XV, **32**, 870 (together with the others who have fallen in the battle he is conjured by Vyâsa from the Gangâ and shown to Dhṛtarâshṭra and Gândhârî, when towards the close of their lives they visit his hermitage) (Putradarçanap.).

Acala[2], a warrior of Skanda's: IX, **45**, 2576 (Gadâyuddhap.).

Acala[3] = "the Great Spirit": XII, **339**, 12864 (Mahâpurushastava).

Acala[4] = Vishṇu (1000 names).

Acalâ, a mâtṛ: IX, **46**0, 2632 (Skanda).

Acalendra (= Skanda): III, **232**, 14643 (Kârttikeyastava).

Acalopama = Çiva (1000 names).

Âcârya[1] ("the Teacher") = Droṇa: I, 199, 529, 5331, 5413. —III, 1111, 1923.—IV, 913, 986, 1491, 1493, 1496, 1588, 1598, 1628, 1744, 1837 (*°çishyau*, i.e. Droṇa and Arjuna), 2117 (°Çâradvatâyoḥ), 2234.—V, 2089, 4236, 4898–9, 5784, 5873, 5563.—VI, 831–2, 1578–9, 1591, 1601, 1992, 2092, 2500, 3073, 3411, 3927, 4113, 4128, 4193, 4644.—VII, 154, 257, 288, 438, 448, 472–3, 716, 858, 878, 1494, 1541, 1661, 1911, 1916, 2566, 2636, 2672, 3222, 3231, 3435, 3482, 3618, 3656, 4262, 4273, 4732, 5022, 5085, 5186–7, 5335, 5866, 5877, 6505, 6583, 6588, 6641, 7128, 7340, 7581, 7621, 8309, 8616, 8618, 8762, 8799, 8836, 8838, 8861, 8869, 8874, 8935, 8958, 8966, 8978, 8991, 9038, 9065, 9071, 9124, 9199, 9224, 9320.—VIII, 1044, 3693.—IX, 3419.—X, 522, 610, 612.—XII, 812.

Âcârya[2] = Kṛpa: VII, 5320.—IX, 571 (*Gautama*), 3664.

Âcârya[3] = Paraçurâma: XI, 613.

Âcâryamukhya = Droṇa: VII, 8780, 8800.

Âcâryanandana = Açvatthâman: VII, 9406.

Âcâryaputra = Açvatthâman: I, 5228–9, 5708.—IV, 1587, 1594, 1896, 2235.—VI, 675.—VII, 1370, 7169, 9069, 9287, 9398.—VIII, 355, 632, 801, 3361.—X, 338, 674.

Âcâryasattama[1] = Kṛpa: I, 5324.

Âcâryasattama[2] = Açvatthâman: VIII, 790 (*Draunâi*).

Âcâryasuta = Açvatthâman: VII, 7170.—VIII, 658.—IX, 573.

Âcâryatanaya = Açvatthâman: VII, 9403.—VIII, 361.

Âcâryau = Droṇa and Kṛpa: IV, 1472.

Acintya[1] = Çiva (1000 names[2]).

Acintya[3] = Vishṇu: XII, 13488.—XIII, 7038 (1000 names).

Acyuta ("unfallen"): (*a*) a proper name of (*α*) Kṛshṇa: I, 8476 (*Çârṅinaṃ*); II, 949; V, 4649; VII, 2962 (*Yuyudhâna Çârṅinaḥ*), 6502, 7754; VIII, 1245 (*Çârṅinau*); XII, 1810 (*°Yudhishṭhirau*), 13240 (etymology); XIII, 6867, etc.—(*β*) Vishṇu identified with Kṛshṇa (cf. Keçava, e.g. III, 11257); III, 11247; XIII, 6960 (VDSNK), 6984 (ib.), 7008 (ib.).—(*γ*) cf. °ânuja.—(*δ*) an adjective (where the person designed is otherwise clearly indicated in the context; especially often in the vocative case), applied to a great many persons (Kṛshṇa, Vishṇu, Balarâma, Arjuna, Bhîmasena, Yudhishṭhira, Duryodhana, Droṇa, Açvatthâman, Bhishma, Janamejaya, king Pariksh
it of Ayodhyâ (III, 13169), Âpava (XII, 1757), Çiva (X, 305: *Rudrau*), Skanda (IX, 2480: *kumâraḥsaram acyutaṃ*), the Highest (XII, 11201: *brahmaṇyaṃ paramaṇ devaṃ anantaṃ puruṣaṃ a°*; 13612: *devaṃ paramaḥaṃ brahma çveto candrâbham a°*)).

Acyutânuja = Bhîmasena: IV, 236.

Acyutâyus, a warrior always named together with Çrutâyus: they attack (VII, **93**, 3344) and wound (VII, 3350) Arjuna, but are slain by him (VII, 3362); their sons (Nyâtâyus and Dîrghâyus) will avenge them, but are likewise slain by Arjuna (VII, 8364); VII, **94**, 3438 (Jayadrathavadhap.); VIII, 72*bis*, 3360 (Karṇap.); IX, **2**, 73, 91 (Çalyap.).

Açanin = Çiva (1000 names[2]).

Âçâvaha[1]: I, **3**, 42 (Anukram.): according to the explanation of Nîlakaṇṭha, either a synonym of Vâyu (the wind), the tenth of the twelve sons (i.e. "*representations*," *Nîl.*) of Heaven (Dyaus) (= Mâyâ, Nîl.) and Viçvasvat (i.e. Brahman, Nîl.), viz., the geniuses of the ten senses and Mind (*manas*) together with Mahya (B. *Sahya*, i.e. Manu, Nîl.), who are all manifestations of the one "Son of Heaven" (*divaḥ putro*),—or (more probably) a Viçvasvat or form of the Sun ("*Viçvavataḥ*" being then an irregular nom. plur.; but B. has *putrâ* instead of *putrâ*).

Âçâvaha[2], I, **186**, 6999 (Svayaṃvarap., § 232): a prince (enumerated among the Vṛshṇis), who has presented himself at the "self-choice" (*svayaṃvara*) of Kṛshṇâ.

Açiva, III, **221**, 14177 (Mârkaṇḍeyas.): a form of Agni in the enumeration of Mârkaṇḍeya (*agnir yaç caçiva nâma çaktipiṇḍâparaç ca saḥ duḥkhârtâbâlâ ca sarveshâṃ çivakṛt antataç çivaḥ*; B. reads more probably: *agnir yaç ca Çivo . . .*).

Açleshâ (No. 43; cf. No. 44), a nakshatra (the ninth when beginning with Açvinî; its star of junction is supposed to be ε Hydrae; v. Sî° Sî°, p. 188): XIII, **64**, 3262 (C. has A°, B. Â°).—(Âṅçâsanik.) (*°çîtaṃ tu yo rupyaṃ vâsahâaṃ tâ prayacchati sa sarvabhayanirmuktaḥ saubhâgyaṃ adhiçikshati*; "nakshatrayogasya dânakalpaṃ," **63**, 3212); **89**, 4259 (who gives a ç*râddha* "*âçleshâyâṃ*" procreates intelligent sons) (çrâddhakalpe); **132**, 6162 (Âṅçâsanik.) (C.: *kârttike mâsi âçleshâ bahulaṃ vâshṭamî çivâ*. B. has *bahulasyâshṭamyâṃ*): on the 8th day of the dark half of the month Kârttika, when the moon is in conjunction with Açleshâ, a brahman, kshattriya, vaiçya, or çûdra may, after having fasted at a çrâddha, after the setting of the sun, deposit an offering of black clothes and unguents with flowers in an ant-hill, begging the serpents to hand it over to the world-elephants to increase their strength that it may be equal to the strength of Vishṇu, when he lifted up Earth; the formula is contained in vv. 7163–5; this he should do for a whole year.

Açleshâḥ (plur.) = No. 43: XIII, **110**, 5392 (Âṅçâsanik.) (description of a *çândra vrata* or religious performance with reference to the moon in the month Mârgaçîrsha, when the moon is in conjunction with the asterism Mûla; the explanation of Nîlakaṇṭha runs thus:—Here is described a *candra vrata* to obtain a desired object; on the 1st day of the bri
half of Mârgaçîrsha, when there is conjunction (of the
with the nakshatra Mûla, one should begin this *cân*
it consists in locating the nakshatras in th
moon, Mûla in his feet, etc., i.e., one sh
together with its deity as being th
like manner Rohiṇî, etc., with th
of as being his legs, etc.; ev
case-endings is a Vedic
Bhâdrapadâ represent
performed as follo
wish of a lu
having taken
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with their respective deities in the limbs of the moon, and day after day propitiate them by the muttering of Veda verses and oblations, etc. (*japahomādinā*), with the Veda verses required for each of them (*tattanmantraiḥ*); thus one should go on until the day of the full moon, and when the *vrata* is at an end, one should present the butter (*ghṛta*) left from the oblations to the teacher (*ācārya*); by the words "*samāpte tu ghṛtaṃ dadyāt*" it is indicated that ghṛta is the substance of the oblation. Thus doing even a cripple becomes well-shaped (*sakalāṅgo*) at the day of the full moon; this is expressed and exemplified by the sentence beginning with "*paripūrṇāṅga.*" Açleshāḥ (C. Ā°, B. Á°) is to be identified with the nails). (The chapter is in C. called Aṅgavidhi, in B. Dānadharma.)

Açma: XII, 58$_{7}$, 2116 (Rājadh.): praises Bhīshma on his arrow-couch.

Açmaka[1], a rājarshi, son of Vaçishṭha and Madayantī, the wife of Kalmāshapāda: I, **122**, 4737 (Madayantī); **177**, 6791 (Vāsishṭha) (founded Paudanya).

Açmaka[2], a brahman present at the deathbed of Bhīshma: XII, **47**, 1592 (Rājadh.) (*Sumantuna*).

Açmaka[3] (No. 46), a king of the Açmakāḥ: VII, **37**, 1606 (*Abhimanyuvadhap.*) (*°eya suto* = No. 48 and No. 49, killed by Abhimanyu; this half-çloka is omitted in B.).

Açmakadāyāda (No. 48): VII, **37**, 1605 (*Abhimanyu-vadhap.*) (= No. 46, *°eya suto*; the reading of B. differs somewhat from that of C.).

Açmakāḥ (No. 47), a people: VII, **85**, 3049 (*Jayadratha-vadhap.*) (in the army of the Pāṇḍavas); VIII, **8**, 237 (*Karṇap.*) (conquered and made tributary by Karṇa); cf. No. 49 (the passages seem to contradict one another; cf. Açvakāḥ and VP. II, 164; perhaps dwelling near Avanti or Oojein, LIA. I, 708/857).

Açmakeçvara (No. 49): VII, 1608 (= No. 48).

Açmakī, a Yādavī, the wife of king Prācinvat and mother of Saṃyātī: I, **95** (§ 156), 3768 (*Pūruvaṃç.*).

Açman, a brahman consulted by Janaka Vaideha: XII, **28**, 834 (Rājadh.) (*°gītaṃ itihāsaṃ purātanam*), 835 (*brāhmaṇaṃ*), (837), 891.

Açmapṛshṭha, a holy stone in Gayā (Nīl. "*Pretaçilā*," the stone of the dead), a visit to which expiates the murder of a brahman: XIII, **25**$_{8}$, 1728 (*Aṅgirasas tīrthayātrāyāṃ, v. Ānuçāsanik.*). "Pret Silā exists at the present day. It is *not* a stone, but a rocky hill some 300 or 400 feet high." (Grierson.)

Açoka[1], a king: I, **67** (§ 130), 2650 (*Aṃçāvat.*) (an incarnation of the Asura Açva); XII, **4**, 114 (Rājadh.) (present at the self-choice of king Citrāṅgada's daughter in [illegible]vimadrājapura, where Duryodhana carries off the bride).

[illegible]a[2] = Vishṇu (1000 names).

[illegible]rtha, a tīrtha or holy place in the south: III, **88**, [illegible]atīrthak.) (*bahutīrthānāṃ*).

[illegible] (1000 names).

[illegible]e dwelling in the hermitage"). § 795 [illegible]II, **6**, 278 (*° havishyaṃ bhojayed*

[illegible]van.

[illegible]mes[3]).

[illegible]).

[illegible]he hermitage"). § 4 [illegible]*Bhāratādermukhaṃ*], i.e.

[illegible]") = Açrama-[illegible]*parva*).

Açramavāsa[1] (do.) = Açramavāsikaparvan. § 11 (Parvas.): I, **2**, 611 (*°ākhyaṃ parva*), 617 (do.).

[Açramavāsaparvan] ("the section relating to the dwelling in the hermitage"), the 95th of the minor parvans of Mhbhr. (cf. Açramavāsa). § 787: Asked by Janamejaya how the Pāṇḍavas, having acquired their kingdom, conducted themselves towards *Dhṛtarāshṭra*, how Dhṛtarāshṭra and *Gāndhārī* behaved, and for how many years his grandfather ruled the kingdom, Vaiçampāyana said: The Pāṇḍavas ruled, placing Dhṛtarāshṭra at their head; *Vidura*, *Sañjaya*, and *Yuyutsu* used to wait upon Dhṛtarāshṭra; for 15 years they did all things under the advice of the old king; *Kuntī* obeyed Gāndhārī; *Draupadī* and *Subhadrā*, etc., showed the utmost respect for the old king and his queen; the Pāṇḍavas surrounded the old king and his queen with every luxury, and Maireya wines, etc. *Kṛpa* waited upon Dhṛtarāshṭra; *Vyāsa* frequently visited him and recited histories of old Ṛ., celestial ascetics, P., and Rā.; Vidura, under the orders of Dhṛtarāshṭra, superintended religion and law; through his policy the Pāṇḍavas obtained numerous services from their feudatories and followers; Dhṛtarāshṭra liberated prisoners and pardoned those condemned to death; the old king, on his pleasure excursions, was supplied with everything by Yudhishṭhira; the kings who came to Hāstinapura waited upon Dhṛtarāshṭra as before; Kuntī, etc. (*α*), served Gāndhārī like maidservants; *Bhīmasena* alone did not forget his grievances (XV, **1**); Dhṛtarāshṭra was honoured by Ṛ., and used to make gifts to the brahmans in rites for P. and *çrāddhas* for his sons, etc.; Dhṛtarāshṭra also felt great affection for the Pāṇḍavas, and so did Gāndhārī; Gāndhārī performed çrāddhas with gifts; grieved at the remembrance of Duryodhana, Dhṛtarāshṭra every morning blessed the Pāṇḍavas, wishing them victory in battle, etc. Yudhishṭhira became very much liked by all the four castes, and forgot the wrongs inflicted upon him by Dhṛtarāshṭra's sons; from fear of Yudhishṭhira nobody dared to speak evil of Duryodhana or Dhṛtarāshṭra. Bhīma, however, reverenced the old king outwardly, with a very unwilling heart (XV, **2**). While there was no variance in the cordiality between Yudhishṭhira and Dhṛtarāshṭra, the latter could not but feel unfriendly towards Bhīma, and Bhīma, recollecting his foes Duryodhana, Karṇa, and Duḥçāsana, indulged in boastful language about Duryodhana and his brothers whom he had slain. Gāndhārī was not moved. After 15 years Dhṛtarāshṭra, afflicted by the wordy darts of Bhīma, became penetrated with despair and grief; Yudhishṭhira, etc. (*β*), did not know it. Dhṛtarāshṭra opened his heart to his friends (*γ*); now he was observing a vow of fast, which he had concealed from Yudhishṭhira, lying on the earth clad in deerskin; Gāndhārī observed similar vows; now he asked Yudhishṭhira's permission for himself and Gāndhārī to retire into the woods clad in rags and bark in order to practise austerities. Yudhishṭhira lamented (*δ*) ("Let Yuyutsu be made king; I shall go into the woods"); but Dhṛtarāshṭra's resolution remains unaltered; he asked Sañjaya and Kṛpa to speak for him to Yudhishṭhira; leaning on Gāndhārī he looked like one deprived of life; Yudhishṭhira lamented (*ε*), and gently rubbed Dhṛtarāshṭra's breast and face with cold water and revived him by the touch of his hand, on which were jewels and medicinal herbs. Dhṛtarāshṭra said that the touch of Yudhishṭhira was highly gratifying, embraced him, and smelt his head; Vidura, Kuntī, etc., wept; Gāndhārī bore her sorrow with fortitude. Dhṛtarāshṭra renewed his request; Vyāsa came (XV, **3**) and asked

Yudhishṭhira to permit Dhṛtarāshṭra to follow the path of all the ancient R.-ṛ.; "Gāndhārī bears her grief with fortitude." Yudhishṭhira yielded to Vyāsa's intercession; Vyāsa summed up the reasons for Dhṛtarāshṭra's retirement (ξ), and then proceeded to the woods. Yudhishṭhira then said that he would conform to the advice of Vyāsa, etc. (η) (XV, 4); Dhṛtarāshṭra, Gāndhārī, etc. (η), entering the palace of Dhṛtarāshṭra, ate a little. Then Dhṛtarāshṭra gave Yudhishṭhira advice about how the latter should rule his kingdom (θ) (XV, 5). Continuation (XV, 6). Continuation; agreeably to the science known to Uçanas, [arrays called] Çakaṭa, Padma, and Vajra should be formed; "thou hast been instructed in all duties by Bhīshma, Kṛshṇa, and Vidura"; 100 horse-sacrifices and righteous rule are productive of equal merit (XV, 7). Yudhishṭhira gratefully accepted his instructions, as Bhīshma, etc. (ι), no longer were there to instruct him. Dhṛtarāshṭra wishes to depart soon, and Gāndhārī reminded him that he has got the permission of Vyāsa, and asks him when he would go to the forest with the permission of Yudhishṭhira; he wished first to make gifts for the advancement in the other world of his dead sons and other kinsmen (who were now *pretas*), and assembled all the subjects, while Yudhishṭhira brought all the articles necessary; Dhṛtarāshṭra, in a touching address, took leave of that large concourse of men of all the four castes (κ) (XV, 8), recapitulating the history of the realm from Çāntanu downwards (λ) (XV, 9). The citizens were exceedingly agitated upon hearing Dhṛtarāshṭra's address; they charged the learned brahman Çāmba (B. Sāmba) with answering him (μ): "King Duryodhana never did us any wrong; we were well protected and ruled by him; we have also enjoyed great happiness for thousands of years under Yudhishṭhira, who follows the conduct of the R.-ṛ. of old (Kuru, Saṃvaraṇa, Bharata, etc.); the carnage on the field of Kurukshetra was not brought about by Duryodhana, Karṇa, and Çakuni, nor by Dhṛtarāshṭra, but by Destiny, which in 18 days caused 18 *akshauhiṇīs* to be destroyed by Bhīshma, etc. (ν); the Pāṇḍavas are capable of ruling without either thee or ourselves to look after them; Kuntī, etc. (ξ), will not do the least wrong to the people." Then Dhṛtarāshṭra slowly dismissed the assembly, and entered his house with Gāndhārī (XV, 10). After that night had passed away, Dhṛtarāshṭra sent Vidura to Yudhishṭhira in order to announce that he would set out for the woods on the coming day of the full moon in the month of Kārttika, and to solicit some wealth for performing the *çrāddha* of Bhīshma, etc. (ο). Yudhishṭhira and Arjuna applauded his words; Bhīma was unwilling, recollecting Duryodhana; Arjuna sought to pacify him, applauded by Yudhishṭhira; Bhīmasena maintained that gifts for Bhīshma, etc. (π), should be given by them, and by Kuntī for Karṇa; "Let Duryodhana, etc., sink from a miserable to a more miserable position," reminding his brothers of the woes and disgrace inflicted upon them by those for whose benefit Dhṛtarāshṭra asked for wealth (ρ). Yudhishṭhira rebuked him (XV, 11). Arjuna urged Bhīma to forget the injuries. Yudhishṭhira said to Vidura that he would give Dhṛtarāshṭra so much wealth as he wished for the obsequies of his sons and Bhīshma, etc., and asked him to tell Dhṛtarāshṭra not to be angry with Bhīmasena (XV, 12). Vidura reported the speeches of Yudhishṭhira, Arjuna, and Bhīma to Dhṛtarāshṭra. Dhṛtarāshṭra expressed his satisfaction, and set his heart on making large presents on the day of full moon in the month of Kārttika (XV, 13). Dhṛtarāshṭra invited thousands of deserving brahmans [and] superior R. for Bhīshma, etc.; and made large gifts to them, naming Droṇa, etc. (σ); tellers and scribes appointed by Yudhishṭhira ceaselessly ask the old king as to what should be given to each recipient that presented himself; unto him that was to receive 100 a 1000 were given, and he who was to receive 1000 was presented with 10,000 at the command of Yudhishṭhira; this was given by Dhṛtarāshṭra for the benefit in the other world of his sons and grandsons, as also of himself and Gāndhārī; the donation lasted for 10 days (XV, 14). On the day of full moon in the month of Kārttika Dhṛtarāshṭra (and Gāndhārī) summoned the Pāṇḍavas, caused the rites to be performed, and his sacred fire to be taken up, put on deerskins and bark, and set out with his daughters-in-law. The ladies uttered loud wails; Yudhishṭhira and Arjuna were pierced with grief; Bhīmasena, etc. (τ), all followed Dhṛtarāshṭra; Kuntī held on her shoulders the hand of Gāndhārī, who walked with her bandaged eyes; Dhṛtarāshṭra walked behind Gāndhārī, placing his hand on her shoulder; Kṛshṇā, etc. (υ), all proceeded with Dhṛtarāshṭra; the citizens of all orders were as distressed as they had been at the departure of the Pāṇḍavas after the match of dice (‡ 431–440) (XV, 15); Dhṛtarāshṭra left the city through the principal gate, and then asked those who followed him to desist. Vidura and Saṅjaya retired with him into the woods; Kṛpa and Yuyutsu he caused to remain, and made them over to Yudhishṭhira. Kuntī retired with Dhṛtarāshṭra, though Yudhishṭhira sought to dissuade her; she said: "Never show any disregard for Sahadeva: he is very much attached to me, and to thee also"; then she reminded him of Karṇa, etc. (φ); Yudhishṭhira reminded her that she had herself formerly recited to them the story of Viduḷā, when they were about to set out from the town, and that they had won sovereignty guided by her words communicated through Kṛshṇa. Also Bhīma dissuaded her, pointing out the grief of the sons of Mādrī; but in vain. Draupadī and Subhadrā followed her, and so did the Pāṇḍavas with all their wives and attendants; Kuntī addressed them (XV, 16), assigning her reasons for her conduct (χ) (XV, 17). The Pāṇḍavas and Draupadī then desisted from following her. The Pāṇḍavas circumambulated Dhṛtarāshṭra, etc., for taking their leave to return. Dhṛtarāshṭra (with Gāndhārī and Vidura) made a final effort of dissuading Kuntī from retiring into the forest with him, but in vain. The ladies set up a loud wail of grief. Hāstinapura became plunged into sorrow: no festivals were observed. The Pāṇḍavas were without any energy. Dhṛtarāshṭra arrived on the banks of the Bhāgīrathī and took rest there for the night among the brahmans, who there, like himself, ignited their sacred fires; arrangement of the [illegible] of Vidura, etc. (ψ); the Yājaka brahmans, etc., of th[illegible] laid themselves down on their respective beds; [illegible] seemed as delightful to them as a Brāhmī ni[illegible] night had passed away Dhṛtarāshṭra, etc[illegible] morning acts and rites, continue[illegible] Following the advice of Vidura [illegible] abode on the banks of the Bhā[illegible] came to see him; he gla[illegible] evening Dhṛtarāshṭra[illegible] Kuntī led him [illegible] Kurukshetra to [illegible] him with due[illegible] retreat of [illegible] forest li[illegible]

the retreat of Çatayūpa, who instructed him in all the rites of the forest mode of life, at the command of Vyāsa. Dhṛtarāshṭra, etc. (*αα*), began to practise austerities (XV, 19). R. Nārada, etc. (*ββ*), came there and gladdened Dhṛtarāshṭra with discourses on religion. R. Nārada mentioned the kings that attained to heaven after practising penances in that very retreat (*γγ*): Sahasraciṭya, Çailālaya, Pṛshadhra, Purukutsa, Çaçalomaṇ; "Thou also wilt, with Gāndhārī, through the grace of Vyāsa, attain to a very high goal; dwelling in the presence of Indra, Pāṇḍu always thinks of thee, and will assist thee in the attainment of prosperity; Kuntī, by serving thee and Gāndhārī, will obtain residence with her husband in the other world; we behold all this with our spiritual vision; Vidura will enter into Yudhishṭhira; Saṅjaya will ascend to Heaven." Dhṛtarāshṭra, etc., praised Nārada. Çatayūpa asked Nārada what regions (*lokāḥ*) will be acquired by Dhṛtarāshṭra. Nārada said: On a visit to Indra I saw Pāṇḍu; Indra said that after three years Dhṛtarāshṭra and Gāndhārī would go to the abode of Kubera, on a car moving at will, and he would rove through the regions of D., G., and Rā.; this is a mystery of the gods. All the persons present (as also Dhṛtarāshṭra) became highly pleased. Then they went away by the path of the Siddhas (XV, 20).—§ 788: The anxiety of the Pāṇḍavas and citizens about the fate of Dhṛtarāshṭra, etc., and their despair when they reflected on that terrible slaughter of their kinsmen (*a*); only Purikshit somehow consoled them (XV, 21); afflicted with grief, they failed to derive pleasure from anything, nor did they attend to their kingly offices, thinking of Kuntī and Gāndhārī. They set their heart upon seeing Dhṛtarāshṭra in his forest retreat. Sahadeva, lamenting the fate of Kuntī, and expressing his longing to see her, proposed a visit to the woods, supported by Draupadī, who mentioned Kuntī and Gāndhārī and Dhṛtarāshṭra. Yudhishṭhira caused his army to be equipped, ordered litters, etc., for the ladies, and proclaimed that they would march ont to-morrow, permitting the citizens to follow them. The next morning they set out, then waited five days for such citizens as would accompany them, and then proceeded towards the forest (XV, 22), headed by Arjuna (on a car with white horses) and Kṛpa (description of the expedition); Bhīma on a gigantic elephant, the twins on two fleet steeds, the ladies in closed litters, scattering showers of wealth as they proceeded, headed by Draupadī. They proceeded slowly. Yuyutsu and Dhaumya protected the city. They reached Kurukshetra, crossed the Yamunā, and approached the retreat of Dhṛtarāshṭra (XV, 23). The Pāṇḍavas and their followers, alighting from their cars, walked on foot; the ascetics told them that Dhṛtarāshṭra had gone to the Yamunā for his ablutions, etc., and pointed out the way to them. Sahadeva ran with speed towards Kuntī; they met her; she informed Gāndhārī, and then advanced [illegible]dhṭra, etc. (*β*), dragging the childless old [illegible] fell down at their feet, and took from [illegible]water they were carrying. Yudhi[illegible] followers one after another to [illegible]ir names and races. Dhṛta[illegible]retreat that was applauded [illegible]ics, who had come from [illegible]vas, Saṅjaya pointed [illegible]od (ṭv. 660–674) [illegible]the Pāṇḍavas [illegible]n answered, [illegible]nged in penances, subsisting on air alone, and was now seen at a distance with matted locks, and gravel in his mouth, and exceedingly emaciated, naked, and besmeared with filth and dust; Vidura fled, pursued by Yudhishṭhira; at last he stood motionless in *yoga*, and entered the body of Yudhishṭhira, who felt that he had become stronger than before and had acquired many additional virtues and accomplishments, and recollected his own state before his birth among men; he had heard of *yoga*-practice from Vyāsa. He desired to cremate the lifeless body of Vidura, but was prevented by an invisible voice which said, that in Vidura (who was Dharma) was Yudhishṭhira's body also, and that Vidura would attain to the regions (*lokāḥ*) called Śantānikāḥ. Yudhishṭhira came and informed Dhṛtarāshṭra; all became filled with wonder. They passed that night under a tree (XV, 26), conversing on morality and wealth. The next morning they surveyed the retreat (description) and the other retreats in the forest. Yudhishṭhira made presents to the ascetics (specification); then he returned to Dhṛtarāshṭra, etc. (*ε*); many M.-r. (Çatayūpa, etc.) who dwelt in Kurukshetra came there, as also Vyāsa (XV, 27), who enquired after Dhṛtarāshṭra's, etc. (*ε*), welfare, and told them who Vidura was, mentioning the curse of Dharma by Māṇḍavya (with an expenditure of his penances); he was superior to Bṛhaspati and Çukra; and how Vyāsa had procreated him upon the soil of Vicitravīrya; he was Dharma in consequence of his practices of *dhāraṇā* and *dhyāna*; from Dharma also Yudhishṭhira took his birth. Vyāsa says that he has come to show a wonderful effect of his own penances: "what dost thou wish to see, or ask, or hear?" (XV, 28).

Āçramavāsika(*m*) **parva**(*n*) ("the section relating to the dwelling in the hermitage"). § 792 (Nāradāgam.): XV, 39, 1105 (°*e* °*ni gandhamālyādikaṇ caiva haviṣyaṇ bhojayed dvijān*; not in B.), i.o. Āçramavāsikaparvan.

[Āçramavāsikaparvan] ("the section relating to the dwelling in the hermitage"), the 15th of the greater parvans of Mhbhr.: cf. Āçramanivāsaparvan, Āçramasthāna, Āçramavāsa[2], Āçramavāsika(*m*) parva(*n*).

Āçrāvya: II, 7, 299 (Çakra-sabhā-v.) (a muni in the palace of Indra; cf. v. 291, *devarshayaḥ*).

Açva[1], a Dānava: I, 65 (§ 92), 2532 (Aṃçāvat.) (the 14th of the forty sons of Danu and Kaçyapa); 67 (§ 130), 2649 (do.) (incarnated as king Açoka). XII, 227, 8264 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Açva[2] = Çiva (1000 names[3]).

Açvacakra: III, 120, 10272 (Tīrthayātrāp.) (had been killed by Çāmba).

Açvaçaṅku, brother of Açva: I, 65 (§ 92), 2531 (Aṃçāvat.); cf. Ayaḥçaṅku.

Açvaçiras[1] ("horse-headed"), brother of Açva: I, 65 (§ 92), 2531 (Aṃçāvat.); is incarnated as a king among the Kaikayas (B. and V., Kekayas); I, 67 (§ 130), 2647 (Aṃçāvat.).

Açvaçiras[2] = Viṣhṇu: XII, 127, 4622 (Rājadh.) ("reads the eternal Vedas" in Badarī); 341, 13100 (Nārāyaṇīya), 13114; 348, 13454 (Nārāyaṇīya), 13458 (*devasya Harimedhasaḥ*), 13509 ("became the dwelling of the Vedas"), 13524 (*Harīṇ*); these quotations are from the chapter Nārāyaṇīya, where it is related how Viṣhṇu, assuming a horse-headed form, rescued the Vedas from the "Dānavas" Madhu and Kaiṭabha (who had robbed them from Brahmān just as he had created them and was going to create the worlds),

placed the horse-head in the north-eastern sea (cf. VP. II, 125-6), killed Madhu and Kaiṭabha, and gave the Vedas back to Brahmán that he might create the worlds.

Açvaçiras[3] (neut.), the horse-headed form of Vishṇu: III, **315**, 17461.

Açvaçiras[4] (neut.), a sacred place: III, **79**, 3083 (Nalop.) (here Bṛhadaçva bathed after having taught Yudhishṭhira the science of dice; according to Nil. it means the science of horses—*açvavidyā*—which Bṛhadaçva taught Yudhishṭhira). VII, **81**, 2851 (Pratijñāp.) (*°sthānam*; visited in thought by Arjuna, accompanied by Kṛshṇa, in order to obtain the Pāçupata weapon).

Açvagrīva[1], brother of Açva: I, **65** (§ 92), 2533 (Aṃçāvat.); incarnated as king Roçamāna, I, **67** (§ 130), 2653 (do.); XII, **227**, 8262 (among the innumerable governors of Earth before Indra, mentioned by Bali; Bali-Vāsava-saṃv.).

Açvagrīva[2], a rājarshi = Hayagrīva: XII, **24**, 723 (Hayagrīva) ("having fallen in the combat he rejoices in the world of Heaven"). As to Açvaçiras and Açvagrīva, cf. VP. V, 2-3, and BR. s.v. Hayagrīva.

Açvaka, piur. (*°āḥ*), a people: VI, **9**, 351 (Jaᶜkha°; B. reads Açmakāḥ) (cf. Açmakāḥ); LIA. I, 859/1031; II, 129, 137, 142 (probably the *'Aσσακηνοί* of the Greeks, in eastern Kabulistan and the Khonor valley, with the chief town Massaga, i.e. Maçakāvatī).

Açvaketu: VII, **48**, 1891 (Abhimanyuvadhap.); son of the Magadha king, killed by Abhimanyu on the 13th day of the battle.

Açvakranda: I, **32**, 1488 (Garuḍa) (killed by Garuḍa when seizing upon the ambrosia).

Açvalāyana, a son of Viçvāmitra's: XIII, **4**β, 253 (Viçvāmitrop.).

Açvamedha ("the Horse-sacrifice"). § 4 (Anukram.): I, **1**, 91 (*°āṃṛtaraṇāḥ*, sc. *Bhāratadarunāḥ*), i.e. Açvamedhikaparvan.

Açvamedhadatta: I, **95** (§ 160), 3838 (Pūruvaṃç.) (son of Çatānīka and Vaidehī, and grandson of Janamejaya).

Açvamedheçvara ("king of Açvamedha," PCR.), a king in the East subdued by Bhīma (*Roçamānaṃ*: II, **29**, 1066) (Bhīmasena).

Açvamedhika (sc. *parvan*; "the section treating of the Horse-sacrifice"). § 795 (Svargārohaṇap.): XVIII, **6**, 278 (*°aṃ samāsādya bhajanaṃ sārvakāmikaṃ*), i.e. Açvamedhikaparvan.

Açvamedhika(m) **parva**(n) ("the section treating of the Horse-sacrifice," the 93rd of the minor parvans of Mhbh.; cf. Açvamedhika(m) parva(n)). § 778: *Vaiçaṃpāyana* said (**XIV**, 1): After *Dhṛtarāshṭra* had offered libations of water [to Bhīshma], *Yudhishṭhira* fell down in grief on the bank of *Gaṅgā*. Incited by *Kṛshṇa*, *Bhīma* took him up, surrounded by the *Pāṇḍavas*; *Dhṛtarāshṭra* comforts him, saying that it is he and *Gāndhārī* who ought to grieve, and referring to *Vidura's* advice about abandoning *Duryodhana* and his warnings against *Karṇa* and *Çakuni* (**XIV**, 1). *Kṛshṇa* also exhorts him, referring to the duties of the *kshattriyas* expounded by *Bhīshma*, *Vyāsa*, *Nārada*, and *Vidura*. *Yudhishṭhira* cannot forget the slaughter of *Karṇa*. *Vyāsa* also comforts him (XIV, **2**), and reminding him that D. and As. perform sacrifices, and that by sacrifices D. vanquished Dā., he urged him to perform the *Rājasūya*, the Horse-sacrifice, the *Sarvamedha*, and the *Naramedha*; [especially] the Horse-sacrifice after the example of *Rāma Dāçarathi* and *Bharata Daushmanti*, and indicated to him a spot in the *Himavat*, where there was gold in abundance, left behind by the brahmans at the sacrifice of *Marutta* of the *Kṛvandhama* race. Asked by *Yudhishṭhira*, *Vyāsa* told the history of *Marutta* (XIV, **3** * * i.e. Saṃvartta-Maruttīya (*b*). *Vaiçaṃpāyana* said: †*Yudhishṭhira* was delighted at hearing the speech of *Vyāsa*, and desirous of performing his sacrifices with those riches, he consulted with his ministers (XIV, **4**–10).—§ 779: *Vaiçaṃpāyana* said: When *Vyāsa* had concluded his speech, *Kṛshṇa* addressed *Yudhishṭhira*, saying that *Yudhishṭhira's karman* has not yet been annihilated, nor had his foes been subjugated—"How canst thou be ignorant of the enemies in thy own flesh?"—and related the history of *Indra's* war with Vṛtra (*b*) (XIV, **11**). *Kṛshṇa* then expounds that, as physical ailments and health depend on the distribution of the cold, warm, and windy [humours] of the body, so do the mental ailments and health depend on *sattva*, *rajas*, and *tamas* in the soul [mind]; happiness is overcome by sorrow, and sorrow by pleasure; *Yudhishṭhira* should not recall his past sorrows: *Kṛshṇā* in the assembly, etc. (*a*); "the time has now come when thou must fight single-handed with thy mind" (XIV, **12**); salvation is not attained by foregoing external things; *Mṛtyu* (death) is [the thought] "mine," and the eternal *Brāhmaṇa* is [the thought] "not mine"; as no creature is ever destroyed, *ahiṃsā* (absence of injury) may exist even when one has pierced [a creature's] body, and *vice versa*; († v. 330–341): †the *yogin* knows *yoga* to be the perfect way, on account of the practices of his many former births; quoting the old verses sung by *Kāma*: "no creature is able to destroy me without [resorting to] the [proper] methods [i.e. subjugation of all desires, practice of *yoga*, etc.] . . . " (XIV, **13**).—§ 780: *Vaiçaṃpāyana* said: Thus *Yudhishṭhira* was consoled, exhorted by *Vishṭaraçravas*, etc. (*β*); and having again performed the obsequial rites for his relatives, etc., he ruled the earth. He said to *Vyāsa*, *Nārada*, etc., that he would now perform the sacrifice, and said that they would go to the *Himālaya* under the protection of *Vyāsa* [to fetch the gold], according to the words of *Vyāsa*, D.-r. *Nārada*, and *Devasthāna*. Then M.-r. took leave of *Yudhishṭhira*, *Kṛshṇa*, and *Arjuna*. A short time passed away while they performed their purifications after *Bhīshma's* death, and gave large gifts to the brahmans as *çrāddha* (*anvaddhvadakshiṇaṃ*) to the *Kurus Bhīshma*, *Karṇa*, etc., accompanied by *Dhṛtarāshṭra*, and then they entered the city of *Hastināpura* (XIV, **14**).—§ 781: Asked by *Janamejaya* what *Kṛshṇa* and *Arjuna* did when the *Pāṇḍavas* had reconquered and pacified their kingdom, *Vaiçaṃpāyana* said: When the *Pāṇḍava*-kingdom had been conquered and pacified *K.* and *A.* travelled with great pleasure and picturesque sceneries, like *Indra* and his wife (*b*), [then] entered the palace of *Indraprastha* [reciting the genealogies of R. and consoled *Arjuna* for the death of long since he had seen *Vasudev* heroes; he, therefore, asked accompany him to *Yud* departure. († v. 404 it so" (XIV, **15**).

Açvamedhik
the Horse-sa
parva sar
'çva°)

Ā[ṣvamedhikaparvan] (“the section treating of the Horse-sacrifice,” the 14th of the great parvans of Mhbhr.; cf. Açvamedha, Āṣvamedhika).

Açvanadī, a river (tributary to Carmaṇvatī and through it to Yamunā) upon which Pṛthā set the new-born Karṇa in a chest. § 547 (Karṇa): III, **308**, 17132, 17134, 17147, 17150.

Açvapati[1], brother of Açvā[2]: I, **65** (§ 92), 2532 (Aṃçāvat.); incarnate as king Hāniḳya, I, **67** (§ 130), 2650 (do.).

Açvapati[2], a king of the Madras, father of Sāvitri (Paº vraº māº): III, **294**, 16621, 16628, (16629); **294**, (16662), (16673), (16678); **295**, (16696), (16700), 16706; **299**, 16914 (with Mālavī he got 100 sons; these are called Mālavāḥ); **297**, 16807).

Açvarāja[1] (“the king of horses”) = Uccaiḥçravas: I, **17**, 1097 (Amṛtam.); **20**, 1191 (Kadrū).

Açvarāja[2]: V, **130**, 4411 (Bhagavadyānap.) (killed by Kṛshṇa).

Açvarathā, a river on the mountain Gandhamādana, near the hermitage of Ārshṭiṣheṇa: III, **160**, 11681 (Yakshayuddhap.).

Açvasena, a Serpent: I, **3**, 903 (Utaṅka) (praised by Utaṅka: “always follows Takshaka and dwells with him in Kurukshetra on the river Ikshumatī”).—§ 258 (Khāṇḍ.): I, **227**, 8237, 8241 (son of Takshaka, rescued by Indra from the Khāṇḍava wood); **228**, 8330; **229**, 8332 (Çārṅgakop.).—VIII, **90**, 4633 (Karṇap.) (angry on account of his mother’s death, he has gone to Pātāla; thence he comes, when Arjuna has his last combat with Karṇa, and assumes the form of one of Karṇa’s arrows in order to kill Arjuna, who, however, is rescued by Kṛshṇa, and at his instigation kills Açvasena).—IX, **61**, 3423 (Gadāyuddhap.) (*pannageṇḍraulasya*).

Açvātaka, plur. (*°ā*), a people in the army of Duryodhana: VI, *51ν*, 2105 (Bhishmavadhap.).

Açvatara[1], in the Mhbhr. only appearing in the compound *Kambalāçvau* (the “Horsecloth” and the “Mule”): a pair of Serpents: I, **35**, 1555 (Sarpanāmak.) (sons of Kadrū and Kaçyapa); II, **9**, 361 (Varuṇa sabhā-v.) (dwelling in the palace of Varuṇa); V, **103***η*, 3625 (Mātaliyop.) (dwelling in Bhogavatī).

Açvatara[2], a tīrtha: III, **85**, 8219 (Prayāga) (the vedi of Prajāpati).

Açvatīrtha, a holy place on the Gaṅgā in the neighbourhood of Kanyākubja, where Varuṇa gave to Ṛcīka 1000 steeds as a dowry to Gādhi: III, **115**, 10152 (Jamadagni); V, **119**, 4067 (Gālavacar.); XIII, **4**, 216 (Viçvāmitrop.). Cf. VP. IV, 16.

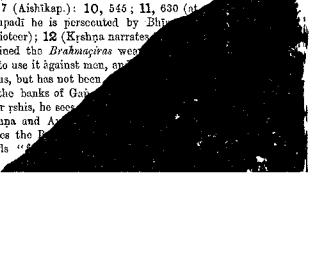
Açvattha[1], one of the 108 names of the Sun in the enumeration of Dhaumya. § 810 (Āraṇyakap., cf. Sūrya): III, 16[illegible].

Açva[2] = Çiva (1000 names[3]).

Açva = Vishṇu (1000 names).

Açvatthāman, son of Droṇa and Kṛpī. § 4 (Anukram.): I, 11 (Parvas.): **2**, 537, 544.—§ 83 (Sabhāp.): 130 (Aṃçāv.): **67**, 2709 (*Mahādevāllābe ca . . . ekatam upapannaṃ*); **68**, 5101.—§ 201 (Droṇa): [illegible] by a voice from the sky, [illegible] soon as he was born, [illegible] 5182–83 (*A.* weeps [illegible]nking milk, and [illegible]rdered rice—[illegible]na): **132** (is sent after water with a Kumbha; separates Bhīma and Duryodhana).—§ 205 (Droṇa): **132**, 5271 (*A.* excelled everyone in the mysteries—*rahasyeshu*).—§ 208 (Astradarçana): **135**, 5349, 5377.—§ 232 (Svayaṃvarap.): **186**, 6986 (at the svayaṃvara of Kṛshṇā).—§ 241 (Vidūragamanap.): **200**, 7373 (with Duryodhana after the svayaṃvara).—§ 287 (Rājasūyikap.): II, **34**, 1267 (comes to the rājasūya).—§ 288 (do.): **35**, 1290 (is charged with the reception of the brāhmans).—§ 289 (Arghāharaṇap.): **37**, 1348.—§ 290 (Çiçupālavadhap.): **44**, 1562.—§ 305 (Anudyūtap.): **78**, 2551.—§ 552 (Goharaṇap.): IV, **38**, 1243; **50–51** (scolds Karṇa, who blames Droṇa, etc.); **52**, 1628 (is placed by Bhīshma on the left); **55**, 1744 (Arjuna will not fight him); **58**, 1897 (cf. VI, 4458) (rescues Droṇa, who is fighting with Arjuna, but is himself conquered by Arjuna when his arrows are consumed, and rescued by Karṇa); **59**, 1916; **68**, 2236.—§ 556 (Saṅjayasānap.): V, **25**, †733; **30**, † 879.—§ 561 (Yānasandhip.): **47**, 1795 (present in the assembly of Dhṛtarāshṭra to receive Saṅjaya when returning from his mission to the Pāṇḍavas); **50**, 1999; **56**, 2194; **57**, 2246 (favours Arjuna), 2268; **58**, 2300 (does not wish the war), 2304; **68** (is celebrated by Bhīshma).—§ 562 (Bhagavadyānap.): **95**, 3402.—§ 567 (do.): **124**, 4138, 4171; **130**, 4457.—§ 569 (do.): **139**, 4707; **143**, 4874 (*raktoshṇishāḥ*); **148**, 5017.—§ 571 (Ulukadūt.): **164**, 5707 (Yudhishṭhira, or Dhṛshṭadyumna, opposes Nakula to him before the great battle).—§ 573 (Ambop.): **193** – *a* (*A.* declares himself to be able to annihilate the Pāṇḍava army in ten days); **195**, 7508.—§ 576 (Bhagavadgītāp.): VI, **17**, 656 (*siṃhalaṅgūlaketunā*); **25**, 837.—§ 578 (Bhīshmavadhap.): **45**, 1715 (fights Çikhaṇḍin, 1st day); **51**, 2092, 2109 (*senāpṛshṭhe*, 2nd day); **52***δ*, *ζ* (assists Bhīshma against Arjuna).—§ 579 (do.): **55***ν*, *λ* (is with Çalya and Kṛpa fighting Dhṛshṭadyumna on the 2nd day).—§ 580 (do.): **56**, 2405 (together with Kṛpa in the head of the Garuḍavyūha, 3rd day); **62** (do.) (is with others fighting Abhimanyu); **73***ii* (fights Arjuna).—§ 583 (do.): **75**, 3292 (together with Kṛpa in the eye of the Krauñcavyūha, 6th day).—§ 584 (do.): **81**, 3532; **82**, 3604 (fights Çikhaṇḍin, 7th day).—§ 585 (do.): **89**, 3934, 3970; **92***λ*, 4119 (with many others he rescues Duryodhana, who is fighting Ghaṭotkaca, on the 8th day); **94***λ*, *ω*, 4225 (*A.* is fighting Nila, and thereupon Ghaṭotkaca, who deludes him by his māyā).—§ 586 (do.): **99**, 4504 (together with Somadatta and the two Avantyas he holds the left side of the army, 9th day); **101** (fights Sātyaki); **102**, 4666 (fights Arjuna, 9th day).—§ 587 (do.): **110**, 5109; **111**, 5162, 5165 (defends Bhīshma against Virāṭa and Drupada, and wounds them, 10th day); **112** (is told by his father the ill omens that have appeared, and the irresistibility of Arjuna, etc.); fights Sātyaki (10th day, ch. **115–16**, 5386).—§ 592 (Saṃçaptakavadhap.): VII, **31** (kills Nīla); **32**, 1375 (fights Bhīmasena, 12th day).—§ 593 (Abhimanyuvadhap.): **34**, 1503 (*°puraṃdarāḥ*: the Dhārtarāshṭras with Açvatthāman at their head stand at the side of the Sindhu king in the foremost part of the cakravyūha, 13th day); **37**, 1601 (wounds Abhimanyu, 13th day), 1616; **47**, 1869 (is wounded by Abhimanyu, 13th day), 1874, 1877; **49**, 1930 (*A.* fights Abhimanyu, 13th day).—§ 598 (Jayadrathavadhap.): **85**, 3037 (does not wish the play); **87**, 3098.—§ 599 (do.): **91**, 3221; **94**, 3427; **104**—*p* (with Duryodhana, Karṇa, etc., he fights Arjuna); *ν* **105** (his lion-tailed standard was effulgent as the rising sun, set with gold, floating in the breeze, possessed of the splendours

of the rainbow) (cf. VII, ch. 145); 135, 5541; 139 (assists Karṇa against Arjuna; but is compelled to retire); 143, 6004 (attempts in vain to keep Sātyaki from killing Bhāriçravas, 14th day); 145*nnn, nnn, ooo*, 6063, 6097, 6139 (assists Duryodhana, Jayadratha, etc., against Arjuna, and receives Karṇa in his chariot, 14th day); 146 (assists Jayadratha against Arjuna); 147, 6307 (after the death of Jayadratha he assists Kṛpa against Arjuna, 14th day); 150, 6498; 151, 6563 (Droṇa gives him through Duryodhana his last exhortations to fight bravely, etc.).—§ 600 (Ghaṭotkaca-vadhap.): 155 (6720); 156, 6803, 6806, 6810, 6824, 6848, 6914 (fights Sātyaki and Ghaṭotkaca, kills the son of Ghaṭotkaca, destroys Ghaṭotkaca's chariot, and fights the rākshas sent by him, fights Bhīma, etc., and kills Drupada's sons, Suratha, etc., together with Çrutāhvaya, etc.; is praised by the Siddhas, etc., 14th day); 159, 7054, 7083, 7118, 7132, 7136 (scolds Karṇa for scolding Kṛpa, but is restrained by Duryodhana; assists Karṇa against Arjuna, etc., restrains Duryodhana from rashly rushing to combat, is exhorted and praised by Duryodhana); 160, 7157 (*Smayan lokam*), 7185, 7202 (scolds Duryodhana and fights the Kaikayas, Pañcālas, etc., and combats bravely against Dhṛshṭadyumna); 161 (is assisted by Duryodhana, etc., against Yudhishṭhira, etc.); 165, 7363 (resists Ghaṭotkaca); 166, 7409, 7430 (is wounded by Ghaṭotkaca, but after having regained conscionsness he turns him to flight).—§ 602 (Droṇavadhap.): 190-192, 8705, 8709, 8745 (a false rumour of his death causes Droṇa to cease to defend himself, so that he is killed).—§ 603 (Nārāyaṇāstramokshap.): 193, 8944, 8946, 8950 (hears from Kṛpa the death of Droṇa); 194, 8964, 8968, 8976, 8978 (in *A.* human and Vāruṇa, etc., weapons are always present, etc.; he has been ordained to be the slayer of Dhṛshṭadyumna); 195 (swears before Duryodhana to kill Yudhishṭhira, tells him how he has acquired the Nārāyaṇa weapon, and makes use of it, sinister omens ensuing); 196, 9057, 9059 (he is praised by Arjuna); 199 (he renews his oath before Duryodhana); 200, 9282, 9306, 9311 (when the Pāṇḍava army is fleeing before the Nārāyaṇa weapon, and all cast their weapons away at the instigation of Kṛshṇa in order to neutralize the Nārāyaṇa weapon, Bhīma alone fights bravely against him, and Arjuna, in order to rescue Bhīma, throws the Vāruṇa weapon; Bhīma is rescued, and the Nārāyaṇa once neutralized cannot he used a second time; fights Dhṛshṭadyumna, Sātyaki, Arjuna, etc.); 201, 9393 (*simhalāngūlaketanam*: throws the Āgneya weapon against Arjuna; but Arjuna neutralizes it with the Brāhma weapon; *A.* flees and meets with Vyāsa, who tells him the story of Nara and Nārāyaṇa and the Çatarudrīya, and that *A.* is born as a portion of Rudra and has worshipped him in his phallic form for many generations; he thereupon makes a stand in the combat).—§ 604 (Karṇap.): VIII, 6, 167; 9, 329; 10 (exhorts Duryodhana to anoint Karṇa as commander-in-chief); 11 (in the head of Karṇa's *makara*-array); 13-14 (attacks Bhīma); 15 (they combat bravely; the Siddhas, etc., praise them; they are both wounded and carried away by their charioteers); 16, 611, 630, 636, 648, 659 (attacks Kṛshṇa and Arjuna, who are fighting the Saṃçaptakas); 17, 664, 685 (but is compelled to retire to the army of Karṇa); 20, 791 (kills Pāṇḍya); 21, 835.—§ 608 (do.): 46, 2144.—§ 608 (Karṇap.): 54 (hinders Yudhishṭhira from assisting Çikhaṇḍin against Kṛpa); 55 (fights Sātyaki, etc., and puts Yudhishṭhira to flight); 56, 2815 (again attacks Kṛshṇa and Arjuna, when they are destroying the army of the Kāmbojas, but is wounded and carried away by his charioteer); 57 (he promises before Duryodhana to kill Dhṛshṭadyumna); 59 (fights Dhṛshṭadyumna and Arjuna, is wounded by Arjuna, and carried away by his charioteer); 64 (is again conquered by Arjuna); 67, 3371; 73, 3688, 3693; 78, 3999; 79 (together with others he attacks Arjuna); 88, *ar', ac'* (in vain exhorts Duryodhana to make peace with the Pāṇḍavas); 94 (together with others he consoles Duryodhana after the death of Karṇa); 95, 4971.—§ 609 (Çalyap.): IX, 2, 73; 6, 293, 308 (exhorts Duryodhana to make Çalya commander-in-chief).—§ 611 (do.): 8, 393 (*prakshato 'bhāt*), 564 (with the sons of Dhṛtarāshṭra he defends Çalya); 14 (kills Suratha the Pāñcālya, and fights Arjuna; description of his person, ib.); 16 (together with others he assists Duryodhana against Bhīma, and in his chariot rescues Çalya from Yudhishṭhira); 17, 950 (rescues, in his chariot, Kṛtavarman from Yudhishṭhira); 22 (fights Bhīma); 23, 1186 (rescues Kṛtavarman in his chariot); 25, 1377, 1383, 1398 (seeks Duryodhana, who has disappeared in the battle); 27, 1459.—§ 612 (Hradapraveçap.): 29, 1627 (together with Kṛpa and Kṛtavarman he hears from Sañjaya that Duryodhana has entered the lake, etc., and flees); 30 (with Kṛpa and Kṛtavarman he visits Duryodhana, who is sitting in the lake; their talk is overheard by some hunters and referred to the Pāṇḍavas; when these come to the spot seeking Duryodhana, *A.*, Kṛpa, and Kṛtavarman flee) —§ 615 (Gadāyuddhap.): 61, 3418; 63 (Kṛshṇa is aware of his project of killing the Pāṇḍavas during night); 64, 3589, 3609 (learns from the fleeing people the fate of Duryodhana); 65, 3627 (with Kṛpa and Kṛtavarman he again visits Duryodhana and promises to kill all the Pañcālas; Duryodhana lets Kṛpa anoint *A.* as commander-in-chief).—§ 616 (Sauptikap.): X, 1 (from fear of the Pāṇḍavas he, with Kṛpa and Kṛtavarman, retires to the wood, where they pass the night under a nyagrodha tree; seeing an owl destroy a great many fowls, he conceives the project of killing the whole Pāṇḍava army during night); 2-5, 105, 208 (and, notwithstanding the objections of Kṛpa, they proceed to the gate of the encampment); 6-7, 227, 298 (while Kṛpa and Kṛtavarman are watching the gate he alone penetrates into the encampment, where he meets with Mahādeva, whom he satisfies by being willing to bring himself as an offering; Mahādeva then enters his body and gives him a sword); 8, 324, 334, 379, 429 (he then first kills Dhṛshṭadyumna, and thereupon Uttamaujas, Yudhāmanyu, and the sons of Draupadī, and Çikhaṇḍin, etc., while Kṛpa and Kṛtavarman at the gate kill the fleeing and set fire to three sides of the encampment, and Rākshasas and Piçāca devour the corpses; when he has killed all in the encampment—the five Pāṇḍavas were absent—he retires with Kṛpa and Kṛtavarman); 9, 485, 497, 526 (and the Duryodhana for the third time; *A.* tells him what has been done, and receives his thanks the moment before [illegible]); § 617 (Aishīkap.): 10, 545; 11, 630 (t[illegible] Draupadī he is persecuted by Bhī[illegible] charioteer); 12 (Kṛshṇa narrates [illegible] obtained the *Brahmaçiras* weapon [illegible] not to use it against men, and [illegible] discus, but has not been [illegible] on the banks of Gan[illegible] other ṛshis, he sees [illegible] Kṛshṇa and A[illegible] lodges the D[illegible] words "[illegible]



throws it); **14** (at the instigation of Kṛshṇa, Arjuna also throws the heavenly weapon, i.e. Brahmaçiras, cf. X, 705; he has been taught by Droṇa; the earth trembles and the worlds are in great peril, when Vyāsa and Nārada come to make them cease); **15** (Arjuna immediately recalls his weapon, but *A.* not being able to recall his because of his lack of self-restraint, Vyāsa permits him to let it fall upon the embryos of the Pāṇḍavas, and he gets his life by agreeing to cede his jewel, *maṇi*, that protects against all sorts of danger); **16** (Kṛshṇa, with the assent of Vyāsa, decrees that the unborn son of Uttarā-Parikshit shall be born dead, but be called to life by Kṛshṇa, while *A.*, for having killed an embryo, shall wander about for 3000 years in the wilderness, stinking and oppressed by all sorts of diseases; *A.* delivers up the maṇi and wanders away into the wood); **17** (the true cause of *A.*'s success was the aid of Rudra).—§ 618 (Jahnupradānik.): XI, **1**, 3; **9**, 248; **11**, 298 (when Dhṛtarāshṭra with the women goes out to see the field of battle and bury the dead, *A.* with Kṛpa and Kṛtavarman meets with them a little out of the town and narrates the nightly slaughter, etc.; then, from fear of the Pāṇḍavas, they retire, and *A.* betakes himself to the hermitage of Vyāsa).—§ 623 (Rājadh.): XII, **14**, 403.—§ 630 (do.): **27**, 816.—§ 723 (Āṇuçāsanik.): XIII, **6**, 327 (*"ā ca Rāmaç ca munīputrau dhanurdharau | na gacchataḥ svargalokaṃ mahyāṃ karmaṇi*).—§ 770 (do.): **151**, 7121 (*Rāmo Vyāsas tathā Draunir Açvatthāmā ca Lomaçaḥ | ity ete munayo divyā ekaikaḥ sapta saptadhā | sraṣṭāraḥ sarvabhūtānāṃ kīrttitā lokapūcitāḥ*); (in B. the order of the verses is inverted; it seems to me that v. 7121a has been erroneously inserted; Nil. is silent).—§ 785 (Anugītāp.): XIV, **66**, 1951.—§ 793 (Mausalap.): XVI, **6**, 164.—Cf. Āçāryanandana, Āçāryapatra, Āçāryasuta, Āçāryatanaya, Āçāryasattama, Draunī, Draunāyanī (Droṇāyanī), Droṇaputra, Droṇasūnu, Guruputra, Gurohsuta, Aṅgirasām varishṭhaḥ (VIII, 683), Bhāratāçāryaputra.

Açvatthāman[3], an elephant belonging to the Mālava-king Indravarman and killed by Bhīma to delude Droṇa and make him believe that his son had been killed. § 602 (Droṇavadhap.): VII, **190**, 8708-10, 8744.—§ 603 (Nārāyaṇāstramokshap.): **193**, 8946, 8948.—§ 630 (Rājadh.): XII, **27**, 816.

Açvavatī, a river. § 775 (Āṇuçāsanik.): XIII, **166**, 7651.

Āçvayuj (No. 87), a month = Āçvayuja (No. 88) or Āçvina (No. 91). § 746 (Āṇuçāsanik.): XIII, **65**, 3298 (he who then gives ghee to Brahmans, to him the Açvins give beauty in this world).

Açvayuja (No. 88), adj. § 759 (Āṇuçāsanik.): XIII, **103**, 5160 (*māsānāṃ* = No. 87): Āçvayuj and No. 91: Āçvina: he who then practises austerities (*kshapet*, B. *kshipet*), confining himself to one meal a day (*ekabhaktena*), is born pure (*nirjarāṇāṃ*) [illegible] in carriages and sons.

[illegible]), the surgeons of the gods; they are, because [illegible]ten mentioned in comparisons. § 3 (Anukra-[illegible]sprung from the mundane egg).—§ 4 [illegible]nushyap.): **3**, 721 (*devabhishajau*), [illegible]quail, etc.; cf. Ṛgveda *pessim*), [illegible] (restore Upamanyu, who [illegible]/Adivaṃç.): **63**, 2445.— [illegible]s of Sūrya and the [illegible]a female horse).— [illegible]): **67**, 2746.— [illegible]): **85**, 3816 [illegible]).—§ 167 (Vicitravīryop.): **102**, 4141 (*"rūpasaṃpṛco*).—§ 191 (Sambhavap.): **123**, 4827.—§ 192 (do.): **124**, 4850, 4852 (they in Mādri procreate Nakula and Sahadeva).—§ 194 (Pāṇḍu): **126**, 4922.—§ 221 (Caitrarathap.): **170**, 6500 (= Nakula and Sahadeva).—§ 233 (Svayaṃvarap.): **187**, 7010 (present at the Svayaṃvara of Kṛshṇā).—§ 238 (Pāñcendrop.): **197**, 7277, 7302.—§ 254 (Khāṇḍavad.): **222**, 8079 (*iva*).—§ 258 (do.): **227**, 8265 (with the other gods they fight Arjuna and Kṛshṇa in order to defend the Khāṇḍava wood from being burnt; their weapons are flaming herbs).—§ 259 (do.): **229**, 8360 (Maṇḍapāla, praising Agni, identifies him with the Açvins, etc.).—§ 270 (Lokapālas.): II, **11**, 460 (in the palace of Brahmān).—§ 309 (Āraṇyakap.): III, **3**, 127 (it is by their wealth of yoga that R., S., Ā., V., and A. rule the creatures).—§ 336 (Indralok.): **43**, 1768 (on the Sarasvīthī Arjuna met with S., Vi., M., A., Ā., V., R., B.-r., etc.); **46**, 1810 (in the town of Indra).—§ 342 (do.): **51**, 1973 (*iva*).—§ 362 (Tīrthayātrāp.): **83**, 2098 (*Açvāç sadṛço*).—§ 344 (Nalop.): **53**, 2098 (*Açvā sadṛço*).—§ 347 (do.): **62**, 2356.—§ 362 (Tīrthayātrāp.): **83**, 5087 (*"vas tīrtham āsādya rūpavān abhijāyate*).—§ 375 (do.): **85**, 8248 (*Marud°*: have bathed in the tīrthas).—§ 377 (do.): **86**, 8404 (*il.*).—§ 400 (do.): **118**, 10224 (*"nau . . . āyatanāni*, seen at Śūrpāraka by the Pāṇḍavas together with those of V., M., S., etc., etc.).—§ 401 (do.): **119**, 10257.—§ 404 (Sukanyōp.): **121**, 10312 (Çaryāti's offering).—§ 405 (do.): **123-125**, 10349, 10360, 10362, 10381, 10384, 10386, 10398, 10400, 10405 (try to seduce Sukanyā, daughter of Çaryāti and wife of Cyavana, but at her request they make Cyavana young again by letting him bathe with them in a lake; Sukanyā chooses to stay with her husband; Cyavana causes Çaryāti to offer Soma also to the Açvins, and compels Indra to agree to it; cf. XIII, ch. **156** and *passim*).—§ 412 (Aṣṭāvakrīyop.): **134**, 10659.—§ 418 (Tīrthay.): **139**, 10834.—§ 421 (do.): **142**, 10905 (they, with the Maruts and Sādhyas, surround Indra, when he is muttering his daily prayer at the Upper Gaṅgā).—§ 438 (Yakshayuddhap.): **162**, 11819.—§ 443 (Nivātakav.): **168**, 12044 (Arjuna in Amarāvatī beheld V., R., S., M.-gaṇas, Ā., and A.).—§ 467 (Mārkaṇḍeyas.): **188**, 12924 (Mārkaṇḍeya beheld, in the body of Nārāyaṇa, i.e. Kṛshṇa, all D.-gaṇas, S., R., Ā., Gh., P., etc., etc., etc.).—§ 545 (Tativratāmākh.): **294**, 16675.—§ 552 (Goharaṇap.): IV, **56**, 1762 (*Vīçvē° Marutāṃ gaṇāḥ*).— § 561 (Yāvanasaṃbh.): V, **61**, 2387, 2399.—§ 564 (Bhagavadyāṇap.): **105**, 3708.—§ 567 (do.): **131**, 4423 (in the presence of Duryodhana, Agni, Ā., S., V., A., M., Y.-D., etc., issue from Kṛshṇa's mouth).—§ 572 (Rathātirathas.): **169**, 5855.—§ 575 (Bhagavadgītāp.): VI, **35**, 1252, 1268 (R., Ā., V., S., Vi., A., M., Ushmapas, G., Y., and the hosts of As. and Si. behold Kṛshṇa and are amazed).—§ 580 (Bhishmavadhap.): **59**, 2595 (i.e. Nakula and Sahadeva).—§ 581 (do.): **65**, 2958 (are the ears of Kṛshṇa).—§ 592 (Saṃçaptakav.): VII, **23**, 1035 (i.e. Nakula and Sahadeva).—§ 593 (Abhimanyuvadh.): **34**, 1488; **40**, 1694.—§ 595 (do.): **62**, 2273, 2275 (draw Māndhātṛ from the womb of his father).—§ 596 (Pratijñāp.): **76**, 2682 (*Vasavaç ca suhṛ°nau*).—§ 597 (do.): **84**, 2991 (follow Indra to the offering of Çaryāti); **87**, 4418 (V., M., S., R., Vi., A., Agni, Indra, Soma, Pavana, and the ten points of the compass become the partisans of Arjuna, while all Ā. side with Karṇa).—§ 608 (Karṇap.): VIII, **46**, 2205 (*iva*); **53**, 2785 (*iva*); **65**, 3303 (*iva*), 3304 (*iva*).—§ 615*m* (Skanda): IX, **45**$_7$, 2508 (A., S., etc., etc., etc., come to the investiture of Skanda), 2540 (give Skanda, at his

inauguration, Vardhana and Nandana as his followers.—§ 617 (Aishīkap.): X, **13**, 653.—§ 641 (Rājadh.): XII, **64**, 2395 (created by the supreme god in days of old with S., V., R., Vi., the ganas of M., and Si., they are all observant of kshatriya duties).—§ 656 (Āpaddh.): **166**, 6141 (*Marud° naḥ*: Á., S., V., R., M., D., with their preceptors and purohitas, etc., etc., etc., accept the religion of the Vedas).—§ 661 (Mokshadh.): **198**, 7191 (their places, like those of the other gods, are hells—*nirayāḥ*—compared with the place of Paramātman (?)).—§ 665 (do.): **208**, 7583 (*Nāsatyaçvina Dasraç ca*), 7589.—§ 668 (do.): **219**, 7950 (*çubrau*).—§ 673 (do.): **227**, 8220.—§ 692 (do.): **281**, 10052.—§ 694 (do.): **284**, 10215 (*bhishajāṃ varau*).—§ 702 (do.): **296**, 10837 (*Agny°-Mārutāḥ*: Á., V., R., V.-D., S., P., M.-ganas, etc., etc., etc., have all been crowned with success by their penances—*samsiddhās tapasā*).—§ 707 (do.): **316**, 11703 (to them the soul—of the yogin ?—arrives when going out through the eyebrows).—§ 712 (Çukotp.): **324**, 12176 (Lp., S., V., Á., R., A., etc., etc., etc., are present when Vyāsa, devoted to the practices of yoga, adores Mahādeva in order to obtain a son — Çuka).— § 717 (Mokshadh.): **341**, 13111 (*°bhyāṃ patnye*, i.e. *Vishnu*); **343**, 13206.—§ 721 (Ānuçāsanik.): XIII, **3**, 95 (*°sadṛçadyutiḥ*).—§ 730 (do.): **14**, 731 (*Rudrādityā°*), 985 (Vishṇu says that Á., V., S, V.-D., A. praise Viçvadeva, i.e. Çiva).—§ 746 (do.): **65**, 3295, 3298 (give him beauty who in the mouth of Āçvayuj presents the brahmans with ghee).—§ 747 (do.): **84**, 4011 (Á., V., R., M., A., and S. become afflicted by the Daitеya Asura Tāraka); **85**, 4126 (spring forth, at an offering of Çiva, from the tears [of Brahmán?], v. Agni).—§ 748 (do.): **86**, 4201 (S., V., Á., etc., etc., etc., come to see Skanda, when he is born).—§ 759 (do.): **107**, 5299 (of the result of eating only every 21st day), 5330 (of the result of eating only every 29th day).—§ 766 (do.): **125**, 5937 (*bhishajāṃ varau*: have permitted the *devadūta* to visit the *pitaraḥ*); **134**, 6186 (of the result of offering in a certain way on the full-moon day). — § 770 (do.): **151**, 7095 (*Nāsatyaç ca Dasraç ca*; Mārtaṇḍa's—the Sun's—sons, sprung from the nose of Saṃjñā), † 7160 (no disease befalls him who praises them).—§ 772 (do.): **157**, 7306, 7308–9 (*Sūryaputrau*), 7311, 7313, 7321–2.— § 773 (do.): **159**, 7387 (procreated from and identified with Kṛshṇa); **161**, 7496 (identified with Rudra).—§ 775 (do.): **166**, 7642 (*Rudrāḥ sa °naḥ*).—§ 778 (Açvamedhikap.): XIV, **8**, 184 (*Nāsatyau*: worship Mahādeva on Mañjāvat, with R., V., Vi., S., etc., etc., etc.); **9**, 219; **10**, 261.—§ 781 (do.): **15**, 375 (*ten Nandane*). — § 783 (Anugītāp.): **52**, 1514.—§ 789 (Pitṛdarçanap.): XV, **31**, 854 (*yamajau*: i.e. Nakula and Sahadeva).—§ 793 (Mausalap.): XVI, **4**, 129.— § 794 (Mahāprasthānikap.): XVII, **3**, 95.—§ 795 (Svargārohaṇap.): XVIII, **3**, 37 (when Yudhishṭhira's vision of Hell had ceased M. with Çakra, V., A., S., R., Á., Si., etc., came to see him); **4**, 133 (Yudhishṭhira sees Nakula and Sahadeva in their dwelling-place in Heaven); **6**, 215.—Cf. Nāsatyau; Açvinīsutau; Sūryaputrau; [Deva]bhishajau; Açvibhyāṃ pati (= Vishṇu).

Āçvina (adj.). § 592 (Saṃçaptakavadhap.): VII, **23**, 1740 (*°dhanuḥ*, i.e. Sahadeva's bow).—§ 759 (Ānuçāsanik.): XIII, **109**, 5382 (*māsi: dvādaçyāṃ° e māsi Padmanābheti cāvyayet | gosahasraphalaṃ puṇyaṃ prāpnuyān, nātra saṃçayaḥ*); cf. Nos. 87 and 88; it is the sixth month of the solar year beginning with Vaiçākha, or the seventh of the luni-solar year beginning with Caitra; see Whitney to Sū° Si°, I, 51 and XIV, 16 (Āçvinya, see Āçvineya, No. 92).

Āçvineya[1] (*°au*) (No. 92) = Nakula and Sahadeva: I, 7083 (printed A°, but B. has Ā°).—§ 569 (Bhagavadyānap.): V, **138**, 4692.

Āçvineya[2] = Sahadeva. § 281 (Sahadeva): II, **31**, 1115.

Āçvinī[1], a nakshatra, the first of the younger series, the twenty-seventh of the older, beginning with Kṛttikā (see Whitney to Sū° Si°, VIII, 9; VP. II, ch. 8, vol. ii, p. 261 ff.; junction-star *β* Arietis).—§ 746 (Ānuçāsanik.): XIII, **64**, 3285 (he who under *A.* gives a carriage yoked with horses is reborn in a family that is rich in elephants, horses, and carriages).—§ 749 (do.): **89**, 4288 (plur.: *°aço açcān vindeta*, obtains horses; of the result of bringing a çrāddha "*açvinīyoge*").—§ 759 (do.): **110**, 5390 (*°yāṃ sukthiṃ caiva*, cf. Açleshā).—Cf. Āçvinī[2].

Āçvinī[2], a tirtha (?). § 733 (Ānuçās.): XIII, **25**, 1708 (*°yāṃ*: then a man acquires beauty and glory—*rūpavarcasān*—after death).

Āçvinīsutau = Nakula and Sahadeva: XII, 6238 (properly = Āçvinau, see BR. s.v. Açvin).

Açvisutau = Nakula and Sahadeva: XVII, 37.

Ādambara, a companion of Skanda. § 615*a* (Skanda): IX, **45***ζ*, 2541 (*Dambara°au*).

Ādambha = Çiva (1000 names[3]).

Ādāna, a name of Earth. § 746 (Ānuçāsanik.): XIII, **62**, 3114.

Ādāntanāçana = Çiva (1000 names[1]).

Ādbhuta[1] ("Wonderful"), a name of Fire. § 494 (Āṅgirasa): III, **222**, 14234 (*Adbhutasya Priyā bhāryā, tasya putro Vibhāvasiḥ*), 14237.—§ 496 (Skandotpatti): **224**, 14284 (? *samāhāto Hutavahaḥ so 'dbhutaḥ sūryamaṇḍalāt*, cf. Agni).

Ādbhuta[2] = Vishṇu (1000 names).

Ādhana = Çiva (1000 names[2]).

Ādhara = Çiva (1000 names[1]) (to read *Dharaḥ*?).

Ādhāranilaya = Vishṇu (1000 names).

Ādharma ("injustice"). § 125 (Aṃçāv.): I, **66**, 2617 (came to existence owing to creatures eating each other from lust of food; husband of Nirṛti, "ruin," and father of the Nairṛta rakshases and Bhaya, "fear," Mahābhaya, "terror," and Mṛtyu, "death").—§ 189 (Pāṇḍu): **122**, 4755.—§ 641 (Rājadh.): XII, **90**, 3388 (husband of Çrī, "luck," and father of Darpa, "arrogance"), 3390.

Ādharmahan = Çiva (1000 names[1]).

Ādharshana = Çiva (1000 names[2]).

Ādhidaiva ("the governing Deity," see BR., vol. v, p. 971, and Weber, Rāmat. Up., 350): XII, 9175 (*°e niyukto 'smi*, sc. Çiva).

Ādhideva ("the Supreme God") = Kṛshṇa: XIII, 7383.

Ādhirājan, v. Indra.

Ādhirājyam and Ādhivājakuṇḍāyaḥ, see Adhivājyakuṇḍāyaḥ.

Ādhirathe, a sūta in the neighbourhood of Campā
of Dhṛtarāshṭra; husband of Rādhā and
Karṇa, whom he called Vasusheṇa and
to be instructed by Droṇa (III, ch
arms he enters the arena to com
Aṅga (I, ch. 137). § 218 (A
§ 547 (Kuṇḍalāharaṇap.):
Dhṛtarāshṭra"), 17157
166, 4759, 4762;
VI, **122**, 5826 (p
Ādhirathi =
read *Ādhi*
5417, 54

5626, 5693, 5719, 5723, 5725–7, 5750, 5757, 5763, 6826, 7472, 8589.—VIII, 227, 264 (printed *Adhirathir* in C., but B. has *Ādhi°*), 317, 837, 949, 1365, 1687, 1873, 1962, 2162, 2235, 2331, 2344, 2507, 2734, 2741, 2745, 2753, 2758, 3307, 3354, 3395, 3729, 3050, 4167, 4188, 4190, 4199, 4233, 4494, 4525, 4590, 4598, 4606, 4612, 4626, 4703, 4706, 4785, 4818, 4907, 4926, 4969, 5041.—XI, 637.

Adhiroha = Śiva (1000 names[2]).

Adhishṭhāna = Vishṇu (1000 names).

Adhivājyakulādyaḥ, a country. § 574 (Jambūkh.): VI, **9**, 352 (B.: *Ādhirājya-kuçādyaḥ*; V.: *Ādhirājyaṃ Kuçaṭṭāç ca*); cf. VP. II, 165.

Adhivaṅga, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8093 (*tapovanam*; B. *tato vanam*: the reward of visiting it is to rejoice among the Guhyakas).

Adhokshaja[1] ("born under the axle-tree," cf. Hariv. v. 9087 ff., and BR.) = Kṛshṇa: I, 522 (*Kṛshṇak.*).—II, 890 (*Yadunandanak.*), 1428.—V, 2568 (*adho na kshīyate jātu yasmāt, tasmād A°*), 3080, 5196.—IX, 3539.—XII, 1620, 13241–3 (*pṛthivī nāshaṭ cobhe viçvato viçvatomukhe | tayoḥ sandhāraṇārthaṃ hi mamādhokshajam aiçasa . . . .*).—XIII, 659.—XVI, 162.

Adhokshaja[2] = Vishṇu (1000 names).

Adhṛta = Vishṇu (1000 names).

Adhyaksha: XII, 1626 (*jagato 'dhyakshaḥ*, "the surveyor of the world," i.e. Kṛshṇa).

Adhyātmānugata = Çiva (1000 names[2]).

Ādi = Çiva (1000 names[2]).

Ādi(r) devānām[1] = Çiva (1000 names[1]).

Ādi(r) devānām[2] = Vishṇu: XII, 13676.

Ādi(r) viçvasya ("the first of all") = Kṛshṇa: XII, 1658.

Ādideva[1] ("the first god") = the Sun: III, 155 (the 95th name of the Sun in the enumeration of Dhaurvya).

Ādideva[2] = Vishṇu: XII, 2395, 2402 (*Nārāyaṇaṃ purāṇa*), 2405–7, 2411 (*Devaçreshṭhaḥ*), 12699, 12864 (Maº puº staº).—XIII, 6854, 6985 (1000 names), 7001 (ib.).

Ādideva[3] = Kṛshṇa: XIII, 6893, 7373.

Ādikara[1] = Çiva (1000 names[2]).

Ādikara[2] = Vishṇu: XII, 13512 (*Purushaṃ*).

Ādina = Çiva (1000 names[2]).

Ādiparvan, the first book of Mhbh. § 11 (Parvas.): I, **2**, 364, 405.

Ādirāja, third son of Avikshit and grandson of Kuru. § 154 (Pāruvaṃç.): I, **94**, 3741.—§ 775 (Ānuçāsanik.): XIII, **166**, 7680 (enumerated among the rājarshis that one should venerate in the evening and morning).

Āditeḥ putra ("the son of Aditi") = Varuṇa: IX, 2841 (*Varuṇak.*).

Āditeḥ suta ("the son of Aditi") = the Sun: III, 155 [illegible] 96th of the 108 names of the Sun in the enumeration of [illegible]a).

[illegible]), the gods: XII, 7614.

[illegible] the thirteen daughters of Daksha, who were [illegible] by him she is mother of the twelve [illegible]: I, **65**, 2520.—§ 88 (do.): **65**, [illegible]600.—§ 190 (Pāṇḍavotp.): **133**, [illegible]21, 8040.—§ 270 (Lokapālas.): [illegible]ahmān).—§ 317 (Arjuna- [illegible]3 (Tīrthayātrāp.): III, [illegible]he in order to have [illegible]"brahmaṇ.lanam [illegible]XII, 13218–9, [illegible]1.—§ 524 (Vishṇu): **272**, 15839 (she bore Vishṇu after having been pregnant 1000 years).—§ 548 (Āraṇeyap.): **315**, 17461.—§ 561 (Tānasanidhip.): V, **48**, 1887 (Naraka Bhauma in Prāgjyotisha having robbed her ear-drops set with jewels, they are reconquered by Kṛshṇa).—§ 564 (Mātaliyop.): **98**, 3534; **104**, 3689.—§ 565 (Gālavac.): **117**, 3971.—§ 608 (Karṇap.): VIII, **68**, 3393.—§ 615*a* (Skanda): IX, **45**, 2515 (*devamātā*: present at the anointing of Skanda).—§ 637 (Rājadh.): XII, **43**, 1504 (*Ādityāḥ saptadhā tvan tu purāṇe garbhatāṃ gataḥ*, i.e. Kṛshṇa; explained by Nil. to mean, (*a*) two births, viz., the Āditya Vishṇu and the Dwarf, from Aditi herself, and (*b*) Pṛçnigarbha, the three Rāmas, and Kṛshṇa, from Pṛçni and other manifestations of Aditi; it, however, seems more probable that here is an allusion to the older conception of seven Ādityas); **470**, 1626 (*hiraṇyavarṇaṃ yaṃ garbhaṃ Aditir Daityasūçanaṃ ekaṃ dvādaçāhi jajñe, tasmai Sūryātmane namaḥ*, i.e. Kṛshṇa).—§ 664 (Mokshadh.): **207**, 7543; **340**, 12945, 12955.—§ 717 (Nārāyaṇīya): **343**, 13218–19: "Aditi cooked food for the gods, hoping that, having eaten it, they would kill the Asuras; there Budha . . . said to her, 'Give me alms'; she, saying that it was only to be eaten by the gods, gave him nothing, wherefore he cursed her, saying that she would have a pain—*syathā*—in her womb; in the second birth—as an egg—of Vivasvat, the egg of his mother Aditi was killed" (so B.); therefore Vivasvat Çrāddhadeva became Mārttaṇḍa. Cf. also § 746 (Ānuçāsanik.): XIII, **83**, 3904, v. *infra*.—§ 719 (Ānuçās.): I, 55 (*Vasavo 'ditiḥ*, v. Āditya[1]).—§ 746 (do.): XIII, **83**, 3904 (she is said to have, in the devayuga, when pregnant with Vishṇu, exercised self-tortures, standing on one foot in order to have a son).—§ 768 (do.): **148**, 6752 (*Kaçyapasya*).—Cf. Devamātṛ, Çiva.

Aditi[2], the same identified with a sickness demon. § 522 (*Manushyagrah.*): III, **230**, 14482 (*Aditiṃ Revatīṃ prāhur, grahas tasyās tu Raivataḥ | so 'pi bālān mahāghoro bādhate vai mahāgrahaḥ*).

Aditi[3], the same conceived as a manifestation of Çiva (q.v., 1000 names[2]).

Aditinandanau ("the two sons of Aditi," i.e. Indra and Vishṇu): XIII, 986 (*Çatakratuç ca Vishṇuç ca*).

Āditya[1] (plur.), a class of gods, the sons of Aditi and Kaçyapa, manifestations of the Sun. § 308 (Āraṇyakap.): III, **3**, 189 (*kṛtvā devādçadhātmānaṃ dvādaçāditya gataḥ*, sc. the Sun). They are twelve, enumerated § 88 (Aṃçāvat.), I, **65**, 2522, etc. (I, Dhātṛ; 2, Mitra; 3, Aryaman; 4, Çakra; 5, Varuṇa; 6, Aṃça; 7, Bhaga; 8, Vivasvat; 9, Pūshan; 10, Savitṛ; 11, Tvashṭṛ; 12, Vishṇu).—§ 191 (Sambhavap.): **123**, 4823–4 (in the order 1, **2**, 5, 6, 7, 4, Indra, 8, 9, 11, 10; then, *Parjanyaç caiva Vishṇuç ca Ādityā dvādaça* (!) *smṛtāḥ*; perhaps to be read *jaghanyaç ca eva Vishṇuç ca*, cf. v. 2524; but cf. also BR. s.v., and *infra*; Nīl. says nothing).—§ 665 (Mokshadh.): XII, **208**, 7581, etc. (in the order 7, 6, 3, 2, 5, 10, 1, 8, 11, 9, 4, Indra, 12).—§ 770 (Ānuçāsanik.): XIII, **151**, 7092, etc. (in the order 6, 7, 2, 5, 1, 3, 8, 10, *Jayanto Bhāskaras tathā*, 11, 9, 4, Indra, 12); cf. BR. s.v., and Muir, Or. S.T., especially iv. pp. 11–15, 54, 114–121; the youngest and most important is (the Dwarf incarnation of) Vishṇu (I, 2522); Indra is the principal, § 120 (Aṃçāvat.), I, **66**, 2600; and the oldest and best is Varuṇa, § 564 (Mātaliyop.), V, **98**, 3534. For their superintendence of the chariot of the Sun, each in one of the twelve months of the year, in the Purāṇas, see VP. II, pp. 285 ff.; the order is, 1, 3, 2, 5, 4, Indra, 8, 9, 10, Parjanya instead of Savitṛ, 6, 7, 11, 12. Of the older

conception of six, seven (or eight) Âdityas there seems to be no trace in the Mbhh., unless it be XII, 1504 (v. Aditi); they came into existence from the coals at the sacrifice of Çiva in the shape of Varuṇa (!), § 747 (Suvarṇotpatti), XIII, **85**, 4131 (*ye dhishṇyeshu divi sthitâḥ*). In most cases they are named together with the other *devagaṇas*, etc.; thus, for instance:—

§ 3 (Anukram.): I, **3**, 34 (v. Açvin) —§ 44 (Garuḍa): **30**, 1416 (the weapons of V., R., Â., S., M., and of all the other tribes of the gods began to spend their forces against one another; among the omens appearing amidst the gods at the approaching of Garuḍa).—§ 46 (Garuḍa): **32**, 1487 (they fled for Garuḍa towards the eastern region). — § 84 (Âdivaṃç.): **64**, 2482.— § 88: **65**, 2522 vs., 2524.— § 120 *bis* (Aṃçâvat.): **66**, 2603 (among the 33 gods; *Bṛhaspatiç ca bhagavân Âdityesho era gâyate*, which may signify that Bṛh. is on a level with the Âdityas, or allude to his being invoked with Indra; BR., s.v. *Âd.*, explains Âd. to mean generally "the gods").—§ 139 (Manu Vaivasvata): **75**, 3135.—§ 191 (Sambhavap.): **123**, 4824 (v.s.).— § 233 (Svayaṃvarap.): I, **187**, 7010 (Raudra°: present at the svayaṃvara of Kṛshṇâ).—§ 236 (Vaivâhikap.): **197**, 7315. — § 253 (Haraṇâharaṇap.): **221**, 8040.— § 267 (Varuṇasabhâv.): II, **9**, 359 (present in the palace of Varuṇa !).—§ 270 (Brahma-sabhâ-varn.): II, **11**, 448 (in the palace of Brahmán), 460; cf. II, 359 ("in the palace of Varuṇa!") (*sâdhirâjâno*, i.e. *sendrâḥ*, Nîl., cf. I, 2600, *supra*), 460; cf. II, 359 ("in the palace of Varuṇa").—§ 309 (Âraṇyakap.): III, **2**, 127 (sustain the creatures by way of lordship acquired by yoga).—§ 330 (Indradarçana): **37**, 1490 (Kṛshṇa wishes success to Arjuna from V., R., Â., the gaṇas of M., V.-D., S., etc., when he is departing to see Indra).—§ 336 (Indralokâbhig.): III, **43**, 1768 (seen by Arjuna in the town of Indra!).—§ 338 (do.): **46**, 1840 (do.).—§ 347 (Naḷop.): **62**, 2356.—§ 356 (Tîrthayâtrâp.): **60**, 3091 (*Âdityânâṃ yathâ Vishṇuḥ*).—§ 357 (Pushkara): III, **82**, 4064 (Â. with V., R., S., M.-gaṇas, G., and Aps.).—§ 370 (Tîrthayâtrâp.): **84**, 8102 (Â. with D., R., V., and R. always adore Janârdana at the tîrtha Nârâyaṇasya sthânam).—§ 375 (do.): III, **85**, 8248 (have bathed in the tîrthas enumerated in the Tîrthayâtrâparvan).—§ 377 (Dhaumyatîrthak.): **90**, 8404 (do.).—§ 383 (Paraçu-Râma): III, **99**, 8673 (with Â., V., R., S., M.-gaṇas, P., etc., etc., etc.).—§ 400 (Tîrthayâtrâp.): III, **118**, 10224 (their altars —*âyatanâni*—are seen by Yudhishṭhira on his tîrthayâtrâ).— § 412 (Tîrthayâtrâp.): **134**, 10669.—§ 443 (Nivâtakavacayuddhap.): **168**, 12044 (seen by Arjuna in the town of Indra).—§ 457 (Mârkaṇḍeyas.): III, **188**, 12924 (seen by Mârkaṇḍeya in the belly of Vishṇu).—§ 547 (Kuṇḍalâharaṇap.): **308**, 17139 ("*may* Â., V., R., S., *Vi. sa devatâḥ, M.*, etc., etc., protect thee," says Kuntî, consigning the basket with Karṇa to the river Açvamâḍî).—§ 549 (Pâṇḍavapraveçap.): IV, **2**, 46 (*Âdityânâṃ trayodaçam*, Arjuna).— § 561 (Yâṇasandhip.): V, **49**, 1919 (adore Brahmán).— § 562 (Bhagavadyânap.): **86**, 3043 (like Â., V., R., depending on the intelligence of Bṛhaspati).— § 564 (Mâtaliyop.): **97**, 3503 (*Âdityânâṃ hi sarveshâṃ Vishṇur ekaḥ sanâtanaḥ*; here Âd. rather means "the gods" generally).—§ 567 (Bhagavadyânap.): **128**, 4301.— § 567 (do.): **131**, 4423 (appear in the body of Kṛshṇa).— § 570 (Saṃyaniryânap.): **153**, 5190.— § 576 (Bhagavadgîtâp.): VI, **34**, 1225 (*Âdityânâm ahaṃ Vishṇur*, i.e. Kṛshṇa); **35**, 1252 (appear in the body of Kṛshṇa), 1268.—§ 608 (Karṇap.): VIII, **87**, 4419 (favour Karṇa against Arjuna).— § 615*a* (Skanda): IX, **44**, 2479 (surround Çiva at the consecration of Skanda); **45**, 2508 (with S., Vi., M., V., P., R., etc., etc., and Â.).—§ 615 (Asita Devala): **50**, 2892 (*Çânâṃ salokatâṃ*).—§ 626 (Râjadh.): XII, **21**, 634 (R., V., Â., S., and R.-r. adopt the *adroha-dharma*, and, following the *râja-çâstra*, not nirvâṇa, have attained to Svarga).—§ 656 (Khaḍgotp.): **186**, 6141.—§ 661 (Mokshadh.): **198**, 7192 (*Rudra° Vasûnâṃ*; their places are "Nirayâḥ" compared with the place of Paramâtman).—§ 664 (do.): **207**, 7543 (*devaçreshṭhân; teshâṃ Vishṇur vâmano' bhûd Govindaç câbhavat prabhuḥ*).—§ 665 (Mokshadh.): XII, **208**, 7581, etc. (v.s.; *devâdaça Kâçyapasyâtmasambhavân*), 7589 ("*kshattriyâḥ*" among the gods).— § 671 (Bali-Vâsava-saṃvâda): **224**, 8128 (*devâdaçânâm*).—§ 673 (do.): **227**, 8220, 8288 (Bali says he had formerly vanquished Â., R., S., V., and M.).—§ 695 (Mokshadh.): XII, **285**, 10279 (present at the sacrifice of Dakṣha).—§ 702 (Mokshadharma): **296**, 10837 (Â., V., R., Agni, A., M., Vi., S., P., M.-gaṇâḥ, Y., K., G., Si., etc., have become perfect by *tapas*).—§ 712 (Çukotpatti): XII, **324**, 12175 (adore and surround Çiva while he is exercising tapas on the Himâlaya).— § 717 (Nârâyaṇîya.): **340**, 12916 (*devâdaçaiva tathâdityân vâmaṃ pârçvaṃ samâsthitân*, sc. of Kṛshṇa).—§ 730 (Meghavâhanap.): XIII, **14**, 611 (do not know the abode of Çiva), 914 (*Çânâṃ Vishṇuḥ*, i.e. Çiva), 985. —§ 746 (Âṇuçâsanik.): **62**, 3148.—§ 747 (Suvarṇotp.): **84**, 4011; **85**, 4131 (5260, read "*Âdityaṃ devâdaçe*" with B.). —§ 759 (Âṇuçâsanik.): XIII, **107**, 5296 (*Çânâṃ lokân*: are obtained by him who eats only every 20th day for twelve months, abstaining from meat, etc.), 5307 (*Çânâṃ adhirâse*: there he, who for twelve months eats only every 24th day, etc., shall dwell for a long time).—§ 766 (do.): XIII, **134**, 6186 (receive the ball of him who offers cooked food with honey from a vessel of udumbara-wood to the rising moon on the full moon day).—§ 768 (do.): **139**, 6372 (*devâdaça° -saṃkâço*). —§ 770 (do.): **151**, 7092, etc. (*devâdaça Kâçyapeyâḥ*).— § 773 (do.): **159**, 7387 (*Rudra°* identified with Kṛshṇa). —§ 775 (do.): **166**, 7642 (should be invoked for protection). —§ 778 (Açvam. parv.): XIV, **8**, 185 (adore Çiva on the mountain Mûjavat).—§ 785 (Anugîtâp.): **64**, 1896 (*sarva sainyena saṃvîtâ yathâdityâḥ svaraçmibhiḥ*). — § 793 (Mausalap.): XVI, **4**, 129 (receive Kṛshṇa when arriving to Heaven after death).—§ 795 (Svargârohaṇap.): XVIII, **3**, 88 (receive Yudhishṭhira when returning from Hell); **4**, 130 (*devâdaça° -sadṛçaṃ*); **6**, 215 ("represented in the Mbhh."; BR. s.v. explains *Âd°* in this passage to mean generally "the gods"; read with B., *Âdityâç câçvinau*; v.s.). Cf. Kâçyapeyâḥ.

Âditya[2] ("âḥ), the gods in general: I, 2603 (? v. *supra*; V, 3503 (? v. *supra*); XIII, 7280 (they held a satra they were rescued from the Dânavas named K Vaçishṭha); XVIII, 215 (? v. *supra*).

Âditya[3], plur. ("âḥ), the seven Sun th world at its dissolution and prepare th fire: III, 12874.

Âditya[4], the Sun: I, 126, 718 (*°rathaṃ*), 1148 (*°pathaṃ*) (*°sayâcramo*), 7055 (*°lok Mahendra-Varuṇopam* (*°maṇḍalaṃ*), 3138 (*cakraṃ°gocara varṇasaṃ*] *sannibhâ*

1923 (°m *pañitaṃ yathā*), 1930 (id.), 2576 (*[bhāmipaḥ] bhavaty Agnis tathā°o Mṛtyur Vaiçravaṇo Yamaḥ*), 3758, 3572 (*yathā°ḥ prātar udyann tamaḥ sarvaṃ apohati | kalyāṇaṃ ākaraṃ evaṃ sarvapāpaṃ vyapohati*), 5693 (*ā°o 'yaṃ tithir*), i.e. the sun has not yet set), 5782, 6789 (*ārdhaṃm gater athastāt tu candrā°aṃ na dṛçyate*), 7048 (*nakshetā'm udyant a*), 7055 (*praty ā°m na sthetu*), 8180, 8182 (*Ā°o nāvatyuti kṛdaçin madhyatāḥ sthitaḥ*), 8562 • (*yadā°ṃ sthitaṃ madhye guhanti çikhino 'reishaḥ | saeram eedam arcirbhiḥ pūryaṃ jāçcalyate nabhaḥ*, at the dissolution of the world), 8786, 9316, 9380 (*pracendriye-hu bhaleshu saṃrajo vasati dehatau | Ā°ç Candramā Vāyur Brahmā Prājyaḥ Kratur Yamaḥ*), 9406–7 (*agnau prāstāhutir, brahmaṇi, ā°m upagacchati | ā°ç jāyate çreshṭir*), 10138 (*candā.ā° au cakshushī te*, i.e. Çiva, 1000 names!), 10986 (*adveishamanaskaṃ yuktaṃ çāraṇ dhīreṇa vipçcitaṃ | na çrīḥ sentyajate nityaṃ Ā°m iva rocanayaḥ*), 11057 (*antakāle iva°ḥ kṛtsnaṃ saṃçoshayej jagat*), 11294, 11387 (*eidhāna iva saptārcir ā° iva rocimaṇā vaidyuto' gnir ivākāçe dṛçyate 'tmā tathātmani*), 11593 (*tataḥ çatasahasrāṇçu aryaktenābhiveditaḥ | kṛtā deadaçadhātmanaṃ ā°o jvaladagnivat | caturvidhaṃ, mahīpāla, nirdaṇḍaṃ açu tejasā*, at the dissolution of the world), 11725 (from him Yājñavalkya has obtained the Yajus). 11789, 11976, 12242, 12518, 12568 (*ato me vocate gautam ā°m dīptatejasaṃ*, says Çuka), 12579, 12932 (*°sthaṃ Kapilaṃ*), 13063 (*°caṇyaṃ taṃ Parāshaṃ tamasaḥ paraṃ*, i.e. Vishṇu), 13254 (*°sthaṃ Kapilaṃ*, i.e. Kṛshṇa), 13384 (*°dagdhasarvāṅgā adṛçyāḥ kenacit kvacit | paramāṇvabhūtā bhūtvā [tu] teṣ devaṃ praviçanty uta*), 13597 (*°e Savitur jyeshṭhe*), 13911 (*°pratikāçaṃ*), 13912 (*°ābhimukho 'bhyeti gaganaṃ pāṭayann iva*, sc. *uchchayṛttiḥ*), 13915 (*°tāṃ gataṃ*, sc. the splendour of the *uñcharṛttiḥ*); XIII, 55 (*Ādityaç Candramā Vāyur Āpo Vishṇuḥ Çatakratuḥ Agniḥ . . . Sarve Kālena sṛjyante hriyante ca punaḥ punaḥ*), 731 (*Rudra°ṃ Āçcinau vapur dhāreyate Bhavaḥ*), 888–9 (*°sakāçaya, °nayanāya, °varṇāya, °pratimāya*, i.e. Çiva), 1081 (*ayaṃ sadevajānāṃ Ā°o dvāram veyate | ayaṃ ca pitṛyāṇānāṃ candramā dvāram veyate*), 1089 (*candra°au*), 1368 (*°candrau*), 1758 (*°samatejasam*), 1772 (*upatasthur yathoḍyantaṃ Ā°ṃ mantrakovidāḥ*), 1832 (*divi jyotir yathā°ḥ Pitṛṇāṃ cakra candramāḥ*), 2013, 2115 (*Ā°ç candramā vāyur . . . sarve brāhmaṇaṃ āreṣya sadānaṃ upabhuñjate*), 3150, 3236 (*ādatte ca rasān bhaumān Ā°ḥ svagobhastibhiḥ | Vāyur Ā° -laṇḍaṃ ca rasān devaḥ pravarshati*), 3246 (*tarupa°-saṃjñaṃ*), 3508 (id.), 3592 (*bālyāvānaṃ vipragavāntaraṃ hi dukhkhaṃ jñātuṃ Pāvakā °bhāsaṃ*, Nil. is silent), 3823 (*tarupa°-saṃkāçaṃ*), 4171 (*°odayasaṃprāpte*), 4177 (*°-odayaṃaṃ*), 4204 (*pāvaka°-varcasaṃ kumāraṃ*), 4208 (gave to Skanda a brilliant splendour), 4472 (*bāla°-vapuḥ-[illegible]-rokhyaiḥ pushkareiṇ*), 4874 (*°devasya pade*), 4970 (*evaṃ [illegible]varāṃ saṃdhyāṃ saṃpūjāsta vāgyataḥ | nakshatā°m udyantaṃ [illegible]m yāntaṃ kadāchana*), 5029 (*praty ā°m praty analaṃ [illegible]ṇāṃ ca prati devāṃ | ye mahanti ca pautānāṃ, te [illegible]tyuṇaḥ*), 5286 (*candy-ā°au*), 5963 (*°-tejasā*), 6019 (*aṃ upāsitvā ā° ābhimukhaḥ sthitaḥ | sarva-[illegible]ale sarvakilbishāḥ*), 6116 (*parvakāle ca [illegible]ti | pretalokaṃ gate martye, tat tat [illegible]i puṇyātmā, tac ca tatropapadyate*), [illegible] *diva madhuno lacenaya ca | ā°-[illegible]vijāḥ*), 6367 (*°-saṃnibhaṃ, [illegible]°o loke*), 6831 (*Dakshā-[illegible]ṇāṃ (°saṃnibhāḥ)*, 7126 [illegible]5 (*Soma°-Aṅgaṇyāḥ [illegible]ṇāṃ*), 7295 [illegible]. Vishṇoḥ),

7386 (*candra°au*, identified with Kṛshṇa), 7488 (*°caṇyena*), 7636 (*candra°au prabhākaraṃ*), 7711 (*dṛshṭvā nivṛttaṃ ā°ṃ pravṛttiṃ cottarāyaṇaṃ*); XIV, 83 (*°-saṃçcāḥ*), 187 (*bāla°-samadyutiḥ*), 294 (*upaplutaṃ iva°ṃ*), 976, 1070–2 (*dṛshṭvā to ā°m udyantaṃ kuraṇāṃ bhayaṃ bhavet | aikvegāḥ parilapeyur ushṇato dukhkhabhāginaḥ | Ā°ḥ sattvaṃ udriktaṃ, kuvaṇs tu tathā tamaḥ paritāpo 'dhvagānāṃ ca rajaso guṇa uvyate | prākāçyaṃ* [so B.] *sattvaṃ Ādityaḥ, santāpo rajaso guṇaḥ | upaplavas tu vijñeyas tāmasas tasya parvasu | evaṃ jyotishmaṃ sarveshu nivartante guṇās trayaḥ*), 1200 (*akshushṭhaç ca sadā°o rūpajñāne vidhīyate*), 1214 (*bhāmir ādis tu gandhāvāṃ, rasanāṃ āpa eva ca | rūpāṇāṃ jyotir Ā°-ḥ, sparçānāṃ vāyur uchyate*), 1216 (*°o jyotishāṃ ādir*), 2235 (*Rāhur agrasad Ā°m yugapat Somaṃ eva ca*); XV, 628 (*rathavā°-varcasā*), 815 (*°-saṃnibhaṃ*), 854 (*dvidhā kṛtvātmano dehaṃ Ā°m tapatāṃ caraṇ | lokāṇç ca tāpayāṇaṃ vai vidhī Kaṇyāṇ ca çobhane*); XVI, 4, 61 (*rathaṃ ā°-varaṇṃ*); XVIII, 5, 100 (*°caṇayaṃ*, i.e. Karṇa), 141 (*°ṇdṛço*), 239 (*udita°-saṅkāçaṃ*). See Sūrya.

Áditya[1], a Viçvadeva (?): XIII, 4361.

Áditya[2] = Varuṇa: I, 8175 (*Varuṇaṃ*); XIII, 212 (*Varuṇaṃ devaṃ Ā°ṃ patiṃ saṃbhavāṃ*), 214 (*Varuṇo deva Ā°o*).

Áditya[3] = Vishṇu: XIII, 6954 (VDSNK.), 7009 (ib., *bis*).

Áditya[4] = Çiva: XII, 10354 (1000 names!); XIII, 1181 (MSNST.), 1253 (ib.).

Áditya[5] (adj.): XIII, 5260 (*eināṃaṃ*).

Ádityaketu, one of the 100 sons of Dhṛtarāshṭra: I, 2737 (the 72nd), 4550 (the 76th); VI, 3901 (with six of his brothers he attacks Bhīma to avenge the death of his brother Sunābha), 3904, 3914 (is killed by Bhīma).

Ádityanandana = Karṇa: VI, 5833.

Ádityanayana ("who has the Sun for his eye") = Çiva: XIII, 883.

Adityaparvata, the hermitage of Çiva: XII, 12352 (surrounded by flaming fire).

Adityapatha ("the way of the Sun") = the sky: I, 1148.

Adityapati ("the lord of the Ādityas") = Vishṇu: XII, 13110.

Adityapratima ("like unto the Sun") = Çiva: XIII, 889.

Adityatanaya[1] ("son of the Sun") = Manu: XII, 4307 (*Manave*).

Ádityatanaya[2] = Karṇa: XVIII, 100.

Áditya-tīrtha ("the holy place of the Sun"), upon the Sarasvatī. § 61*se* (Baladevat.): IX, 49, 2846. There Sūrya, having performed a sacrifice, obtained the sovereignty of all luminous bodies and acquired his great energy. There, on the bank of the river, D. with I., V.-D., M., G., Aps., *Vyāsa, Çuka, Kṛshṇa*, Y., Rā., Pç., etc., always resido. There Vishṇu, having in days of yore slain As. Madhu and Kaiṭabha, had performed his ablutions. Vyāsa, having bathed in that *tīrtha*, obtained great *Yoga*-powers and success (*siddhim*). And B. Asita Devala (ff.), having bathed in that *tīrtha* with soul rapt in *Yoga*, obtained great *Yoga*-powers.

Ádityavaktra ("having the Sun for his mouth") = Çiva: XIII, 888.

Ádityavarṇa ("having the colour of the Sun") = Çiva: XIII, 889.

[Ādivaṃçāvatāraṇa] ("genealogy"), the fifth chapter of the Ādivaṃçāvatāraṇaparvan (VI), I, 63; it includes:

§§ 73–4: Vasu Uparicara and his sons.
§ 75: Girikā.
§ 76: Matsya.
§§ 77–8: Vyāsa and his pupils.

§ 79: Bhīshma.
§ 80: Aṇīmāṇḍavya.
§ 81: Sañjaya; Karṇa.
§ 82: Kṛshṇa Vāsudeva.
§ 83. Birth of Sātyaki (son of Saiyaka) and Kṛtavarman (son of Hṛdika) (*Nārāyaṇaṃ anuvrataḥ*), Droṇa, Kṛpī, Kṛpa, Açvatthāman, Dhṛshṭadyumna, Kṛshṇā, Nagnajit, and Shaḷa, Çakuni, Gāndhārī, and Dhṛtarāshṭra, Pāṇḍu, and Vidura, and Yudhishṭhira and his brothers, and the 101 sons of Dhṛtarāshṭra (only Duryodhana and the Karṇa Yuyutsu, born of a Vaiçyā woman, is named), of whom 11 (*a*) (including Yuyutsu) are enumerated as mahārathas, and Abhimanyu, and the sons of Pāñcālī (Draupadī or Kṛshṇā) (enumerated) (*β*), and Ghaṭotkaca, and Çikhaṇḍi(n); "these are only the principal ones of the hundreds of thousands of monarchs who came to fight against each other in that great battle of the Kurus."

Ādivaṃçāvatāraṇa[2] = **°parvan** (B. *ādir aṃçāvatāraṇaṃ*). § 10 (Parvas.): I, **2**, 312.—§ 11 (do.): **2**, 360.

Ādivaṃçāvatāraṇaparvan. § 70: I, **59**. (*a*) Kathābandha: in the intervals of the duties of the snake-sacrifice Vyāsa recited Mahābhārata.

(*b*) Kathānubandha. § 70: I, **60**. Hearing that Janamejaya was installed in the snake-sacrifice, Kṛshṇa Dvaipāyana went thither (his birth, growth, studies, dividing the Vedas into four parts, and his begetting of Pāṇḍu, etc., are mentioned) with his disciples, and asked by Janamejaya about the Kurus and Pāṇḍavas, he directed his disciple Vaiçaṃpāyana to tell their story.

(*c*) Bhāratasūtram. § 71: I, **61**. Vaiçaṃpāyana gives a survey of the history of the Pāṇḍavas.

(*d*) Bhāratapraçaṃsā. § 72: I, **62**. Janamejaya wishes to hear the Mahābhārata in full. Vaiçaṃpāyana describes its virtues (v. 2320: *Bhāratāmnāṃ mahaj jaṃnaṃ Mahābhāratam ucyate*); Kṛshṇa Dvaipāyana had attained his object in three years, rising daily and purifying himself and performing his ascetic devotions he had composed this Mahābhārata; he that gives away a copy of the Bhārata to one that asks for it does indeed make a present of the whole earth with her belt of seas. *Vide* Ādivaṃçāvatāraṇa.

§ 84: I, **64**. Jamadagni's son, after having twenty-one times destroyed the kshattriya race, began ascetic penances on the Mahendra mountain. A new kshattriya caste sprang from the kshattriya ladies and the brahmans. Description of the Kṛta yuga. Then the Daityas being repeatedly defeated by the Ādityas and deprived of heaven, the Asuras began to be born on Earth in such numbers that the Earth became incapable of supporting herself, even with the united strength of the Pannagas (*bhūtasaṅghāḥ*). The Earth then applied to Brahmā, who was surrounded by gods, brahmans, great Ṛshis, Gandharvas, and Apsarases. Brahmā appointed the gods, Gandharvas and Apsarases, to be born on Earth in order to ease her of her burthen by destroying the Asuras. They agreed, and going to Vaikuṇṭha they also prevailed upon Nārāyaṇa to become incarnate.

Adri[1], son of Viçvagaçva, descendant of Ikshvāku. § 475 (Dhundhumārop.): III, **202**, 13517.

Adri[2] = Kṛshṇa: XII, 1508.

Adrijā ("born from the mountain"), a river? § 775 (Anuçāsanik.): XIII, **166**, 7548 (Kṛshṇavenā?).

Adrikā, an Apsaras, cursed by Brahmā to become a fish; when dwelling in the Yamunā river she drank the semen of Uparicara, was caught by a fisherman, and gave birth to Matsya and Satyavatī. § 76: I, **63**, 2388–9.—§ 191 (Arjuna): **123**, 4817 (with other Apsarases she sings and dances at the birth of Arjuna).

Adṛçya = Vishṇu (1000 names).

Adṛçyantī, wife of Çaktri (BR. (*Çakti*) and daughter-in-law of Vasishṭha, and mother of Parāçara. § 225 (Vāsishṭha): I, **177**, 6755, 6757, 6763; **178**.—§ 226 (Parāçara): **178**, 6792, 6796–7.—§ 565 (Gālavacarita): V, **117**, 3970.

Adṛdha, son of Jarāsandha (?). § 604 (Karṇap.): VIII, **7**, 207.

Ādya[1] = Çiva (1000 names[3]).

Ādya[2] = Vishṇu: XII, 13290.

Ādya[3], a tīrtha upon the Sarasvatī (?). § 615 (Baladevatīrthay.): IX, **35**, 2062 (*Āpo Sarasvatyanaṃ caiva*).

Ādya(h) Purusha(h) ("the first Spirit") = Vishṇu: I, 22.

Ādyastuti = Çiva (1000 names[3]).

Agama = Çiva (1000 names[3]).

Agastya[1], a ṛshi, brother of Vasishṭha and son of Mitra and Varuṇa;* he is called Maitrāvaruṇi ("son of Mitra and Varuṇa") and Kumbhayoni ("born in a jar") (see below); he once saw his ancestors hanging in a cave, and was urged by them to procure progeny; he then from the most beautiful parts of all animals created Lopāmudrā and let her become the daughter of the king of Vidarbha; when he had married her he, in order to procure riches for her, applied successively to three kings, and then to the Dānava Ilvala, who shaped his own younger brother into a he-goat that was digested by Agastya. Agastya had a son by Lopāmudrā named Dṛḍhasya or Idhmavāha. *A.* prevailed upon the Vindhya mountain to cease to increase in height "till he had returned from the South," and drunk up the Sea (and digested it), in order that the gods might overcome the Kālakeyas. § 382 (Agastyop.): III, **96–9**.—§§ 384–6 (do.): **101–5**.—§ 183 (Pāṇḍu): I, **118**, 4571 (he hunted and sacrificed wild beasts: *Açᵉḥ sattram āsīnaç caturo mṛgayaṃ rshiḥ | āraṇyān sarvadaivetyān mṛgān yrokshya mahāvane*).—§ 210 (Saṃbhavap.): I, **139**, 5524 (Droṇa's teacher Agniveça was a pupil of *A.* in the Dhanurveda).—§ 233 (Svayaṃvarap.): **188**, 7047 (all. to his drinking up the Sea).—§ 236 (do.): **192**, 7164 (*°çāstāṃ diçaṃ*, the South).—§ 267 (Yanasabhāv.): II, **8**, 340 (in the palace of Yama).—§ 270 (Brahmasabhāv.): **11**, 439 (in the palace of Brahmā).—§ 316 (Kirmīravadhap.): III, **11**, 422 (*saṃbhakshya jarayishyāmi yathāgastyo mahāsuraṃ*).—§ 377 (Dhaumyatīrthak.): **87**, 3316 (*°sy-āçramasaro*, in the East); **88**, 3344 (*°syāçramaḥ*, in the South).—§ 380 (Brahmasaras): **95**, 8521 (*Brahmasarottamaṃ | Agᵉ bhagavān yatra gato Vaivasvatasya prati*; cf. XIII, 34[illegible]—§ 382 (Agastyop.): **96**, 8540 (*°syāçramaṃ*), 85[illegible] 8553; **97**, 8570, 8575–7, 8581; **98**, 8595, 860[illegible] 8618, 8620, 8622, 8625, 8633, 8644 (*°āçrame*), 864[illegible] (do.): **100**, 8689–90; **103**, 8773, 8774 [illegible] **104**, 8788, 8795–6, 8804; v.s.—§ 389 (T[illegible] 9967 (all. to his destroying Vātāpi).—§ 391 (Tīrthay.): **110**, + 10092 (+ *Lopāmudrā*[illegible] § 410 (Plakshāvatāraṇa): 13[illegible] tīrtha of Sindhu, where Lo[illegible] chose him for her husban[illegible] 11788, 11790, 1179[illegible]

* Natus erat cum [illegible] Urvaçîm videbant [illegible] 5. 30 ff., see [illegible]

upon him, he cursed Kubera to see Manimat and his (Kubera's) warriors slain by a man—fulfilled by Bhīmasena at the Yaksha combat); **162**, 11839.—§ 450 (Ājagarap.): **179**, 12409 (all. to Nahusha's curse by *A.*); **180**, 12464–5 (do.); **181**, 12525 (do.).—§ 479 (Pativratop.): **206**, 13679 (all. to the destruction of Vātāpi).—§ 551 (Kiskavadhap.): IV, **21**, 655 (all. to his wife Lopāmudrā).—§ 555 (Indra): V, **17**, 521 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. XIII, ch. 99 f.), 542; **18**, 556.—§ 565 (Gūlavacar.): **117**, 3971.—§ 569 (Bhagavadyānap.): **143**, 4876 (*Yāmyām diçam*, i.e. the South).—§ 617 (Brahmaçāras): **X, 12**, 618 (*Jg.* had taught Drona Brahmaçāras).—§ 649 (Apaddh.): XII, **141**, 5389 (all. to his eating Vātāpi).—§ 656 (Khadgotp.): **166***β*, 6142 (*Vaçishtha-Gautamau°āḥ*).—§ 665 (Mokshadh.): **208***γ*, 7595 (*Mitra-Varuṇayoḥ putrāḥ*, one of the seven ṛshis of the South).—§ 677 (Mokshadh.): **245***β*, 8899 (one of the authors of the duties of renunciation).—§ 717 (Nārāyaṇīya, v. Indra, V, **17**): **343**, 13216 (*Kumbhayonir Maitrāvaruṇiḥ ṛshivaro*).—§ 734 (Anuçāsanik.): XIII, **26***a*, 1761 (with other ṛshis, *A.* comes to see Bhīshma on his arrow-bed).—§ 746 (do.): XIII, **66***ζ*, 3332 (visits the sacrifices of the gods on the Himālaya).—§ 747 (Anuçāsanik.): XIII, **84***β*, 3968 (is consulted with others by Paraçurāma, who is anxious to know how to purify himself totally after he has destroyed the kshattriyas; they advise him to offer gold).—§ 751 (Çapathavidhi): XIII, **94**, 4550, 4554–5 (4592) (at Brahmasaras Indra stole a lotus from *A.* in order to hear the wise words of the ṛshis).—§ 755 (Nahushop.): XIII, **99-100**, 4745 (*Nahushasya ca saṃvādam A°sya Bhṛgos tathā*), 4755–6, 4758, 4771 (*Maitrāvaruṇir*); 4785, 4792, 4794, 4800, 4802, 4805 (he cursed Nahusha, who was king of the gods in the absence of Indra, to become a serpent for 10,000 years; cf. V, **16**).— § 761 (Anuçāsanik.): XIII, **115**, 5652 (cf. I, 4571); **116**, 5696.—§ 767 (do.): **137***a*, 6255 (*Vaidarbhīṃ kanyāṃ A°aya dattvā*).— § 770 (do.): **151***η*, 7113 (*Mitra-Varuṇayoḥ putraḥ*, the seventh of the seven Dhārmavāṭjartvijaḥ in the South), 7157 (read with B., *Çukra°-Bṛhaspatiprabhṛtibhir brahmarshibhiḥ*).—§ 772*k* (Pavanārjuna-s.): Once the gods were vanquished by As. (Dā.); their sacrifices and the svadhā of P. were robbed, and so also the sacrifices of men. Wandering over the earth they met the brahman Agastya, who at their request burned Dā., who, abandoning both the worlds (i.e. the earth and the sky), fled to the South. The Dā. king Bali was performing a horse-sacrifice in the nether regions (*mahīṃ gataḥ*); the great As., who were under (the earth) and in (?) the earth (*mahīshṭhāç ca*), were not burned, and *A.* could not destroy them, lest penances should suffer a diminution. "Name thou shattriya that is superior to *A.*": XIII, **156**, 7265 (*Agastyasya*), 7268, 7271, 7273, 7277–8.—§ 775 (Anuçā-[illegible]**68***δ*, 7666 (*Mitra-Varuṇayoḥ putraḥ*, one of the ṛshis [illegible] § 786*e* (Anugītāp.): XIV, **92**: In olden days [illegible]d of all creatures, entered into a dikshā [illegible] hotrs were engaged (description). [illegible]ved by lawful means. Numerous [illegible]l large sacrifices; as *A.*, how- seeds), Indra did not pour [illegible]rifice the Mu. spoke about [illegible]ur rain during those [illegible]l sacrifice, or [illegible] by his words [illegible], G., Ku., Viçvāvasu, etc., the wealth of the Northern Kurus, Heaven, the gods, and Dharma, to come to the place of his sacrifice; R. praised him, but did not wish that his penances should suffer any diminution. Indra poured rain and came with Brhaspati and pacified *A.* After the completion of the sacrifice, *A.* duly worshipped those great Mu. and dismissed them: XIV, **92***e*, 2849–50, 2856–8, 2861, 2873, 2882, 2884.—Compare Kumbhayoni, Maitrāvaruṇi, Mitra-Varuṇayoḥ putra.

Agastya[2]: XIII, 3400 (*A°ṃ gotrataç cāpi nāmataç cāpi çarmiṇaṃ*), might allude to a brahman of Agastya's race, named Çarmin (called before Yama to receive instructions and then dismissed); yet III, 8521, the epithet "bhagavān" naturally leads the thought upon Agastya himself; BR. takes *çarmiṇaṃ* to be an adjective—"happy."

Āgastya[1], patron. (*°āḥ*, see BR.) § 324 (Dvaitavanap.): III, **26**, 971.

Āgastya[2], adj. (*°ī*) **ākhyāna(m)** = Agastyopākhyāna (Mbh. III, ch. **96** ff.). § 11 (Parvas.): I, **11**, 442.

Āgastya[3], adj. (*°ī*) **saras** ("lake of Agastya"), a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 4085.

Agastyaçishya (disciple of Agastya, whom?). § 377 (Dhaumyatīrthak.): III, **88**, 8343 (*āçrame°sya*).

Agastyāçrama ("the hermitage of Agastya"). § 382 (Agastyop.): III, **89**, 8632.

Agastyaparvata ("mountain of Agastya"). § 377 (Dhaumyatīrthak.): III, **87**, 8317.

Agastyatīrtha ("holy place of Agastya"). § 250 (Arjunavanavāsap.): I, **216**, 7841 (in the South, one of the five Nārītīrthāni).—§ 377 (Dhaumyatīrthak.): III, **88**, 8339 (*Pāṇḍyeshu, in the South*).—§ 400 (Tīrthayātrāp.): III, **118**, 10217 (*Draviḍeshu, samudram āsadya, Nārītīrthāny atha*).

Agastyavaṭa ("the *Ficus Indica* of Agastya"), a place in or near the Himālaya. § 249 (Arjunavanavāsap.): I, **215**, 7813.

[Agastyopākhyāna.] § 382 (Tīrthay.): In the city of *Manimatī* there lived formerly a *Daitya Ilvala*, whose younger brother was *Vātāpi* (*Prākrādi*, v. 8645). *Ilvala*, inflamed with wrath against all brahmans, because a brahman had refused to grant him a son equal to *Indra*, used to transform *Vātāpi* into a ram and offer his flesh to brahmans as food, and then to recall him to life (whomsoever *Ilvala* summoned with his voice would come back even from the abode of *Yama*), and *Vātāpi*, ripping the flanks of the brahmans, would come out laughing. Thus they killed many brahmans. Meanwhile *Agastya* saw his ancestors hanging in a hole with the heads downwards, and was asked by them to procure offspring to them. As he did not see any wife worthy of himself, he selected the most beautiful parts from various creatures and created an excellent woman, whom he caused to be born as the daughter of the *Vidarbha* king, who was then undergoing ascetic penances for obtaining offspring. She was named *Lopāmudrā*, and was very beautiful. When she attained to puberty no one dared to ask for her hand (III, **96**). When *Agastya* asked the *Vidarbha* king to bestow her upon him, the king and his queen became much afflicted, but at her own request *Lopāmudrā* was bestowed upon *Agastya*, who immediately asked her to discard her ornaments and dress herself in rags and barks and deer-skins and partake of his vows, and proceeding to *Gaṅgādvāra* they practised the severest penances. When at last he summoned her for marital intercourse she made it a condition that he should approach her on a bed like to that which she had in the palace of her father, and that

both should be adorned with costly ornaments, and she told him to procure these things without impairing his ascetic merit (III, **97**). *Agastya* then went to King *Śrutarvan* and asked him for wealth, but seeing that his expenditure was equal to his income, he took nothing, but, together with *Śrutarvan*, went to King *Brahmadatta*, with the same result; then all three went to King *Trasadasyu Paurukutsa* of the line of *Ikshvāku*, with the same result. At the suggestion of the three kings they all four went to *Ilvala* (III, **98**). *Ilvala* went out with his ministers to receive them on the confines of his domain. He prepared the flesh of *Vātāpi* in order to entertain them, at which the kings became sad, but *Agastya* ate it all, and when *Ilvala* summoned *Vātāpi* there came only air out of *Agastya's* stomach, *Vātāpi* having already been digested. Then *Ilvala*, becoming sad, promised to give them wealth if *Agastya* could tell him what he intended to give, and *Agastya* rightly said that he intended to give each of the kings 10,000 cows and as many gold coins, and to *Agastya* twice as much, and a car that would be found to be a golden one, with two steeds (*Vīrāva* and *Surāva*). The car brought *Agastya* and the kings to *Agastya's* hermitage within the twinkling of an eye. Then the *rājarshis* went away to their cities. When *Agastya* proposed to *Lopāmudrā* to choose between 1000 sons, or 100 each equal to 10, or 10 each equal to 100, or 1 equal to 1000, she chose the last alternative. After she had conceived he retired into the forest. After seven years she gave birth to *Dṛdhasyu*, who came out as if repeating the *Vedas* with the *Upanishads* and *Aṅgas*; and from carrying, while yet a child, loads of sacrificial fuel to the hermitage of his father, he was called *Idhmavāha*. *Agastya* was highly pleased, and his ancestors obtained the *lokas* they desired.—§ 384: In the kṛta age the *Dānava* tribes named *Kālakeyas* under *Vṛtra* pursued the gods under *Indra*. The gods, on the suggestion of Brahmán, with *Nārāyaṇa* at their head, proceeded to the hermitage of the ṛshi *Dadhīca* on the other bank of *Sarasvatī*, and having prevailed upon him to leave his body, they caused *Tvashṭṛ* to construct of his bones the six-sided (*shaḍaśri*) *vajra* which *Tvashṭṛ* handed to *Indra* that he might slay *Vṛtra* with it (III, **100**). In the encounter that ensued between the gods and the *Kālakeyas* the gods were defeated, until *Nārāyaṇa*, the gods, and the *brahmarshis* had transferred their own vigour to *Indra*. He then hurled the *vajra* against *Vṛtra* and slew him so that he fell headlong like the *Mandara* mountain hurled of yore from *Vishṇu's* hand; but *Indra* fled in fear, desiring to take shelter in a lake, thinking that the *vajra* had not been hurled from his hand and that *Vṛtra* was still alive, while the gods defeated the *Dānavas*, who fled to the depths of the sea. Here they conspired for the destruction of the three worlds, and resolved upon destroying all who were possessed of ascetic virtues (*tapas*), for so the universe would itself be destroyed, as it is supported by asceticism (III, **101**). Remaining in the depths of the sea by day, the *Kāleyas* during the night slew the *munis* in the hermitages and sacred spots (*punyeshvāyataneshu*); in the hermitage of *Vasishṭha*, 197 ascetics; in that of *Cyavana*, 100; in that of *Bharadvāja*, 20, without being seen; every morning people saw the dead bodies and mutilated limbs of the *munis* and the disturbed *agnihotras* scattered on the ground. Men fled for their lives into all directions or killed themselves from fear. Some brave bowmen searched in vain for the evildoers. The gods with *Indra* repaired to *Nārāyaṇa* (*e*) (III, **102**). They did not know by whom the *brahmans* were being killed during the night. *Vishṇu* explained the whole affair to them, and told them to apply to *Agastya* (*Maitrāvarunī*) that he might dry up the sea, as no one else was capable of so doing. They then went to the hermitage of *Agastya*, and mentioned to him that he had delivered the gods from *Nahusha* and caused *Vindhya* to cease to increase in height (in competition with the Sun), the world having been covered with darkness (III, **103**).—§ 385: *Vindhya* (q.v.).—§ 386: At the request of the gods *Agastya*, accompanied by *ṛshis*, gods, men, *Uragas* (snakes), *Gandharvas*, *Yakshas*, and *Kimpurushas*, approached the ocean (III, **104**) and drank it up, to the amazement of the gods, who called him *Vidhātṛ* and the creator of the worlds, while the musical instruments of *Gandharvas* were playing, and celestial blossoms were showered upon him. The *Kāleyas*, who had previously been burnt by the *tapas* of the *munis*, were now destroyed by the gods, except some few who, rending asunder the goddess Earth, sought refuge in *Pātāla*. The gods now asked *Agastya* to fill up the ocean again, but he had already digested the water. The gods with *Vishṇu* came to *Brahmán* and spoke to him about replenishing the sea (III, **105**). *Brahmán* dismissed them, saying that only after a long course of time the ocean would be brought to resume its wonted state by the agnates of king *Bhagīratha*.

Agāvaha, a Vṛshṇi hero (cf. BR.). § 589 (Dronābhishekap.): VII, 11ξ, 408.

Aghamarshaṇa, a ṛshi (cf. BR.). § 677 (Mokshadh.): XII, 245β, 8899 (among the authors of the duties of the fourth mode of life).

Aghaṇṭa = Śiva (1000 names[1]).

Aghaṇṭin = Śiva (1000 names[1]).

Aghoraghorarūpa = Śiva (1000 names[1]).

***Āgneya**[1] ("belonging to, of the nature of *Agni or Fire"). § 11 (Parvas.): I, **2**, 538 (*°m astraṃ Nārāyaṇam*? Rudramāhātmyam ?).—§ 283 (Digvijayap.): II, **31**, 1154 (*ity evaṃ mantram Āgneyam paṭhan yo juhuyād vibhum | ṛddhimān satataṃ dāntaḥ sarvayāpaiḥ pramucyate*).—§ 592 (Saṃcoptakavadhap.): VII, **23**, 1041 (*Raudram Āgneya-Kauveryam Yāmyaṃ Girīçam eva ca | pañcānāṃ Draupadeyānāṃ dhanāratnāni, Bhārata!*).

***Āgneya**[2], astram. § 238δ (Arjuna): I, **135**, 5365 (*°enāsṛjad valhniṃ*).—§ 221 (Caitrarathap.): **170**, 6492 (given by Arjuna to Citraratha).—§ 257 (Khāṇḍavadah.): **225**, 8196 (given to Kṛshṇa by Pāvaka, i.e. Agni).—§ 440 (Yakshayuddhap.): III, **164**, 11900 (obtained by Arjuna from Indra, together with all other celestial weapons).—§ 552 (Gobaranap.): IV, **66**, 1982, 2058.—§ 573 (Ambop.): V, **180**, 7174 (employed by Bhīshma against Rāma).—§ 58[illegible] (Bhīshmavadhap.): VI, **121**β, 5801 (enumeration of weap[illegible] only known by Dhanañjaya, i.e. Arjuna and Kṛshṇa).—(Dronābhishekap.): VII, **11**, 402 (*Khāṇḍave Pārth[illegible] toshayitvā Hutāçanam | °m astraṃ durdharshaṃ cak[illegible] mahābalaḥ*, i.e. *Kṛshṇa*).—§ 600 (Ghatotkacav[illegible]—§ 603 (Nārāyaṇāstramokshap.): **194**, **201**, 9406 (*devair api sudurdharshaṃ*[illegible] v. Açvatthāman).—§ 608 (Kar[illegible] § 730 (Meghavāhanop.): XI[illegible] weapon is superior to the A[illegible]

***Āgneya**[3], nakshatra[illegible] 5082 (under it one sh[illegible]

***Āgneya**[4], uksh[illegible] 10, 285 (*°m l[illegible]*

***Āgneya**[5] (*°yaḥ, s[illegible]*

Agneya*, patron = Skanda : I, 5431 (*Agneyaḥ Kṛttikāputro Raudro Gāṅgeya ity api | gṛhyate bhagavān devaḥ sarvaguhyamayo Guhaḥ*).—III, 14680.

Agneya¹, patron : XIII, 120 (*Sudarçanaḥ*, son of Agni and Sudarçanā).

Agneya², patron : XIII, 4143 (*Aṅgiraḥ*).

Agneya³ (plur.). § 515 (Kurma-Digvijaya) : III, **254**, 15256 (a people conquered by Karna).

Agni** (Fire). § 4 (Anukram.) : I, **1**, 94 (*triṇ Aᵓin iva Rauravyāṇa*), 150 (*ᵒṃ darpitaṃ Rākṣasaṃ*).—§ 11 (Parvas.) : I, **2**, 448 (*Indrāgnī yatra Dharmaç cāpy ajñātāni Chāṇḍa*), 630–1 (all. to § 794).—§ 17 (Utathya) : I, **3**, 829 (*yo'yaṃ, so'gniḥ*).—§ 18 (Ugraçravas) : I, **4**, 854 (*Caṭurvyūha*).—§ 20 (Puloma) : I, **5**, 884, 889, (893), **6**, 897, 908, 910, **7**, 923, 924, 926, 928, 933, 937, 938 (Bhṛgu's wife Puloma had first been betrothed to the Rākshasa Puloman, who one day, when Bhṛgu was absent, came to carry her away, and asked the sacrificial fire if she was rightly his or Bhṛgu's wife. The fire answered that she was indeed first chosen by the Rākshasa, but that she was rightly Bhṛgu's, by whom she had been taken with holy rites and invocations. When Puloman began to carry her away Cyavana dropped from her womb, and Puloman was instantly converted into ashes. Of her tears Brahmán formed the river Vadhúsara. Bhṛgu cursed Agni, saying, "thou shalt eat of all things." Agni, enraged at the curse, withdrew himself from the sacrifice, wherefore all creatures became much distressed. Brahmán appeased Agni by promising that only his less noble form (the digestive fire in the stomach of carnivora) should be compelled to eat of all things, and that everything should become pure when burnt by his flames).—§ 29 (Kadrú) : I, **20** (*will consume the sons of Kadrú*).—§ 30 (Samudra) : I, **21**, 1220 (*Vaḍavāmukhadṛṣṭā*).—§ 32 (Garuḍa) : I, **23**, 1241 (*ᵒrāçir, yugānte*), 1244 (1245).—§ 33 (do.) : **23**, 1250 (i.e. Garuḍa).—§ 40 (do.) : **29**, 1323, 1325.—§ 46 (do.) : I, **32**.—§ 49 (Vásuki) : **37**, 1596 ("As the gods in days of yore sought the occult Agni, who hid himself concealed").—§ 71 (Bhāratasútra, v. Ádivamçávatáraṇaṇ.) : I, **61**, 2277 (*A.* gives Arjuna the bow Gāṇḍīva, etc.).—§ 83 (Ádivamçávatáraṇa) : I, **83**, 2437 (*ᵒsamādyuḍiḥ*).—§ 116 (Vasus) : I, **66**, 2567 (one of the Vasus and father of Kumára, i.e. Skanda, *ᵒeḥ putraḥ, Kumāraḥ*; cf. Amala).—§ 130 (Aṃçávat.) : **67**, 2761 (a part of Agni is Dhṛshṭadyumna).—§ 149 (Yayáti) : **88**, 3576 (*prabhur ᵒiḥ pratapane*).—§ 246 (Tilottamá) : **211**, 7682 (by Brahmán).—§ 248 (Arjunavanavāsap.) : **214**, 7790 f. (*Khāṇḍavaṃ dadāha*).—§ 253c (Kṛshṇa) : *nakshatre Vahnidaivate*, i.e. Kṛttikāsu (PCR.) (I, **221**, 8045).]—§§ 254–60 (Khāṇḍavadahana and Çárṅgakop.) : I, **223–34** (burns the Khāṇḍava forest), 8094, 8220 (*dehavanta ivāgnayaḥ*), 8324, 8350, 8353, 8409, 8412–13, 8415–17, 8428, 8437, 8461–2.—(Çakra-sabhá-v.) : II, **7**, 291 (*dīpyamānā ivāgnayaḥ*).—§ 274 (Rájasúyárambhap.) : **15**, 647 (*trayaḥ* 276 (Jarásandhavadhap.) : **20**, 770 (do.), 790 , 990 (*ᵒdattena rathena*).—§§ 282–4 mati) : II, **31–32**, 1133, 1141, assists Nila against Sahadeva ; raised by Sahadeva ; enumera- hadeva).—§ 310b (Súrya), mvartaka Fire) : III, **3**, f the Sun (III, **3**).— Náráyaṇa, Kṛshna ff. (A., Indra, Damayanti—and Nala as their messenger to her—but are rejected), 2127 (*lokapālāç ca sāgnikāḥ*), 2138, 2140, 2157, 2224 (*ᵒpurogamān devān*), 2227.—§ 366 (Tírthayátrap.) : **83**, 7009 (*Agnitīrthaṃ tato gacchet, tatra snātvā naro'nagha | Agniṣṭomam avāpnoti kulaṅ caiva samuddharet*).—§ 371 (Tuṅgakha) : **85**, 8191 (*ṛshayaḥ* (i.e. in Tuṅgaka) *Aṅgiraç ca Varuṇo 'gniḥ Prajāpatiḥ | Havir Nārāyaṇaṃ tatra Mahādevaṃ tathaiva ca | Pitāmahaç ca bhagavān devaiḥ saha mahādyutiḥ | Bhṛgvaṃ niyajyajñaṃ āsa yajanārthaṃ mahādyutiṃ*), 8194 (when the Vedas had been lost).—[§ 383c (Jámadagnyatejobháni-kathana) : III, **99**, Hutáçana (i.e. Fire) seen in the body of Rāma Dāçarathi.]—§ 392*a* (Tírthayátrāp.) : III, **114**, 11021 (i.e. 10121), 11022 (i.e. 10122).—§ 410*g* (Plakshávatarraṇg.) : **130f*, 10546 (*Agneç caiṣātra* (i.e. in Kāçmīramaṇḍala) *saṃvidaḥ Kāçyapasya ca, Bhārata*).—§ 411 (Çyenakapot.) : III, **130***f*, 10559 (*kapoto bhāṣa*; Indra in the shape of a hawk and Agni in that of a pigeon come to test king Uçínara's merit) (cf. § 466).—§ 412 (Ashṭávakriya) : III, **134**, 10659 (*deāv Indrāgnī cāraṇo vai vakhāyaṇa*).—§ 417 (Yavakrítop.) : **138**, 10810 (*ᵒpurogamāḥ*), 10814 (*ᵒpurogamān devān*).—§ 418*b* (Gaṅgā) : III, **139**, 10821 ("where," i.e. at Kālaçaila (?), with the sevenfold Gaṅgā, "Agni blazes forth without intermission").—§ 443 (Nivátakavacayuddhap.) : **168**, 12020 (*ᵒer*, sc. *astram*).—§ 456 (Sarasvati-Tárkshya-s.) : **186**, 12745 (*ᵒmukhāḥ devāḥ*).—§ 459 (Márkaṇḍeyas.) : **189**, 12956 (Agni is the mouth of Náráyaṇa ; the Vaḍavāvaktra Fire and the Saṃvartaka Fire are identified with Náráyaṇa), 12961.—§ 466 (Çibi-carita) : III, **197** (cf. § 411), 13274–5 (*kapotarūpeṇa*).—§ 473 (Márkaṇḍeyas.) : **200**, 13480 (*ᵒer apatyaṃ pṛithamaṃ suvarṇaṃ*).—§ 474 (Dhundhumárop.) : **201***a*, 13498 (*Indra-Somāgni-Varuṇāḥ*, worship Madhusúdana).—§ 480 (Bráhmaṇa-vyádhasaṃvāda) : **208**, 13812 (*agnayo māṃsakāmāç ca ity api çrūyate çrutiḥ*).—§ 485 (do.) : **213**, 13959, etc. (*çārīro 'gniḥ*, i.e. digestion).—§§ 488–94 (Áṅgirasa) : III, **217–22** (Aṅgiras in days of yore practised austerities in his hermitage, so that he excelled Agni, who, thinking that Brahmán had created a new Fire, retired in anger to the forest (*vanaṃ*; Nil. and PCR., "the waters") to practise austerities ; but Aṅgiras asked him to remain and make him (Aṅgiras) his first son. From Aṅgiras (through Bṛhaspati) and others, who are perhaps not connected with him, are descended a great many of Agnis or Fires), 14101–3 (*ᵒeḥ sutaḥ . . . Kumārasyā*), 14112, 14113, (14114), 14115 (*ᵒḥ prathamo ; ᵒtvaṃ*), 14116–17, 14131 (*Bṛhaspateḥ putraḥ Çaṃyur nāmā*), 14132 (*caturmāsyeshu yasyeshṭyāṃ açvamedhe 'grejaḥ paçuḥ*), 14133 (*Agnis tasya, i.e. Çaṃyoḥ* (?), *suto diptas tisraḥ kanyāç ca suvarāḍ*), 14134 (*prathamenājyabhāgena pūjyate yo 'yair adhvare | Agnis tasya Bharadvājaḥ prathamaḥ putra ucyate*), 14135 (. . . *Bharato*), 14141 (*ᵒr Niçeyavano nāma*), 14142 (*Vipāpo 'gniḥ sutas tasya*), 14143 (*ᵒḥ . . . Nishkṛtir nāma*), 14146 (*antaç Agniḥ smṛto yas tu bhuktaṃ pacati dehinām | so jaṣṭa Vaçvabhuṅ nāma sarvalokeshu, Bhārata !*), 14156 (*Aṅgirasāḥ*, etc.), 14162 (*Vaiçvāgnī prāṇato 'sṛjat*, sc. Páñcajanyaḥ), 14171 (*tad ele*, i.e. Yajñamushas, *nopasarpanti yatra . . . Agniḥ sthito bhavet*), 14174 (*Rathaṃtaraç ca Tupasaḥ putro 'gniḥ parivāṭhyaḥ | Mitravindāya vai tasmai havir adhvaryavo viduḥ*), 14189 (*Āgrayaṇo nāma*), 14190 (*Nīçi tv ajanayat kanyāṃ Agni-Shomāv ubhau tathā*), 14227 (*evaṃ Agnir bhagavatā nashṭaḥ pūrvaṃ Atharvaṇā | āhūtaḥ*), 14236 (*agnayaḥ*).—§§ 495–8 (Skandotpatti) : III, **223-6**.—§ 499 (Skanda-Çákta-samágama) : III, **227**.—§§ 500–1 (Skandopákhyána) : III, **228-9**.—§ 502 (Manushyagrahakathana) : III, **230**.—§§ 503–7

(Skandayuddha): III, **231**.—§§ 508–9 (Kārttikeyastava): III, **232** (Agni (Adbhuta (?), III, v. 14284) having become enamoured of the wives of the seven Ṛshis, at first entered their gārhapatya fire, then after a long time retired to the forest (*vanam*; Nil. says nothing) in order to destroy himself; Svāhā, who had loved him in vain, cohabited with him, successively assuming the guise of the wives of the Ṛshis (six of the Kṛttikās or Pleiads) except Arundhatī, and going out of the forest in the guise of a bird (Garuḍī, Suparṇī, Vinatā) she threw the semen in a golden basin on the Śveta mountain; this took place on the Amāvasyā day; on the Pratipad day the semen became an embryo (Skanda); on the fourth day Skanda was fully developed. The six wives of the Ṛshis were divorced by their husbands. Skanda is called the son of Rudra, because Agni is called Rudra by brahmans, and because he was produced by Rudra entering Fire (and Umā coalescing with Svāhā), etc., and the Śveta mountain was formed of Rudra's semen virile. Agni gave to Skanda a red cock, that formed his ensign perched on the top of his chariot. The six divorced wives of the Ṛshis, together with Vinatā, obtained from Skanda that they became his mothers. At the request of Brahmā they (incl. of Vinatā, see v. 14464 and Nil., i.e. the Kṛttikās) were placed among the Nakshatras (and presided by Agni) instead of Abhijit (q.v.). Brahmán ordered that time should be reckoned from Dhaniṣṭhā, while it had formerly been reckoned from Rohiṇī (so Nil.). Svāhā prevailed upon Skanda that she should live for ever with Agni, in so far as offerings with mantras to the gods and Pitṛs (*havyaṃ kavyaṃ ca*) should always be coupled with the name of Svāhā), 14241 (*Agnimāṃ vividhā vaṃśāḥ*), 14276, 14294, 14300, (14302), 14305, 14314, 14323 (°*dāyādaḥ*, i.o. Skandaḥ), 14363, 14367 (°*r bhāteā Naigameyaṃç*), 14391 (*tataḥ Kumāraṃ pitaraṃ* (B. °*rapitaraṃ*) *Skandam āhur janā bhuvi | Rudraṃ Agniṃ Umāṃ* (B. *Agnimukhāṃ*) *Svāhāṃ*), 14428 (*Rudraṃ Agniṃ devīāṃ prāhu, Rudrasūnus tatas tu saḥ*), 14434 (*kukkuṭaç cāgninā dattas tasya*, i.e. Skandasya, *ketur alaṅkṛtaḥ*), 14517, 14560 (*cāmare cāpi Vāyuç ca gṛhītvāgniç ca tiṣṭhitau*, sc. for Skanda).—§ 526*a* (Rāvaṇādivaraprāpti): III, **276**, 15030 (used by the Brahmarshis, etc., as their spokesman before Brahmán).—§ 543 (Rāmābhiṣheka): **291** (when Rāma Dāçarathi would repudiate Sītā because she had dwelt with Rāvaṇa, Brahmán, Çakra, Agni, Vāyu, Yama, Varuṇa, and Kubera, and his deceased father Daçaratha bore witness to her innocence), 16548, (16558); Agni says that he dwells within the bodies of all creatures.—[§ 548*f* (Āraṇeyop.): III, **315**, 17463 (Hutāçana, entering into water and remaining in concealment, achieved the purpose of the gods).]—§ 549*b* (Pāṇḍavapraveçap.): IV, **2**, 38 (Agni, desirous of consuming the forest of Khāṇḍava, had formerly appeared in the guise of a brahman before Arjuna while he was staying with Kṛshṇa), 42 (*tejasvināṃ varaḥ*); **4**, 104 (°*rd*).—§ 552 (Gograhaṇap.): shows interest for Arjuna (IV, **46** and **56**), allusion to §§ 254–60 (*γ*) (IV, **45**); one of Arjuna's preceptors in arms (*ē* and *ε*) (IV, **45** and **49**): 1535 (*ekaç cāgnim atarpayat*, sc. Arjunaḥ), 1580 (°*r Vaḍavāmukhaḥ*), 1770 (°*er, sc. vimānam*; present at the combat between Arjuna and the Kirus), 1982 (*astraṃ Āgneyam Agneç ca*, sc. *aham*, i.e. Arjuna, *avāpturān*).—§ 555 (Indravijaya): V, **9-18** (when Nahusha had supplanted Indra and had come to Çacī in a chariot drawn by Ṛshis, Bṛhaspati sent Agni to find out Indra. Agni at first, having in an instant searched the whole world, did not dare to enter the waters from fear of being extinguished, but at last he was prevailed upon to do so, and found Indra in a lotus-sucker in the midst of a lake. Bṛhaspati explained how Nahusha had become the king of the gods. Indra bestowed upon Agni a share in great sacrifices, where there should be one share for Indra and Agni (*Aindrāgnyo*)); V, **12**, 395 (*devā Agnipurogamāḥ*, with Çacī); **13**, 409 (do. with Viṣhṇu); **15**, 479 (did not at first dare to enter the waters), (481), 482 (*adbhyo 'gniṛ, sc. utthitaḥ*).—§ 555*f* (Indravijaya): **16** (Agni is the mouth of all the gods; the carrier of offerings (*Havyavaḥ*), and himself the best of offerings (*haviṣ*); hidden, he sojourns in the interior of all beings like a witness, single and threefold; abandoned by him, the universe would forthwith cease to be; by bowing to him the brahmans with their wives and sons attain to the eternal happiness (*gatim*) acquired by their deeds; having created the three worlds, he, when the hour comes, again consumes them (*pacasi*); the wise call him identical with the clouds and with the lightning; flames issuing from him support all creatures; all the waters are deposited in him, so is this entire world; to him nothing is unknown in the three worlds), 486–8, 517 (cf. Çārṅgakop., I, **229**, 8833–60).—§ 557 (Prajāgarup.): **33**, 1044 (*pañcāgnayo mamuhyeṇa paricaryāḥ preyatamāstathā | yāta māgnir ātmā ca guruç ca, Bharatarshabha!*).—§ 560 (Sanatsujātop.): **46**, 1757 (*tasmād*, i.e. from the Eternal Bhagavat, *Agniç ca Somaç ca*).—§ 561 (Yāsasandhip.): **49**, 1918 (*Vāsavaç cāgninā saha*), they with Bṛhaspati, Uçanas, M., Y., Ā., S., Śapt., Viçvāmitra, Apa., etc., worship Brahmán; **52**, 2094 (*trayastriṃçat umāḥ, suta! Khāṇḍave 'gniṃ atarpayat*, sc. Arjunaḥ); **60**, 2365 (°*h saciyakarta syāt Khāṇḍave tat kṛtaṃ smaran*); **61**, 2387 (*yadā hy Agniç ca Vāyuç ca Dharma Indro 'çvināv api | kāmayogāt pravarteran*); **61**, 2399 (°*t* A., Vāyvagnī, M., Y., Dharma are not able to rescue those whom I hate," says Duryodhana).—§ 562 (Bhagavadyānap.): **94**, 3535 (*hutāç*).—§ 564 (Mātaliyop.): **99**, 3549 (*Asuro 'gniḥ*, in Pātāla).—§ 567 (Bhagavadyānap.): **140**, 4741 (*Agniṃ jahotu vai Dhaumyaḥ*); **142**, 4818 (*uhe cāpy Agni-Mārut*, sc. *astre*).—§ 571 (Ulūkadūt.): **160**, 5512 (°*duttaṃ ca te*, i.e. Arjuna's, *rathaṃ*).—§ 576 (Bhagavadgītāp.): VI, **35**, 1285 (i.e. Kṛshṇa).—§ 581 (Bhīshmavadhap.): **60**, 2674 (*bhagavān ivāgniḥ*).— § 592 (Saṃçaptakavadhap.): **25**, 1084 (*yathendrāgnī purā Baliṃ*).—[§ 594 (Mṛtyu): VII, **52–54**]: Urged by the Earth, who was afflicted with the heavy weight of creatures, Brahmán became angry and created Fire that was about to consume the whole universe; Çiva then solicited him, so that he extinguished the Fire and created a woman named Mṛtyu (Death) to destroy the creatures. Cf. XII, 257 ff.—§ 597 (Pratijñāp.): **82**, 2924, —§ 600 (Ghaṭotkacavadhap.): **166**, 7451 (°*saṃnyrubhaṃ*), **182**, 8284 (*surā iva nir-agnayaḥ*).—§ 603 (Nārāyaṇāstramokshap.): **200**, 9260 (*agnāv agnir iva nyasto*), 9263 (*jagdhvā jagat kṛtsnaṃ samaye saṃvarteeraṇ | gacchad agnir vahnir vaḥ | Vibhar āyoṣ*), 9264 (*sūryam agniḥ* (so B.) *yathā cāgninā dīcākaraḥ*), **201**, 9457 (*yāti yathā cāgninā dīcākaraḥ*), **201**, 9457 (*yāti yathā cāgninā dīcākaraḥ*).—§ 606 (Tripurākhyāna): VIII, **34**, 1471 (*Agnir Indraç ca Somaç ca Dharmaḥ Vāyuç ca Vāsavaḥ | bobhūyanta*, i.e. on the arrow of Mahādeva), 1472 (*Agnir Indraç ca Somaç ca Dharmaḥ Vāyuç ca Vāsavaḥ | shonan* (C. *Somaṃ*) *jagat kṛtsnaṃ*), 2982 (*Agnir Indraç ca Somaç ca Dharmaḥ Vāyuç ca Vāsavaḥ | Çakrāgnibhyāṃ ica*), 87, 2983 (*Çakrāgnibhyāṃ ica*), 87, *Agnir Indraç ca Somaç ca Dharmaḥ Vāyuç ca Vāsavaḥ | yasya te yakshe*).—§ 611 (Gadāyuddhap.): **17**, 912 (°*r ica*), 92 (Gadāyuddhap.): [illegible] § 615 (do. by Balarāma).—§ 616 (Hariv.): *dhāgnau*

°*dattayā*], i.e. the lance of Skanda).—§ 615 (Baladevat.): **47**, 2742 (*ṣḍ prasnashṭo bhagavān*), 2744 (do.); **54**, 3049 (*Indro 'gnir Aryamā caiva yatra gṛāk pṛitim apnuvan*, i.e. on the Yamunā).—§ 623 (Rājadh.): XII, **15***β*, 439 (*hantā*).—§ 637 (do.): **43**, 1506 (i.e. Kṛshṇa).—§ 677 (do.): **47**, 1661 (*antarbhūtaḥ*, i.e. Kṛshṇa).—§ 685 (Rāmop.): **49**, 1753 (having got aims from Arjuna Kārtavirya, *A.* burnt villages, etc., and the hermitage of **Apava**).—§ 641 (Rājadh.): **68**, 2576 (v. Ādityaḥ); **78**, 2922 (*ayo 'gnir Varuṇo meshaḥ . . . na vikreyaṇ kathañcana* = XIII, 3978); **122**, 4511 (*Vibhāvasuḥ*).—§ 655 (Khaḍgotp.): **166**, 6201 (*Aser daivatam*).—§ 658 (Kṛtaghnop.): **171**, 6382 (*Viṣve devāḥ sagaṇyaḥ*, etc., represented by brahmans fed in the house of Virūpāksha on a certain day of the Kārttika month).—§ 660 (Bhṛgu-Bharadvāja-s.): **182**, 6778 (*Agnī-Mārutau*, spring from water), 6779 (*Agnī-Mārutā-saṃyogāt tataḥ samabhavan mahī*), 6782 (is Brahmán's tejas), 6783 (*Agnī-Shomau tu candrārkau nayane tasya*, i.e. Brahmán's, *vigrute*).—§ 671*b* (Bali-Vāsava-s.): **224**, 8139 (*āhuṣ cainaṃ*, i.e. Brahmán, *kecid Agniṃ kecid āhuṣ Prajāpatim*).—§ 693 (Vṛtravadha): **283** (in order to deliver Indra from the brahmahatyā that issued from the body of Vṛtra, when he had been killed by Indra, Brahmán divided it in four portions; one-fourth was taken by Agni on the condition that it should immediately enter the man who should abstain from offering, etc.), 10174.—§ 696 (MSNSt.): **283**, 10354 (= Çiva, 1000 names).—§ 700 (Mokshadh.): **289**, 10644 (*Agnī-Shomāv idaṃ sarvaṃ*).—§ 702 (do.): **296***β*, 10837 (v. Adityaḥ).—§ 707 (do.): **318**, 11708 (if at death the soul escapes through the eyes, the man reaches the region of Agni).—§ 717 (Nārāyaṇīya, Mahāpurushastava): **339**, 12864 (*tavāgnir āsyam*, No. 90); **341***A*, 13017 (*kiṃ ca Brahmā ca Rudraṣ ca Çakraṣ ca Balabhid prabhuḥ | Sūryas Tāradhipo Vāyur Agnir Varuṇa eva ca | Ākāçam Jagati eiva ye ca çeshā divaukasaḥ | pralayeṇa na vidyanti ātmanaḥ parinirmitāṃ*).—§ 717 (do.): **342**††I): (Agni (digestive Fire, Nil.) and Soma (food, Nil.), blending together, become transformed into one and the same substance; it is for this reason that the entire universe is said to be pervaded with them; the deities also are said to have Agni for their mouth. After the dissolution of the universe Brahmán caused Agni (*khattraṃ*, i.e. the kshattriyas) and Soma (*brāhmaṃ*, i.e. the brahmans) to spring from his own eyes; the brahmans became endowed with greater energy than the kshattriyas. He who offers food in the mouth of a brahman pours libations into a blazing fire. Agni is the hotṛ and brahmán of the sacrifice; the brahmans, becoming Agni, uphold the sacrifices and, possessed of learning, further (*bhārayanti*) Agni; [being] Agni [and] Vishṇu they, entering all creatures, uphold their lifebreaths), 13186 (*Agniṣ mena saṃyukta ekayonitvam āgataḥ | Agnī-Shomamayaṃ j jagat kṛtsnaṃ carācaraṃ*), ††13187 (*api hi Purāṇe ekayonyātmakāv Agnī-Shomau, devatāç cāgnimukhā* 13188 (*Agnī-Shomau*), ††13194 (*ca Purushaḥ ṣva Agnī-Shomau sasarja*); VII, ††12217 *shu sthāneshu vanāṅgni-vanaspatyoshu* 5 f.); IX, ††13218 (*Bhṛgunā çapto ṇitaḥ*), ††13223 (*tad etad brahmaryate*), 13225 (*Agnī-Shoma-*, (Anuçāsanik.): XIII, 1, 55 2 (married Sudaryanā bmati and the river ; he is always 132 (°*putro* 9 (= Çiva), 1003 (do.), 1005 (*sapta . . . agnayaḥ*, lower than Çiva); **16**, 1045 (*Indrāgnī-Marutāṃ gatim*, i.e. Çiva); **18**, 1304 (*sāgni-munibhiḥ*).—§ 731*b* (Ashṭāvakra-Dik-s.): **19**, 1472 (*nāmilo 'gnir na Varuṇo na cānye tridaçā deṇa | priyāḥ strīṇāṃ yathā Rāmo*).—§ 732 (Anuçāsanik.): **22** (the opinions of Ṛṭibhiṛ, Kāçyapa, Mārkaṇḍeya, and Agni ("a brahman who, being engaged in study and regarding himself learned with the aid of his learning destroys the reputation of others, falls away from righteousness, and his regions of felicity hereafter —*lokāḥ*— are of short duration—*antavanto*") as to the essential qualities of brahmans), 1540, (1543), 1545.—§ 733 (do.): **25***a*, 1729 (*°eḥ pure*—a tīrtha—*naraḥ snātvā Agnikanyāpure vaset*; Nil. is silent).—§ 737 (do.): **31**, 2031 (*ayonīṃ Agniyonīṃç ca brahma-yonīṃç tathaiva ca | sarvabhūtātmayonīṃç ca tān namasyāmy ahaṃ sadā*; cf. Nil. and PCR.).—§ 746 (do.): **63**, 3239 (*sambhavanti tataḥ çukrāt prāṇinaḥ, ṛtthivpate! | Agnī-Shomau hi tac chukraṃ sṛjataḥ pushyataç ca ha*); **79***k*, 3769 (*samāmavatāṃ kṛshṇāṃ tu dhenuṃ dattvā . . . Agniloke mahīyate*); **82**, 3857 (*mayā*, i.e. by Çrī, *'bhipannā devāç ca modante çāçvatīḥ samāḥ | Indro Vivasvān Somaç ca Vishṇur Apo 'gnir eva ca*).—§ 747*b* (Suvarṇotpatti): **84**, 3977 (*Agnī-Shomātmakaṃ suvarṇaṃ*), 3978 (*ayo 'gnir, Varuṇo meshaḥ*, etc.; cf. XII, **78**, 2922): Brahmán had granted the Asura Tāraka the boon that he could not be slain by gods, Asuras, Rākshasas, etc., and the deities had, in consequence of their endeavour in former times to stop propagation, been cursed by Pārvatī, that they were not to have any offspring; but Agni had not been there; he therefore, said Brahmán, would beget an offspring for the destruction of Tāraka, etc.: "Kāma is Rudra's seed, a portion of which fell into Agni, who will cast it into Gaṅgā. Therefore, make a search for Agni. Agni is the most eternal of all creatures; he is older than Rudra himself," etc. After searching in vain every part of the universe, the gods successively learnt from a frog that had been scorched by the energy of Agni that he was residing in the nethermost regions of the water; from an elephant, that he was within an açvattha tree; and from a parrot, that he had entered the heart of a çamī tree. All frogs, elephants, and parrots were cursed by Agni and blessed by the gods in various ways: the çamī tree the gods made a sacred fuel fit for producing fire in all religious rites; the heated waters that are found in the nethermost regions are vomited forth by the mountain springs. Agni then united himself in spiritual congress with Gaṅgā, who, being unable to bear the seed, cast it off resplendent like gold on the breast of Meru, on a forest of reeds. Hence Agni was called Hiraṇyaretas; Earth, Vasumatī; the child, Skanda and Guha, and, because it was nursed by the Kṛttikās, Kārttikeya; gold, Jātarūpa. It was in this way that gold came into existence as the offspring of Agni; gold is truly the illustrious Agni, the lord of all things, and the foremost of all Prajāpatis; the most sacred of all sacred things is gold; it has for its essence Agni and Soma. In days of yore (*lokādau*, v. 4163) Rudra (who is Brahmán, Çiva, Rudra, Varuṇa, Agni, Prajāpati, etc.), having assumed the form of Varuṇa (cf. v. 4133, *Varuṇaḥ, Pavanātmakaḥ*), performed a sacrifice to which came the munis and all the deities with Agni, etc.; the Lord of all himself poured libations into his own self. Seeing "*devapatnyaç ca kanyāç ca devānāṃ caiva mātaraḥ*," the seed (endowed with Sattva, Rajas, and Tamas) of Brahmán fell upon the Earth; Pūshan took it up, and it was taken with the sacrificial ladle and poured as an oblation into the fire; thence Brahmán caused the different beings to spring into existence. From the flames

(*bhṛg*) arose Bhṛgu, etc. . . . from the ashes, the Vaikhānasas, honoured by the gaṇas of brahmarshis; from his (Agni's, PCR.) tears, the Açvins; from his organs of sense (*srotobhyas* B., i.e. ears, etc.), the rest of the Prajāpatis (*prajānām patayaḥ*), the Rshis from his pores, etc. - For this reason Agni is said to be all the deities; the pieces of wood are the months, etc.; his bile (*pittam*) is day and night (B. somewhat differently); " *Raudraṃ lohityam ity āhur, lohitāt kanakaṃ smṛtaṃ | tan Maitraṃ iti vijñeyaṃ, dhūmāc ca Vasavaḥ smṛtāḥ* " (v. 4130); the flames are the Rudras and Ādityas; the planets, stars, etc. (Nil.), are the charcoal; " *ādikartā ca lokasya tat paraṃ brahma tad dhruvaṃ | sarvakāmadam ity āhus, tad rahasyam uvāca ha* " (v. 4132). Bhṛgu was considered as the offspring of Varuṇa, Aṅgiras as that of Agni, Kavi as that of Brahmán; Bhṛgu, Aṅgiras, and Kavi were all of them *prajānam patayaḥ*; their offspring (v. 4144–52) are called Vāruṇāḥ, and Kavi and Bhṛgu, Vāruṇau. Agni is Brahmán, Paçupati, Sarva, Rudra, Prajāpati; gold is the offspring of Agni (v. 4164); when fire is not obtainable gold is used as a substitute by a *Jāmadagnyaḥ* (" one that knows the identity of gold with fire," PCR.) *Pramāṇajño vedaçrutividarçanāt* (v. 4165), etc. (v. 4166–7); Agni sprang from Brahmán, and from Agni sprang gold (v. 4168); those persons observant of righteousness who make gifts of gold are regarded as giving away all the deities (v. 4169), etc.; he who makes a gift of gold at the second twilight succeeds in attaining to a residence with (*sālokyam*) Brahmán, Vāyu, Agni, and Soma (v. 4173), and in the regions of Indra (*sendreshu caiva lokeshu*, v. 4174), etc.; he has never to fall down from the regions to which he attains (*na ca kṣharati tebhyaç ca*, v. 4176). XIII, 85, 4062, etc., (4065), etc., 4095 (*Hiraṇyaretaḥ*), etc., 4102 (*Ṛcaḥ Prajāpatiḥ*), 4103 (*Agnī-Shomātmakaṃ jātaṃ paçyaḥ*), 4106 (*Puruṣamāḥ devāḥ*), 4112 (i.e. Çiva), 4128 (*etasmāt kāraṇād ahur Agniṃ sarvāṇ tu devatāḥ*), (4133), etc., 4141 (*Içvaro*, i.e. Brahmán, *'ngirasāṃ cāgner apatyārthaṃ akalpayat*), etc., 4164, 4173, etc. — § 748*b* (Tūrkavadhop.): **86**, 4209 (gave the newborn Skanda a goat), etc. — § 749 (Ānuçāsanik.): **91**, 4348 (*kṛtvāgnau karaṇaṃ pūrvaṃ mantrapūrvaṃ tapodhanāḥ | tato 'gnaye ca Somāya Varuṇāya ca nityaçaḥ | Viçve devāç ca ye nityāṃ Pitṛbhiç ca sahāgoarāḥ*, etc., at a çrāddha), 4351 (*udakānayane caiva stotaçye Varuṇo vibhuḥ | tato 'gniç caiva Somaç ca āpyāyyāvāiha te 'nagha*, at a çrāddha), 4354 (*viçve agni-mukhā devāḥ*); **92** (at a çrāddha ordered by Nimi and performed by the maharshis, the Pitṛs and gods became afflicted with indigestion in consequence of the offerings (*piṇḍa*) made by persons of the four castes. They repaired to Soma and thence to Svayambhū (Pitāmaha, on the summit of Meru), and thence to Agni. Agni told them to eat these offerings with him. It is for this reason that in making offerings at çrāddhas a share is first offered to Agni; thence also the Brahma-Rākshasas cannot do any injury to the çrāddha; but the Rakshases fly away from it); (v. 4383–4) (Çrāddhakalpa); XIII, **92**, (4381), 4382 (*etasmāt kāraṇāc cāgneḥ prāk tāsāṃ diyate, nṛpa!*).—§ 758 (do.): **103**, 5142 (*°saṃbhavaḥ*, i.e. Aṅgiras).—§ 766 (do.): XIII, **126** (at Indra's court Agni declared that the Pitṛs of one who raises his feet to kick a cow, or a brahman, or a fire, become filled with fear, and that he himself has to roast in Hell (*Naraka pacyate*) for 100 lives), (6033).—§ 772*b* (Pavanārjuna-s.): **154**, 7225 (even Agni and Brahmán are brahmaas).—§ 773*b* (Kṛshṇa): **159** [†7378, *ss*, i.e. Kṛshṇa, *chakāra kakshagato mahātmā tushṭo vibhuḥ Khāṇḍave dhūmaketuḥ*], †7388 (Kṛshṇa becoming Agni burns the world).— § 773*d* (Çiva): **161**, 7486 (Çiva slew the Daityas—in Tripura—" *kṛtvā Vishṇuṃ çarottamaṃ | çalyaṃ Agniṃ tathā kṛtvā, puṅkhaṃ Vaiçcasataṃ Yamaṃ | Vedān kṛtvā dhanuḥ sarvān jyāṃ ca Sāvitrīm uttamāṃ . . . .* "), 7496 (i.e. Rudra); **162**, 7503 (do.).—§ 776*b* (Saṃvartta-Maruttīya): XIV, 3–10: In the Tretā-yuga (v. 80) king Marutta, who rivalled Indra, intended to celebrate a sacrifice on Meru on the northern side of Himavat. Bṛhaspati had expelled his younger brother Saṃvartta, and in allegiance to Indra refused to perform sacrifice for his rival Marutta. Nārada then told Marutta to appeal to Saṃvartta, who was wandering about in the garb of a mad man; he was to prevail upon him to perform his sacrifice, and tell him that Nārada had entered into the fire; Saṃvartta consented to perform his sacrifice, not from any desire of wealth, but only that he might do what was disagreeable to Indra and Bṛhaspati. Marutta succeeded in obtaining from Çiva the gold on Mṛṇjavat, and made arrangements for the sacrifice. Bṛhaspati became sick with jealousy, and Indra therefore despatched Agni to Marutta to say that Bṛhaspati would officiate at his sacrifice and make him immortal, etc. But Marutta answered that he did not desire these things, and Saṃvartta threatened to burn Agni with his fierce evil (*dāruṇena*) eyes if he should ever come again. At last Indra himself directed the sacrifice. Indra told Marutta to offer a red bull consecrated to Agni, and a blue with a variegated skin to V.-D. (v. 255); **9**, (227), (230), (232), (235), (240), (243), (246), (249).—§ 782*b* (Brāhmaṇagītā): **20**, 608 (i.e. the vessel of the body called Piṅgalā, Nil.; cf. PCR.), 617 (*Vaiçvānaro*, the senses with manas and buddhi are his seven tongues).—§ 782 (Guruçishya-s.): **42**, 1167 (*mahān ātmā*, i.e. the Emancipate, *so vai Vishṇuç ca Mitraç ca Varuṇo 'gniḥ Prajāpatiḥ | sa hi Dhātā Vidhātā ca . . .*); **43**, 1177 (Agni is *bhūtapatir nityaṃ*).— § 784 (Utaṅka-p.): **58**, 1745 (the horse which Utaṅka saw in the Nāgaloka turned out to be Agni).—§ 789 (Putradarçaṇap.): XV, 31*b*, 857 (*°er bhāgaṃ Dhṛshṭadyumnaṃ*). — § 793 (Mausalap.): XVI, **3**, 60 (*°dattaṃ Kṛshṇasya ankraṃ*, ascended to heaven).—§ 794 (Mahāprasthānikap.): XVII, **1**: Having heard about the slaughter of the Vṛshnis and the death of Kṛshṇa, the five Pāṇḍavas with Draupadī and a dog set out to retire from the world. When they had reached the sea of red waters (*lauhityaṃ salilārṇavaṃ*, v. 33, i.c. *udayāvalpraṇtastheṣaṃ samudraṃ*, Nīl.; cf. v. 44 ff.), they beheld Agni in the shape of a man, who requested Arjuna to throw the Gāṇḍīva bow and his couple of inexhaustible quivers into the sea, that they might be made over to Varuṇa from whom Agni had procured them for the use of Arjuna (v. Khāṇḍavadah.): 35, 38, 43.

Cf. the following:—

Adbhuta (" wonderful "): III, 14212, 1423[illegible]
See also Vishṇu.

Anala (Analā fem., *see* separately): [illegible]
II, 332 (in the palace of Yama), 11[illegible]
12967 (*saṃvartakaḥ*); IX, 250[illegible]
XII, 11117; XIII, 7094 (i[illegible]
7110 (*Rudrā° - Vasuprabh[illegible]*
Vishṇu.

***Anilasambh[illegible]**
1151.

***Anilas[illegible]**
I, 1058; [illegible]

***Apāṃ garbha** ("the embryo of the waters"): II, 1150.

***Bhagavat** ("the holy one"): II, 1148, 1153.

***Bhūritejasa** ("of great might"): II, 1148.

***Bhuvanabharṭṛ** ("the upholder of the world"): III, 14209.

***Citrabhānu** ("with brilliant splendour"): I, †2106; II, 1147; XII,♦1753–4; XIII, 113 ff.

***Cikhin** ("with flames"): I, 932; II, 1147, 1150, 1152; V, 2118 (metaphorically = the Pāṇḍavas).

***Dahana** ("burning"): XIII, 121.

***Dhūmaketu** ("having the smoke for his standard"): I, 2113; II, 1152; XIV, 228, 231, 238.

***Gṛhapati** ("the lord of the house"): III, 14211 (= Adbhuta).

***Havyakavyabhuj** ("the eater of offerings"): XII, 10177, 13382 (*bhagavān*), 13452 (*Vishṇoḥ*).

***Havyavah** ("the carrier of offerings"): I, 8353; III, 10590; IV, 50; V, 483, 491, 5290 (the best of the Vasus); [XIII, 916 (*Pitṛiṣūṇa*, i.e. Çiva)].

***Havyavāha** ("the carrier of offerings"): I, 2113, 8416; III, 14107, 14170 (pl.), 14218, 15929; V, 486, †487; VII, 8725; XII, 10175; XIV, 238, 245.

***Havyavāhana** ("the carrier of offerings"): I, 845, 8095, 8147, 8157, 8164, 8363; II, 342, 1126, 1130, 1135, 1146 (*sahmād Ilavyavāhanāḥ*); III, 9972, 10920, 14109; XIII, 106 ff., 4039, 4068 ff.

***Hiraṇyakṛt** ("the maker of gold"): II, 1148.

***Hiraṇyaretas** ("the golden seed"): I, †2106; XIII, 4095; [XIV, 118 = the Sun].

***Hutabhuj** ("the eater of offerings"): I, 927, *2106; III, 14108.

***Hutāça** ("the eater of offerings"): I, 8463; II, 1147; III, 2168 (*içaṇ devāsāṃ*).

***Hutāçana** ("the eater of offerings"): I, 930, 2584 (*Çāṇḍilyāç ca Hutāçanaḥ*, sc. *putraḥ*), 7790, 8142, 8174 (*bhagavān Dhūmaketur Hutāçanaḥ*), 8193, 8322, 8422, 8474; II, 1707; III, 5000, 14114, 14196 (*çukla-kṛishṇa-gatir devo yo bibharti Hutāçanaṃ*), 14236 (pl.), 14238, 14286, 14288; V, 476, 484; VII, 402; IX, 2535, 2741; XII, 1006, 4497; XIII, 3150, 4022, 4032, 4036, 4042, 4048, 4080, 4116, 4154, [5351 (pl.)].

***Hutahavyavaha** ("the carrier of offerings"): I, 2585 (*Dharasya putro Draviṇo*).

***Hutavaha** ("the carrier of offerings"): III, 14105, 14284; XII, 10758.

***Jātavedas**: I, 883, 888, 891, 8419, 8423; II, 1146 (*Vedās tvadarthaṃ jātā vai Jātavedās tato hy asi*), 1150; [657, 1933; XII, 4499 (*içaṇ Vasūnāṃ*); XIII, 2013, 3973 (*apatyaṃ Jᵒaḥ . . . suvarṇaṃ*), 4099 (do.), *Çaḥ garbhaṃ*, i.e. Skanda), 4193 (do.), 5167, 5210, etc.; XIV, 226, 239, 245, 1735; XV, 1035;

...ing"): I, 8403, 8437, 8461; II, 1147; ...II, 1502, †4542 (*°āstraṃ acyutaṃ*);

...hose road is black"): I, †2106, ...

...māra"): II, 1148.

...'): I, 8422.

II, 1150.

...alled so because ...*hir*, had five

colours, was made by five persons, and was the progenitor of five races) (Āṅgirasa).

***Pāpahan** ("slayer of sin"): II, 1151.

***Pāvaka**: I, 884–5, 8087, 8175, 8179, 8196–7, 8201, 8205, 8243, 8325, 8328, 8353, 8361, 8466, 8475, 8478; II, 2, 1144–6 (*pāvanāt Pāvakaç cāsi*), 1162; III, 14137 (*Bharato Bharatasyāgneḥ Pāvakas tu Prajāpateḥ | mahān atyartham ahitas tathā, Bharatasattama?*), 14145 (*yas tu viçvasya jagato buddhiṃ ākramya tiṣṭhati | taṃ prāhur adhyātmavido Viçvajin nāma Pāvakaṃ*), 14153 (*atulyatvāt kṛte decair nāmnā Kāmas tu Pāvakaḥ | saṃharshād dhārayan krodhaṃ dhanvī sragvī rathe sthitaḥ*), 14154 (*sanaye nāçayec chatūn Anagho nāma Pāvakaḥ*), 14297, 14300 (*°ābhyāsaṃ*), 14307, 14342, 14349, 14378 (*°āreishaḥ*), 14517; IV, 40, 1434, 1439; V, 489, 545, 2945, 4112, 5356, 5382; VII, 159 (*Rudrāṇāṃ iva Kapālī, Vasūnāṃ iva Pāvakaḥ | Kubera iva Yakshāṇāṃ Marudāṃ iva Vāsavaḥ*, etc.); IX, 2329, 2484, 2489, 2492; X, 226 (*vadaçāmukhaḥ*), 463 (*yugānte*), 806 (*sa jalaṃ pāvako bhūtvā çoshayati*, sc. the wrath of Rudra); XII, 1006, 2577, 12105, 12334 (*bhagavān*); XIII, 117, 125 (*°suto*, i.e. *Sudar-çanaḥ*), 142 (id.), 914 (*Vasūnāṃ*, i.e. Çiva), 4007, 4051 ff.; XIV, 237; XV, 857; XVII, 36; XVIII, 167.

***Piṅgāksha** ("with yellow eyes"): I, 8422.

***Piṅgeça** (from *piṅga*, "yellow," and *īça*, "lord"): II, 1148.

***Plavaṅga** ("who moves skippingly"): II, 1148 (so also B.).

***Pradakshināvartaçikha** ("winding his flames from left to right"): I, †2106.

***Pradīpta** ("flaming"): I, †2106.

***Rudragarbha** ("the embryo of Rudra"): II, 1148.

***Saptārcis** ("who has seven flames"): I, 892, 8208 (*Jvalana*).

***Sarvaprāṇishu nityastha** ("ever present in all living beings"): II, 1151.

***Çureça** ("the Lord of the gods"): II, 1147.

***Çureçvara** ("the Lord of the gods"): II, 1150.

***Svargadvāraspṛça** ("touching the doors of Heaven"): II, 1147.

***Tigmāṃçu** ("with hot flames"): I, 8421, 8429, 8455 (*bhagavān*).

***Vahni**: I, 911, 922, 935, 8141 (*bhagavato °er*), 8147, 8364; II, 1129 (*bhagavān*), 1137, 1140, 1157; III, 14194 (*sa Vahnir sa Prajāpatiḥ | prāyūṇ āgritya yo dehaṃ pravartayati dehinām*), 14285, 14289, 14293, 14296, 14432; IV, 997 (*dipaṃ °er*); V, 493, 3967 (*Svāhāyāṃ ca yathā Vahnir . . . reme*); VII, 7978 (*bhagavān*); VIII, †4542; IX, 2657, 2746, 2789 (*bhagavān*), 3658 (*yathā vahnir jagatkshaye*); XII, 1005, 10171, 10175, 10179 (*°vat*), 11611; XIII, 3295, 3304, 4034, 4040, 4051, 4058, 4081, etc., 4148 (*Ṣāḍ*, the eight sons of Aṅgiras), etc., 4380, etc.; XIV, 229, 247, 270 (*deva*), 1130 (= *vāc*).

***Vaiçvānara**: I, 811; II, 299 (*munīḍ*), 1148; III, 11046, 13297, 14192, 14670 (*Sūrya - Vaiçvānara - samau*); VII, 3826; VIII, 4788 (*°ārkapratimaṇ*); XII, †8941 (Brahman?), 12180; XIII, 4085 (*°prabhaṇ*), 4093 (*sūrya°samaḥ*), 5329 (*°samaprabhaḥ*); XIV, 617 (*A°*), 618 (*ghṛaṇaṃ jihvā ca . . . saptaitā jihvā V°āreishaḥ*).

***Vātasārathi** ("who has the Wind for his charioteer"): I, 8324 (*Agniḥ, sarvavāta jaṭi bhūtvā nadann iva balāhakaḥ*).

***Vibhāvasu** ("being a treasure of splendour"): I, †2106; II, 1138 (*bhagavān*), 1147; III, 15932.

Cf. Adolf Holtzmann, "Agni nach den Vorstellungen des Mahābhārata," Strassburg, 1878. *See also* Āṅgirasa.

Agniçiras, a tīrtha. § 377 (Dhaumya-tīrthakathana): III, **85**, 8376.

Agnidhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8121.

Agnijvāla = Çiva (1000 names).

Agnikanyāpura, a tīrtha (?). § 733 (Ānuçāsanik.): XIII, **25**, 1729 (cf. Agni).

Agnimat, an Agni. § 490 (Āṅgirasa): III, **221**, 14207 (*Agnaye*).

[Agniparābhava(h)] ("the defeat of Agni"), a part of Khāṇḍavadahanaparvan. § 255 : I, **223**, 8094–8156. Questioned by Janamejaya why Agni desired to consume the forest of Khāṇḍava, Vaiçampāyana related : It has been heard in the Purāṇa that King Çvetaki performed sacrifices so incessantly that his ṛtvijes left him, their eyes being afflicted with the continued smoke; he then had his sacrifice completed by other ṛtvijes. He then desired to perform another sacrifice, which should extend over 100 years. But he could not obtain any priests to assist him ; they told him to apply to Rudra. He then went to Kailāsa, and by observing the most rigid austerities he prevailed upon Rudra that his sacrifice should be completed, on the condition that he could for twelve years without intermission pour libations of clarified butter into the fire, himself leading all the while the life of a brahmacārin. When this had been done Rudra said that he would not himself assist at the sacrifice, which properly belonged to the brahmans; but he caused Durvāsas (*b*) to complete it. [When the time came Çvetaki ascended to heaven (Svarga) with the ṛtvijes and sadasyas who had helped him in life, B.] But Agni became sick, because he had drunk clarified butter for twelve years, and applied to Brahmán. Brahmán told him to consume the forest of Khāṇḍava, that abode of the enemies of the gods, which he had of old once hurnt to ashes at the request of the gods, together with its living population; then he would regain his own nature. Seven times Agni, assisted by Vāyu, set the forest on fire; but the inhabitants extinguished the fire (the elephants bringing water in their trunks, and the Nāgas in their hoods, etc.) (I, **223**).—§ 256*a*: I, **224**, 8157–8165*a*. Agni again applied to Brahmán, who told him to solicit the old deities Nara and Nārāyaṇa (now Arjuna and Kṛshṇa) to aid him.

Agniputra = Skanda : IX, 2550–4.

Agnī-Shomau (Agni and Soma): II, 302.

Agnīshoma ("belonging to Agni and Soma"). § 753 (Ānuçāsanik., Dānadharma): XIII, **97**, 4660 (*Agnī-Shomaṃ Vaiçvadevaṃ Dhānvantaraṃ anantaraṃ | Prajānāṃ pataye caiva pṛthak homo vidhīyate*).

Agnīshomīya (do.). § 717 (Nārāyaṇīya): XII, **343**; XIV, ††13223 (*brāhma*).

Agnisuta = Skanda : VII, 6821 (*Kraunčcam Agnisuto yathā*).

Agnisvattāh. § 267 (Yama-sabhā-v.): II, **8**, 341 (*pitaraḥ*, a kind of Pitṛs in the palace of Yama).—§ 270 (Brahma-sabhā-v.): II, **11**, 462 (Brahmán).

Agnitīrtha, a tīrtha on the Sarasvatī. § 615*b*+*w* (Baladevatīrthay.): IX, **47**, 2740, 2747 (*A.*, frightened with the curse of Bhṛgu, disappeared, concealing himself in the Çamī-wood; *D.* with *L.* searched and found him, with Bṛh. at their head; *A.*, from Bhṛgu's curse, became an eater of everything).

Agniveça, the teacher of Droṇa in arms. § 200 (Droṇa): I, **130**, 5107.—§ 202 (do.): **131**, 5172 (*maharshir*).—§ 210 (Sambhavap.): I, **139**, 5525.—Cf. Agniveçya.

Agniveçya = Agniveça. § 221 (Caitrarathap.): I, **170**, 6465.—§ 599 (Jayadrathavadhap.): VII, **94**, 3476–7.

Āgniveçya. § 785 (Anugītāp.): XIV, **64**, 1903 (i.e. Dhaumya, Nīl.).

Agniyonayah. § 656 (Khaḍgotp.): XII, **166**, 6144 (*rshayo*).

Agrāhya', the Great Spirit. § 717 (Mokshadh.): XII, **339**, 12864 (Mahāpurushastave).

Agrāhya[2] = Vishṇu (1000 names).

Agraja = Vishṇu (1000 names).

Agrani = Vishṇu (1000 names).

Agratīrtha(h), a king incarnated from the Krodhavaça Gaṇa. § 130 (Aṃçāvat.): I, **67**, 2791.

Agravara = Çiva (1000 names[2]).

Āgrayaṇa, an Agni. § 490 (Āṅgirasa): III, **221**, 14189 (*Agnir*).

Aha(h) = Vishṇu (1000 names).

Ahaçcara = Çiva (1000 names[2]).

Ahalyā, the wife of the Ṛshi Gautama. § 370 (Tīrthayātrāp.): III, **84**, 8087 (*Ahalyāyā hrade*).—§ 555*d* (Saṃyodyogap.): V, **12**, 373 (*ṛshipatnī*): "*A.*, of spotless form, the wife of a ṛshi, was outraged by Indra while her husband was alive."—§ 717 (Nārāyaṇīya): XII, **343**, II, ††13205 (violated by Indra).—§ 784*d* (Utaṅka): XIV, **56** *fl.* (has brought to her Madayantī's earrings by Utaṅka), (1652), (1654), (1659), 1705.

Ahaṃkāra: XII, 11575, 11578 (*Parameshṭhī*), 11601 (*bhūtātmā Prajāpatiḥ*), 13037, etc.; XIII, 7230 (= Brahmán?).

Ahaṃyāti, a king, son of Saṃyāti and father of Sārvabhauma. § 156 (Pūruvaṃç.): I, **95**, 3767–8.

***Ahar** ("Day"). § 116 (Aṃçāvat.): I, **66** (one of the eight Vasus), 2582, 2584 (son of Ratū), 2587 (his sons).—§ 615*u* (Skanda): IX, **45**, 2517 (*Rātryahaṃī*, present at the investiture of Skanda).

Ahas[1] = Çiva (1000 names[2]).

Ahas[2] = Vishṇu (1000 names).

Ahi(r) bradhna, v. Ahirbradhna.

Ahicchatrā. § 209 (Drupadaçāsana): I, **138**, 5516 (the town which Droṇa took from Drupada).

Ahicchatra. § 555 (Saṃyodyogap.): V, **19**, 599 (among the localities covered by the troops of the Kaurava army).

Ahikshattra. § 515 (Karṇadigvijaya): III, **254**, 15244 (conquered by Karṇa).

Āhiṇḍaka. § 744 (Ānuçāsanik.): XIII, **48**, 2589 (the offspring of a Nishāda with a woman of the Vaidehī caste).

Ahirbradhna, one of the eleven Rudras. § 191 (Arjuna): I, **123***a*, 4826 (came to the birth of Arjuna).—§ 56[illegible] (Gālavacar.): V, **114**, 3899 (v. Ajaikapād).—§ [illegible] (Mokshadh.): XII, **208**, 7585 (cf. Ajaikapād).—§ [illegible] (Ānuçāsanik.): XIII, **151***b*, 7090 (v. Ajaikapād).

Ahirbudhnya. § 108 (Aṃçāvat.): I, **66**, 256[illegible] the eleven Rudras, sons of Sthāṇu); XIII [illegible] (1000 names[2]).

Ahorātra = Çiva : XII, 10439 (100[illegible] (1000 names[2]).

Ahovīrya. § 677 (Mokshadh [illegible] the brahmans who have ado[illegible] of life, i.e. renunciation).

Āhuka', a Yādava p[illegible] 55 (called the fa[illegible] II, 4*β*, 125 (s[illegible] entered his [illegible] 597 (*sut[illegible]*

100 sons, each of whom is almost equal to a god).—§ 320 (Saubhavadhap.): III, 15, 658 (defends Dvārakā against Çālva); **20**, 783 (is charged with the defence of Dvārakā by Kṛshṇa, when Kṛshṇa pursues Çālva); **21**, 828, 829 (*Dvārakāpatir*).—§ 342 (Indralokābhig.): III, **51**, 1994 (named by Kṛshṇa among the allies who will assist him in revenging Yudhishṭhira).—§ 554 (Sainyodyogap.): V, **4**γ, 75 (is to be enlisted in the cause of the Pāṇḍavas).—§ 567 (Bhagavadyānap.): V, **128**, 4297 (father of Ugrasena).—§ 570 (Sainyaniryāṇap.): V, **157**ε, 5331 (*Rauhuṇa(?)eyāhukasutaiḥ*) came to Yudhishṭhira).—§ 641 (Rājadh.): XII, **81**, 3033 (*Āhukārirāva*).—§ 730 (Anuçāsanik.): XIII, **14**γ, 629 (*rājñāḥ*).—§ 793 (Mausalap.): XVI, **1**β, 28 (at the command of *A.*, etc., the manufacture of wines and spirit was forbidden).

Āhuka[2], a tribe. § 562 (Bhagavadyānap.): V, **86**, 3041 (*Āhukānām adhipatiḥ*).—§ 570 (Sainyaniryāṇap.): V, **158**, 5351 (*Āhukānām adhipatir . . . Rukmī*).

Āhuti. § 717 (Nārāyaṇīya): XII, **339**, 12864 (Mahāpurushastave).

Āhutimaya = Çiva. § 696 (Mokshadh.): XII, **72**, 10400 (1000 names[1]).

Āhvāyaka, pl. (*°ās*), one of the five brāhmaṇa-cāṇḍālas. § 641 (Rājadh.): XII, **76**, 2874 (dharmādhikāriṇaḥ, Nil.).

Āhvṛti. § 317 (Arjunābhigaro.): III, **12**, 489 (in Arjuna's praise of Kṛshṇa: a prince defeated by Kṛshṇa).

***Aiçvara**, adj. ("sovereign"). § 635 (Rājadh.): XII, **33**, 1177 (*rāpaṃ*, i.e. Kālasya).—§ 717 (Mokshadh.): XII, **348**, 13525 (*rāpaṃ*), 13543 (*vidhiṃ*).

Aikshvāki, a princess, wife of Suhotra, and mother of Ajamīḍha (cf. Suvarṇā Ikshvākukanyā). § 152 (Pūruvaṃç.): I, **94**, 3719.

Aikshvāku[1]. § 632 (Shoḍaçarāj.): XII, **29**, 962 (= Bhagīratha).

Aikshvāku[2] = Sagara. § 632 (Shoḍaçarāj.): XII, **29**, 1023.

Aikshvāku[3] = Triçaṅku. § 721 (Anuç.): XIII, **3**, 189.

Aila[1] = Purūravas. § 141 (Purūravas): I, **75**, 3149.—§ 155 (Pūruvaṃç.): I, **94**, 3753 (*Ailavaṃçaviverdhanāḥ*).—§ 267 (Yamasabhāv.): II, **8**, 327 (in the palace of Yama).—§ 273 (Rājasūy.): II, **14**, 568–9 (*Ailavaṃçyāḥ*).—§ 305 (Aundṛtāp.): II, **78**, 2576 (*Purūravasaṃ Ailaṃ*).—§ 574 (Jambūkh.): VI, **9**αα, 315.—§ 641 (Rājadh.): XII, **72**, 2750 (*Purūravasa Ailasya saṃvādaṃ Mātariçvanāḥ*), (‡2757); **73**, 2780 (*Aila-Kaçyapa-saṃvādam*), (‡2781), ‡2791, (‡2792), (‡2794), (‡2796), (‡2798).—§ 673δ (Bali-Vāsava-s.): XII, **227**α, 8261.—§ 723 (Anuçāsanik.): XIII, **6**, 325 (attained to Heaven through the intercession of the Brahmans).—§ 764 (Anuçāsanik.): XIII, **115**δ, 5667 (among kings that did not eat flesh during the month of Kārttika, gs a consequence thereof attained to Brahmaloka).—nuçāsanik.): XIII, **151**γ, 7127 (among the kings one should name for success; *Budhasya putraṃ*). XIII, **166**η, 7673 (among the kings whose d at sunset and sunrise), 7683.

v. Aina.

descending from Ilā"). § 155 *ivardhanāḥ*).

aiyop.): V, **102**, 3611.—

ells on Kailāsa).—§ 669

615 (Baladevat.): Kubera-tīrtha, he *hipatyaṃ*—and

n accord).

Ailavila[2] = Dilīpa. § 595 (Shoḍaçarāj.): VII, **61**, 2263 (*Dilīpa*).

Ailavila[3] = an ancient king. § 656 (Khaḍgotp.): XII, **166**δ, 6195 (received the Sword from Bharata and gave it to Dhundhumāra).

Aina, a people. § 739 (Anuçās.): XIII, **34**γ, 2126 (vanquished by Bharadvāja.—B. has Ailān).

Aindhana = the Sun. § 210 (Āraṇyakap.): III, **3**, 149 (in Dhaumya's enumeration of the 108 names of the Sun).

***Aindra**, adj. ("belonging to or named after Indra"): I, 4764 (*mukūrte*, v. Yudhishṭhira); IV, 2028 (*Aindraṃ astraṃ* employed by Bhīma); V, 507 (*Aindrāṇa yadaṃ*, i.e. the sovereignty over the gods); XI, 213 (*Aindrīṇa sabhāṃ*); XII, 2287 (*Aindro rājyaṃ veyate*), 5382 (*Aindro dharmaḥ khattriyāṇāṃ brāhmaṇāṇāṃ athāgnikaḥ*), 8283 (*sthānāt*), 10129 (*vajraṃ*), 12336 (*diçaṃ*), 13214 (*padaṃ*); XIII, 854, 4766 (*sthānāt*), 5283 (do.), 6019 (*Aindrīṇa sandhyāṃ*—the morning twilight: by worshipping it with the face directed towards the East one has bathed in all the tīrthas and becomes purified from all sins—*sarvatīrtheshu sa snāto muvyate sarvakilviseshaiḥ*); XIV, ‡259 (*vākyaṃ*).

Aindradyumna Ākhyāna ("the history of Indradyumna"). § 10 (Parvas.): I, **2**, 325.—§ 11 (do.): **2**, 468 (v. Indradyumnopākhyāna).

Aindradyumni = Janaka: III, 10624.

Aindrāgna ("belonging to Indra and Agni"). § 555 (Indravijaya): V, **16**, 517 (*bhāgaḥ*).

Aindrāgneya (= preced.): XII, 5418.

Aindrāgnya (= preced.): XII, 2307 (*Aindrāgnyeṇa vidhānena*).

Aindri = Arjuna: I, 2751 (*Aindrir Naras tu bhavila . . . | so 'yuneṭy abhiveikhyāto*), 5353, ‡7052; III, 1528; IV, ‡2112 (K. has *Aindraṃ* referring to *astraṃ*); VI, 2000 (so B.; C. has *Indraṃ*).

Airāvaṇa[1], the elephant of Indra. § 28 (Anuçam.): I, **18**, 1151.—§ 549 (Puṇḍravaprave̱çap.): IV, **2**, 44 (*hastibhi varaḥ*).—§ 564 (Mātaliyop.): V, **99**, 3561 (*nāgarāja*).—§ 599 (Jayadrathavadhap.): VII, **112**, 4325 (*°saṃa yudhi*).—§ 611 (Çaṭyap.): IX, **20**, 1071, 1077 (*nāgendraṃ Indrarāhyaṃ*).—§ 673 (Bali-Vāsava-s.): XII, **227**, 8222 (*caturdantaṃ*).—Cf. Airāvata.

Airāvaṇa[2], a snake. § 268 (Varuṇa-sabhā-v.): II, **9**, 360 (in the palace of Varuṇa). Cf. Airāvata.

Airāvata[1], the elephant of Indra. § 17 (Utaṅka): I, **3**, 829.—§ 127 (Aṃçāvat.): I, **66**, 2627 (*devaṅgo mahāgajaḥ*).—§ 334 (Kairātap.): III, **41**, 1676 (*°çirogato . . . Çakraḥ*).—§ 335 (Indralokābh.): III, **42**, 1753 (*caturdantaṃ*).—§ 462 (Baka-Çakra-s.): III, **193**, 13219.—§ 496 (Skandotp.): III, **225**, 14321 (?).—§ 499 (Skanda-Çakra-samāg.): III, **227**, 14370.—§ 505 (Skandavuddha): III, **231**, 14531 (his two bells named Vaijayantī).—§ 606 (do.): III, **231**, 14547.—§ 555 (Sainyodyogap.): V, **18**, 544.—§ 564 (Mātaliyop.): V, **99**, 3553 (he takes up water in Pūtāla in order to impart it to the clouds, and it is that water which Indra pours down as rain).—§ 572 (Rathātirath.): V, **167**, 5807 (*iva*).—§ 576 (Bhagavadgītāp.): VI, **21**, 475 (*diggajā Vāmanairāvatādayaḥ*); **31**, 1231 (*Airāvataṃ gajendrāṇāṃ*, says Kṛshṇa, about himself).—§ 581 (Bhīshmavadhap.): VI, **62**, 2761 (*gajaṃ Airāvatopamaṃ*); **64**, 2865 (one of the world-elephants).—§ 585 (Bhīshmavadhap.): VI, **95**, 4265 (*iva*).—§ 599 (Jayadrathavadhap.): VIII, **121**, 4830 (*°kule*); **148**, 6486 (*Airāvatopamāṃ*).—§ 611 (Çaṭyap.): IX, **20**, 1067 (*°prāhya*).—§ 615 (Skanda): IX, **45**γ, 2517 (?).—§ 671δ

(Bali-Vāsav.-samv.): XII, **223**, 8069 (*°skandhem*).—§ 673*b* (do.): XII, **227**, 8223.—§ 730 (Meghavāhanop.): XIII, **14**, 831.—§ 773 (Kṛshṇa): XIII, **159**, 7391 (identified with Kṛshṇa).—Cf. Airāvaṇa.

Airāvata[2], a serpent. § 17 (Utaṅka): I, **3**, 797 (*°rājānaḥ sarpāḥ*), 798 (*°oddhatāḥ*), 800, 801 (*°jyeshṭhabhrātṛbhyo*).—§ 47 (Sarpanāmakath.): I, **35**, 1551.—§ 49 (Vāsuki): I, **37**, 1590 (*°prabhṛtibhiḥ*).—§§ 65–6 (Sarpasattra): I, **57**, 2153 (*°hutād*).—§ 248 (Arjunavanavāsap.): I, **214**, 7793 (*°hute*).—§ 564 (Mātaliyop.): V, **103**$_{7}$, 3627; **103**, 3639 ("Sumukha of the race of Airāvata"); **104**, 3652.—§ 565 (Gālavacar.): V, **109**, 3798.—§ 585 (Bhīshmavadhap.): VI, **90**, 3978.—§ 608 (Karṇap.): VIII, **90**, 4645 (*°saṃgamabhāvam*).—§ 784*b* (Utaṅka): XIV, **58** ("a serpent of Airāvata's race"), 1714, 1732 (*°sutena*), 1740 (*°niveçanam*).

Airāvata[3], plur. (āḥ), the serpents of Airāvata's kind. § 666 (Karṇap.): VIII, **87**$_{7}$, 4416 (sided with Arjuna).

Airāvata[4], a varsha. § 574 (Jambūkh.): VI, **6**, 232; **8**, 296. On the north of *Çṛṅgavat* and up to the border of the sea is the *Varsha Airāvata*, superior to all because of the peak (see the note of PCR., p. 28). The sun gives no heat there, and the men are not subject to decay; the moon with the stars is the only source of light. The men have the complexion and the fragrance of the lotus, their eyes do not wink, without food, with agreeable scent, fallen from *Devaloka*, without passions (*vivajaso*), living for 13,000 years.

Airāvatapatha, the northern part of the path of the Moon. § 738 (Yakshayuddhap.): III, **162**, 11836 (*°e yathā*).

Aishīka, adj. ("made of a straw"). § 4 (Anukram.): I, **1**, 211 (*°eṣu paramāstreṣu*).

Aishīka ("the section relating to the Aishīka weapon"). § 4 (Anukram.): I, **1**, 90 (*Strīparvaishīka-vṛiṭṭāntaḥ . . . . Bhāratādrumaḥ*).—§ 10 (Parvas.): I, **2**, 348 (*°am parva*).—§ 11 (do.): I, **2**, 581 (v. Sauptika).—§ 785 (Anugītāp.): **66**, 1952.—§ 795 (Svargārohaṇap.): XVIII, **6**, 276, i.e. Aishīkaparvan.

[Aishīkaparvan] ("the section relating to the Aishīka weapon"), the 84th of the minor parvans of Mhbhr., cf. Aishīka. § 617: The driver of Dhṛshṭadyumna's chariot, who had managed to escape from Kṛtavarman at a time when he was heedless, informs Yudhishṭhira, in the morning, of the extermination of his army. Yudhishṭhira falls down on the earth; Sātyaki holds him in his embrace; Bhīma, etc. (*a*), stretch forth their arms. Having recovered his senses Yudhishṭhira laments (*β*), and despatches Nakula to bring thither Draupadī and the ladies with her; then he proceeds to view the slaughter in his camp, and falls down on the earth with all his followers (**X**, **10**). Draupadī arrives from Upaplavya, falls down in the presence of Yudhishṭhira, is comforted by Bhīma, addresses Yudhishṭhira (*γ*), and resolves to sit in Prāya, if the Pāṇḍavas do not slay Açvatthāman. Yudhishṭhira urged her to forget her sorrows, as Açvatthāman is not to be found. Draupadī insists on Açvatthāman's slaughter and the depredation of the gem on his head, appealing in particular to Bhīmasena (*δ*). Bhīmasena, making Nakula his charioteer, sets out in pursuit of Açvatthāman, guided by the track of the latter's car-wheels (**X**, **11**). Kṛshṇa urges Yudhishṭhira to make arrangements for the safety of Bhīma, as Açvatthāman has the Brahmaçiras (*b*) weapon capable of exterminating all foes (**X**, **12**). The Pāṇḍavas, with Kṛshṇa, proceed on the track of Bhīmasena: Kṛshṇa, Arjuna, and Yudhishṭhira on Kṛshṇa's car with steeds of the Kāmboja breed: Çaibya on the right, Sugrīva on the left, Meghapushpa and Balāhaka being pārshṇivāhas, the standard having been made by Viçvakarman and standing high like Māyā, with Garuḍa. They in vain ask Bhīma to stop. They find Açvatthāman sitting with Vyāsa on the bank of *Gaṅgā* in the midst of many R.; he is attired in a piece of cloth made of Kuça-grass, etc. . . . . He consecrates a blade of grass with Mantras, and converts it into that powerful celestial weapon, and throws it off with the words "for the destruction of the Pāṇḍavas" (**X**, **13**). Urged by Kṛshṇa, Arjuna shoots the [Brāhma, PCR.] weapon imparted to him by Drona, which was capable of neutralizing all weapons. Extraordinary portents appear in nature. Nārada and Vyāsa, trying to save the three worlds, stand between the two fires (**X**, **14**). Arjuna withdraws his weapon; but Açvatthāman is incapable of withdrawing his, as no person of unclensed soul can bring it back, after it has once been let off, but only a brahmacārin (and such a one is Arjuna); otherwise it strikes off his own head. Vyāsa praises Arjuna for not having before used the Brahmaçiras weapon; "that region where Brahmaçiras is baffled by another high weapon, suffers a drought for twelve years"; he proposes to him to give the Pāṇḍavas the gem on his head; then the Pāṇḍavas would in return grant him his life. Açvatthāman surrenders his gem, whose wearer ceases to have any fear from weapons, etc., and from D., Dā., and N., and Rā.; the weapon he throws into the wombs of the Pāṇḍava women (**X**, **15**). Kṛshṇa says that a brahman at Upaplavya has said to Uttarā, "while the Kuru line will become extinct, a son will be born to thee, and he will for that reason be called Parikshit." Açvatthāman says that his words could not but be fulfilled. Kṛshṇa says that the fœtus will die, but be recalled to a long life; but Açvatthāman shall wander for 3000 years alone, and without being able to talk to anyone; the stench of pus and blood shall emanate from him, and inaccessible forests and dreary moors shall be his abode; he shall wander over the earth with the weight of all diseases on him. Parikshit shall learn the use of all weapons from Kṛpa and rule the earth for sixty years; Kṛshṇa will revive him. Vyāsa approves of Kṛshṇa's curse. Açvatthāman proceeds to the forest. The Pāṇḍavas with Kṛshṇa, Vyāsa, and Nārada, taking with them the gem, come to Draupadī, who is sitting in Prāya. Bhīma comforts Draupadī (*γ*). Draupadī asks Yudhishṭhira to place upon his head the gem taken from Açvatthāman. Yudhishṭhira asks Kṛshṇa (**X**, **16**) about the true cause of Açvatthāman's success in destroying the Pāṇḍava army (*θ*). Kṛshṇa ascribes it to the aid of Mahādeva, and relates that when Brahmā, desirous of creating, saw Rudra, he asked him to cr living creatures; Rudra promised to do so, and plung the waters and practised austerities. Then Brah into existence another being in order to make hi of living creatures, and he created Daks ran towards their creator from hunger him, and he repaired to Brahmā as their food, and the weak bei creatures multiplied. The became angry, and caus in the earth. He ha all these creature and rage, to th severer auste prepared

assigned no share to him. Rudra constructed a bow of two of the four kinds of sacrifices (v. the note of PCR., p. 58), and came as a brahmacārin to the sacrifice; the earth shrank with fear, etc.; Rudra pierced the sacrifice in the heart; it assumed the shape of a deer and fled away with Agni, pursued by Rudra through the skies; the gods were stupefied; Rudra with his bow broke the arms of Savitṛ and plucked out the eyes of Bhaga and the teeth of Pūshan; the gods uttered a cry; the string of his bow burst; the gods and the sacrifice gratified Rudra; he threw his wrath into the water; that wrath, assuming the form of fire, is always employed in consuming the water. He then gave unto Savitṛ his arms, to Bhaga his eyes, and to Pūshan his teeth, and restored the sacrifice. The gods assigned to him all the libations of clarified butter as his share (X, **18**).

Aja[1] ("unborn") = Kṛshṇa: II, 550 (*Harim*); III, 481; V, 2566 (*na jāyate janitrā 'yaṁ, Ajas tasmād . . .*), 5904 (?); XII, 1646 (*ajasya nābhau sambhūtaṁ yasmin viśvaṁ pratishṭhitam*), 13233, 13447.

***Aja**[2] = the Sun. § 310 (Āranyakap.: Sūrya): III, **3**, 146.

Aja**[3] = Śiva: X, 253.—§ 778 (Saṃvartta-Marutt.): XIV, **8a*, 200, 210; XIII, 1159 (1000 names), 7501.

***Aja**[4] = Brahmán: XII, 8537, 8756, 8802.

***Aja**[5] = Vishṇu: XII, 13109; XIII, 6960 (1000 names), 6971 (ib.), 7005 (ib.).

Aja[6], son of Jahnu. § 638 (Rāmopākhy.): XII, **49**, 1717.

Aja[7], a king: XIII, 5068, 7684.

***Aja**[8], adj. § 677 (Mokshadh.): XII, **238**, 8664 (*? pitāputraḥ = yoyin ?*); XII, 11231 (= Hiraṇyagarbha), 12045 (*? devasya*), 12674, 12864 (Mahāpurushastave).

Aja[9], plur. (°*ḍh*), a kind of Ṛshis. § 246 (Suṇḍopasuṇḍop.): I, **211***a*, 7683.—§ 630 (Rājadh.): XII, **28**, 774.

Ājagara[1] (m) (*parva*(n). § 10 (Parvaa.): I, **2**, 323 = Ājagaraparvan.

Ājagara[2] (named after ajagara, i.e. a boa). § 659 (Mokshadh.): XII, **179**, 6654 (*munir*), 6677 (*vratam*), 6678 (id.), 6679 (id.), 6680 (id.), 6681 (id.), 6682 (id.), 6683 (id.), 6684 (id.), 6685 (id.), 6686 (id.), (cf. 6689: *ajagaracaritaṁ vratam*).

Ajagaraparvan ("the section relating to the Boa"; the 40th of the minor parvans of Mbhr.). § 448: The Pāṇḍavas spent four years with Arjuna in the gardens of Kubera, which added to the preceding six make ten years of exile. In the eleventh year Yudhishṭhira, advised by Bhīma, took leave of those regions, determining again to practise austerities on the mountain, when he had regained his kingdom; and after Lomaça had returned to the abode of the gods, they with the brahmans proceeded along that very road, carried by Ghaṭotkaça and his followers, and followed also by Arshṭiṣeṇa (III, **176**).—§ 449: Having reached Kailāsa, they passed one night in the hermitage of Nṛshaparvan (*ḥ*), then one month at Badari, (*c*) favourite lake (*nalinīm*), then crossing Tushāra, Darada, and all the regions difficult Himālaya regions, they Vaiśrāta king Subāhu, where they Piṅgoka, etc., and their servants and servants of the kitchen. night, they, dismissing the charioteers and ... " near Yamunā Hill; "name of ... year, occupied with hunting, in the forest Viçākhayūpa. There in a cavern Bhīma was seized by a snake and rescued by Yudhishṭhira. In the twelfth year of their exile they repaired thence to the borders of the desert, and desirous of dwelling by the Sarasvatī (*d*), they went there, and thence reached the lake of Dvaitavana (III, **177**).—§ 450: At the request of Janamejaya, Vaiçampāyana detailed how Bhīma, when they had come from the rājarshi Vṛshaparvan's hermitage, was hunting with unpoisoned (*guḍḍhair*) arrows on some spots of Himavat (*ḥ*), was seized by a huge snake, and on account of a boon that had been granted to the serpent was quite unable to extricate himself (III, **178**). The serpent said that he was the rājarshi Nahusha, the son of Āyu, whom Agastya had cursed to become a serpent, out of compassion, however, adding to his curse that the person who would be able to answer his questions would deliver him, and that even stronger beings would, when seized by him, lose their strength. He had retained his recollection of his former existence, and nobody who came within his reach at the sixth division of the day (*ṣhashṭhe kāle: aṣhṭaṭha vibhāgasyāsya bhāge*, Nīl.) could escape him. Bhīma lamented. Now appeared dreadful omens to Yudhishṭhira there, and having learnt from Dṛaupadī that Bhīma had long been out, he set out with Dhaumya, having directed Arjuna to protect Draupadī, and Nakula and Sahadeva to protect the brahmans; and in the east, following the tracks of Bhīma, he came to the spot (III, 179). The serpent told Yudhishṭhira who he was, refused other food instead of Bhīma, but promised to deliver him if Yudhishṭhira could answer his questions. The first question was about the characteristics of the brahman, etc. (III, **180**). Yudhishṭhira asked the serpent some questions about the means of salvation, and some other moral and philosophical questions, about the difference between the mind (*manas*) and the intellect (*buddhi*), and what had caused Nahusha's fall. Nahusha told that in heaven he used to exact tribute from brahmarshis, gods, Rākshasas, Gandharvas, Yakshas, Pannagas, etc.; and that such was the spell of his eyes, that on whatever creature he fixed them he instantly destroyed its power; Agastya had foretold that Yudhishṭhira would save him from his curse. He delivered Bhīma unhurt, and, assuming his celestial shape, went back to heaven. Yudhishṭhira returned with Dhaumya and Bhīma, and narrated all that to the brahmans, who censured Bhīma, and warned him against attempting such things again (III, **181**).

Ājagava[1], the bow of Pṛthu Vainya. § 595 (Pṛthu Vainya): VII, **69**, 2406 (*dhanuḥ*).

Ājagava[2], Arjuna's bow. § 599 (Jayadrathavadhap.): VII, **145**, 6148.

Ājagava[3], Māndhātṛ's bow. § 407 (Māndhātṛup.): III, **126**, 10456 (*nāma dhanuḥ*).

Ajaikapād, one of the Rudras, sons of Sthāṇu. § 108 (Aṃçāvat.): I, **66**, 2566.—§ 191 (Pāṇḍuvotp.): I, **123**, 4826.—§ 565 (Gālavacar.): V, **114**, 3899 (gold *is* guarded by the Ajaikapād-Ahirbradhnāḍi and by Dhanada, i.e. Kubera).—§ 665 (Mokshadh.): XII, **208***β*, 7585 (among the deities that are the lords of the three worlds); XIII, 1217 (= Çiva, 1000 names[4]).—§ 770 (Anuçāsanik.): XIII, **151***β*, 7090 (one of the eleven Rudras, the lords of the three worlds).

Ajaka, an Asura incarnated as Çālva. § 130 (Aṃçāvat.): I, **67**, 2652 (*Ajakas te asuro rājan ya āsīd Vṛshaparvaṇaḥ | sa Çālva iti vikhyātaḥ pṛthivyāṁ abhavan nṛpaḥ*).

Ajamīḍha, an ancient king. § 61 (Sarpasattra): I, **55**, †2101 (*°sya yajñaḥ*).—§ 152 (Pūruvaṃç.): I, **94**, 3720 (son of Suhotra and Aikshvākī), 3721.—§ 156 (do.): I, **95**, 3789 (son of Vikuṇṭhana and Sudevā Dāçārhī), 3790.—§ 721 (Anuçāsanik.): XIII, **4**, 201.—§ 730 (Meghavāhanop.): XIII, **18**, 1315.

Ajamīḍha[1] = A°: I, **4**126.

Ajamīḍha[2] = Yudhishṭhira: †I, 2102; I, 7150; II, 1601; III, 10093, 10119, 10691, 10697; V, 35, 650; VI, 3781; VIII, 3287; X, 570; XIII, †1373, 3730.

Ajamīḍha[3] = Nakula: V, 2229.

Ajamīḍha[4] = Dhṛtarāshṭra: II, 2484 (?); V, 1332, 2518; VII, 5838, 5840; VIII, 4227.

Ajamīḍha[5] = Vidura: III, 249.

Ajamīḍha[6] (°au) = Duryodhana + Arjuna: IV, 2091.

Ajamīḍha[7] = Saṃvaraṇa: I, 3737.

Ajamīḍha[8], plur. (*°ḍāḥ*): II, 1601 (*°ānām*); V, 2892 (*°ḍhānāṃ prapitā*, sc. Kṛshṇā), 3221 (= do.).

Ajātaçatru = Yudhishṭhira: I, 7149, 7152, 7760; II, 522 (*na tasya vidyate doshṭā, tato 'syājātaçatrutā*), 972, 1863, 1873, 2118 (*Pāṇḍavo*), 2203 (do.), 2434, 2448; III, 232, 251, 988, 1354, 1362, 11739 (*Kauuteyo*), 11906, 12313, 14749 (*Dharmarājaḥ*), 14954, 15022, 17231; IV, 587, 905; V, 27, 645, 662, 677 (*Kuntīputraḥ*), 716, 720, 721, 722, 724, 768, 899, 943, 953, 960, 969, 970, 979, 1095, 1096, 1907, 1984, 3148, 3438, 5198; VI, 2596, 3133, 3769; VII, 312, 445 (*°tā*), 1358, 1379, 1960, 3529 (*Kauuteyam*), 4174 (*Kauuteyaḥ*), 6445 (*Pāṇḍavaṃ*); VIII, 199, 3206, 3298; IX, 557 (*Kauuteyaṃ Yudhishṭhiraṃ*), 999, 1718 (*Kauuteyo*); XII, 603, 698 (*Kauuteyaṃ*); XIII, 7555; XV, 57, 970.

Ajeya, an ancient king. § 6 (Anukram.): I, 1, 228.

Ajita[1], an ancient king. § 5 (Anukram.): I, 1, 224*b*.

Ajita[2] = Çiva (1000 names[2]).

Ajitaçatru. § 270 (Brahma-sabhā-v.): II, 11*a*, 442 (in the palace of Brahmán).

Ājyapāḥ ("drinkers of butter"). § 695*b* (Dakshayajñav.): XII, 285*a*, 10280.—§ 730 (Anuçāsanik., Meghavāhanop.): XIII, 18λ, †1372.

Ākāça** ("space"). § 543 (Rāmarājyābhishoka): III, **291β*, 16554, etc.

Ākāça-Gaṅgā ("the heavenly Gaṅgā"). § 11 (Parvas.): I, **1**, 638.—§ 421 (Gandhamādanaprav.): III, **142**, 10909: In the neighbourhood of the Mandara mountain, the abode of the gods and ṛshis; coming from Badarī, honoured by Vaikhāyasas and Vālakhilyas and Gandharvas and singers of Sāmans; there Marīci, Pulaha, Bhṛgu, and Aṅgiras, with the host of M., mutter their daily prayers; S., A., the Moon, the Sun, the stars, and planets circumambulate it; Çiva (*Ṛshīkāḥ*) carries its water on his head at Gaṅgādvāra. According to the counsel of Lomaça the Pāṇḍavas adored it, and then continued their journey with the hosts of ṛshis.—§ 714 (Çakakṛtya): XII, **389**, 12410.—§ 7178 (Nārāyaṇīya): XII, **343**, ††13218 VIII).—§ 795 (Svargārohanap.): XVIII, **3**, 108.

Akāçani = Çiva (1000 names[2]).

Akala = Çiva (1000 names[1]).

Akāla = Çiva (1000 names[1]).

Akampana(ḥ), a king. § 594 (Abhimanyuv.): VII, **52**, 2023, 2029; **54**, 2125: In days of old there was a king named Akampana. Once, on the field of battle, he was surrounded by his foes. His son Hari was at last slain in the midst of the army. *A.* grieved day and night. Then the D.-ṛ. Nārada came and told him the origin of death (Mṛtyu, q.v.). "Therefore," said Nārada, "don't indulge in fruitless grief for creatures after they are dead . . ." Akampana felt consoled, and Nārada went to the woods of Nandana.

Akara = Çiva (1000 names[2]).

Akāra ("the letter *a*"): VI, 1237 (*akārāçām akāro 'smi*, says Kṛshṇa about himself).

Akarkara, a serpent. § 47 (Sarpanāmakathana): I, **35**, 1561 (*Karkarākarkarau nāgau*).

Ākarsha. § 287 (Rājasūyikap.): II, **34**, 1270 (among the kings who came to Yudhishṭhira's rājasūya).

Akarṭṛ = Kṛshṇa? XII, 13285.

Akhaṇḍala = Indra. § 606 (Karṇap.): VIII, **86***γ*, 4353 (*°ḍhaukṣyatkṛthyam . . . Karṇam*).—§ 608 (do.): VIII, **90**, 4661 (*karāmbupākhaṇḍalavittagoptṛbhiḥ*).—§ 717 (Nārāyaṇīya): XII, **337**, 12755 (*divam Akhaṇḍalo yathā*); **339**, 12864 (Mahāpurushastave).

Akroça. § 285 (Digvijayap.): II, **32**, 1188 (*rājarshim*, conquered by Nakula).

Akrodhadrohamoha = Kṛshṇa: XII, 1671.

Akrodhana. § 156 (Pūruvaṃç.): I, **95**, ††3774 (son of Ayutanāyin and Kāmā).

Akrūra[1]. § 232 (Svayaṃvarap.): I, **186**, 6998 (comes to the svayaṃvara of Kṛshṇā).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.—§ 253 (Haraṇāharaṇap.): I, **221**, 7990 (*Ṛrshivīrāṇāṃ samāpatir*; visited Arjuna at Khāṇḍavaprastha together with Kṛshṇa).—§ 264 (Sabhākriyāp.): II, **4***β*, 125 (among the kings present when Yudhishṭhira entered his palace).—§ 320 (Saubhavadhop.): III, **18**, 736 (a Vṛshṇi hero).—§ 342 (Indralokābhigam.): III, **51**, 1994 (*°Gada-Sāmbaiç ca*, a Vṛshṇi hero).—§ 641 (Rājadh.): XII, **81**, 3033 (*Ahukārūrau*, v. the note by PCR., p. 260), 3037 ("Baladeva and others of the Bhoja race are partisans of Akrūra").—§ 793 (Mausalap.): XVI, **6***ε*, 157; **7**, 248 (his widow(s) desire to retire into the woods).—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 162 (among the kings that entered the deities, *Viçveshāṃ devatānāṃ te viviçur*).

Akrūra[2] = Vishṇu (1000 names).

Akrūrakarman = Çiva: XIV, 204.

Akṛshṭa, plur. (*°ṭāḥ*), a sort of Ṛshis. § 656 (Khaḍgotp.): XII, **166***β*, 6144 (accepted the religion of the Vedas).

Akṛtavraṇa, a follower of Paraçu-Rāma. § 393 (Paraçu-Rāma): III, **115**, 10127 (*Rāmasyānucaraṃ vīraṃ*), (10129).—§ 394 (Arjuna Kārtavīrya): III, **115** (10133).—§ 394*b* (Tīrthayātrāp.): III, **115**: *A.* had followed Rāma Jāmadagnya and been an eye-witness of all his deeds in former days.—§ 395 (Jamadagni): III, **115** (10150).—§ 396 (do.): III, **116** (10171).—§ 573 (Ambop.): V, **176**, 6058 (*Rāmasyānucaraḥ priyaḥ*), 6062, 6063, (6064); **177** (6083), (6084); **179**, 7132 (he acted as Yuyutsu's charioteer, *sakhā V. atyantaṃ dayito Bhārgavasya ha*); **180**, 7179 (*°. . . . Rāmasyānucaraḥ*); **184**, 7280 (*anu Rāmasya*).—§ 734 (Anuçāsanik.): XIII, [illegible] the ṛshis who surround Bhīshma [illegible] arrow bed).

Akṛti. § 273 (Rājasūyārambha [illegible] the Bhoja king Bhīshmaka; [illegible] placed himself under Jar[illegible] **31***a*, 1165 (a king [illegible] *Akṛtiṃ Kauçikāc[illegible] patiṃ*).

Aksha. § 61 [illegible] of Skanda).

Aksha = Çiva (1000 names²).

Akshahṛdayaprāpti. § 11 (Parvas.): I, **2**, 437 (all. to the history of Nala).

Akshamālā. § 565 (Gâlavcar.): V, **117**, 3970 (*Vasishṭhaç cākshamālayā . . . reme*; PCR. identifies her with Arundhatî).

Akshamālin = Çiva (1000 names¹).

***Akshara** (= imperishable⁶): (= Kṛshṇa) XII, 1626, 1635; XII, 2328 (*°saṁnatâm*), 2323 (id.), 2351 (*°saṃmitaḥ lokaḥ*); (= Hiraṇyagarbha) XII, 11232 (*eko*); (= Vishṇu?) XII, 13115; (= Kṛshṇa?) XII, 13285 (?); (= Çiva) XIII, 1193 (*paramaṁ Brahma* ?); (= Vishṇu) XIII, 6951 (1000 names), 7000 (1000 names).

***akshauhiṇî**, an army of a certain kind and magnitude. § 9 (Parvas.): I, **1**, 287, 292, etc.—§ 153 (Saṃvaraṇa): I, **94**, 3723.—§ 570 (Sainyaniryâṇap.): V, **155**, 5267, etc.

Akshiṇa, son of Viçvâmitra. § 721*b* (Viçvâmitrop.): XIII, **4***β*, 249.

Akshobhya = Vishṇu (1000 names).

Akûpâra (v. BR.). § 28 (Amṛtamanth.): I, **18**, 1122.—§ 468 (Indradyumnop.): III, **199**, 13337 (a very old tortoise), 13338.

Alakâ, the city and tank of Kubera. § 148 (Yayâti): I, **85**, 3508.—§ 269 (Vaiçravaṇasabhâ-v.): II, **10**, 390 (*nalinyâṁ câlahâkhyâyâṁ*).

Alakâdhipa = Kubera: IX. 583 (*Maheçvarasakhaṁ*); XII, 2811 (= *Vaiçravaṇa*), 2822 (id.).

Alakanandâ. § 221 (Caitrarathap.): I, **170**, 6456 (*devshu Gaṅgâ, Gandharva ! prâpnoty Alakanandatâṁ*).

Alamba (? v. Garuḍa). § 43*b*: I, **29**, 1377: with divine trees (*devavṛkshâḥ*), with golden boughs, and others with fruits of gold and silver and branches of precious gems.

Âlamba. § 264 (Sabhâkṛiyâp.): II, **4***a*, 109 (among the ṛshis who were present when Yudhishṭhira entered his palace).

Alambâyana (= Çârṅgiṛâha). § 730 (Âṇuçâsanik., Meghavâhanop.): XIII, **18**, 1301 (C°).

Alambusha, a râkshasa, variously genealogized and presumably ultimately identical with other similar figures. § 11 (Parvas.): I, **2**, 535 (is killed).—§ 552 (Gobaraṇap.): IV, **5**, 1777 (the same ?, rather °*a*: *Alambushograsenânâṁ*, sc. *vimânâni*; Nîl. *talpraskṛitânâṁ Gandharvanâṁ*).—§ 572 (Rathâtirathas.): V, **167**, 5802 (*Râkshasendraḥ, pûrvavairiṇaṁ anusmaran, Râkshasasainyânâṁ sarveshâṁ rathasattamaḥ*).—§ 578 (Bhîshmavadhap.): VI, **45**, 1711 (*râkshasaṁ*), 1713 (= do.).—§ 581 (do.): VI, **63**, †2808 (*râkshasa*).—§ 584 (do.): VI, **81**, 3560 (= do.); **82**, 3615 (*rakshasaṁ*), 3620 (= do.). — [§ 585 (do.): VI, **90**, c.]: the râkshasa, Âryaçṛṅga (v. 4019), who kills Iravat, is Alambusha. — § 586 (do.): VI, **99**, 4506 (= do.); **100**, 4572 (= do.), 4575 (= do.); **101**, 4584 (= do. : *Aryaçṛṅgiṇa*), 4591 (= do.), 4596 (= do. : *Aryaçṛṅgiṇa*), 4604 (= do.).—§ 590 (Bhîshmakap.): VII, **14**, 540 (*Haidimbâlambushau*).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1124 (= do.).—§ 599 (Jayadrathavadhap.): VII, **95**, 3537 (= do.), 3542, 3559 (= do.); **108**, 4065 (= do. : *Alambusha*), 4071 (= do. : recollecting the *Alambusha*, v. 4075); **109**, 4097 (= do.), 4104 (= do.), 4105 (= do.), 4106 (*rakshasa*: *Ghaṭotkacaḥ . . . Alambusham yathâ*); **110**, 4183 (= do.), 4184 (= do.?), 5833 (= do.?); **117**, 4651 (= do.).—§ 606 (Karṇap.): VII, **165**, 7856 (= do. terrible-looking *Alambusha*).

Jaṭâsurir), 7857 (*rakshas*), 7858 (= do.), 7861 (= do.), 7864 (= do.), 7870 (= do.), 7872 (*Ghaṭotkacâlambushavoḥ*), 7875 (*Alambusha - Ghaṭotkacau*), 7879 (*rakshasendrau*).—§ 604 (Karṇap.): VIII, **5**, 135 (*râkshasendraḥ, kharabandhurnyayanaṁ*, has been killed by Ghaṭotkaca).—§ 609 (Çalyap.): IX, **2**, 76 (*Jalasandho 'thârshyaçṛṅgî râkshasaç câpy Alâyudhaḥ | Alambusho . . . sc. have died*), 94 (*Alambushas tathâ râjâ râkshasaç câpy Alâyudhaḥ | Âryaçṛṅgiç ca nihataḥ*).—§ 620 (Çrâddhap.): XI, **26**, 792 (*Ghaṭotkacaṁ râkshasendraṁ Baka-bhrâtaraṁ eva ca | Alambushaṁ râkshasendraṁ Jalasandhaṁ ca pârthivaṁ*, sc. are burnt after death).

Alambushâ, an Apsaras. § 103 (Aṁçâvatar.): I, **65**, 2557.—§ 191 (Arjuna): I, **123**, 4817.—§ 549 (Pâṇḍavapraveçap.): IV, **9**, 259.—§ 615 (Baladevatîrthey.): IX, **51**, 2931 (*divyâm Apsarasaṁ puṇyâṁ darçanîyâm Aᵒâm*), 2937.—§ 731 (Âshṭâvakra-Dik-saṃv.): XIII, **19**, 1424.—§ 775 (Âṇuçâsanik.): XIII, **166**, 7641.

Alarka[1], a râjarshi. § 267 (Yama-sabhâ-v.): II, **8**, 329 (among the râjarshis in the palace of Yama).—§ 323*b* (Dvaitav.): III, **25** (Alarka had renounced his kingdoms and riches, see BR., LIA. I. Anh., xxx f., 2nd ed. xxxiv f.).—§ 760 (Âṇuçâsanik.): XIII, **115**, 5666 (*Râmaᵒ-Nalasiṁ*).—§ 775 (do.): XIII, **166***β*, 7678 (among the principal kings whose names are to be recited at sunset and sunrise).—§ 782 (Brâhmaṇagîtâ): XIV, **30***c*, 840 (*râjarshim*), (842), 845, (847), 848, (850), 851, (853), 854, (856), 857, (859), 860, (862), 863, 865, 866. The Pitṛs (of Paraçu-Râma) said: R.-r. Alarka, having with his bow conquered the whole earth, set his mind on what is subtle; he said: "My mind has become strong; having conquered the mind, one's conquest becomes permanent; I shall shoot sharp-pointed arrows at the mind." The mind said: "These arrows will never pierce me, but only slay thyself; do thou look out for other arrows with which to destroy me"; and so also with the nose, the tongue, etc. Then he set himself to penances, but failed to obtain fit arrows. He engaged in *yoga*, and now slew all the senses with one arrow. He complained that he [had lost his time] in courting sovereignty till now; "there is no happiness higher than *yoga*."

Alarka[2], a worm. § 621 (Râjadh.): **XII**, **3**, 87 (bites Karṇa; originally a Râkshasa, who in the Kṛta-age had ravished the spouse of Bhṛgu and been cursed by him).

Alâtâkshî, a mâtṛ. § 615*a* (Skanda): IX, **46***a*, 2626.

Alâyudha, a Râkshasa. § 599 (Jayadrathavadhap.): VII, **95***b*, 3536 (fights Ghaṭotkaca on the fourteenth day of the battle); **96**, 3568 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8004 (promises Duryodhana to slay Bhîmasena and his brothers in order to avenge his kinsmen Baka and Kirmîra and his friend Hiḍimba, in the night after the fourteenth day of the combat); **177**, 8028 (fights Ghaṭotkaca, etc.), 8033, 8042, 8043 (*°ratham*), 8044, 8046, 8051; **178***ff-y*, 8076 (do.), 8078, 8079, 8085, 8101 (*yuddhaṁ Bhaimy-Alâyudhayoḥ*), 8110 (is killed by Ghaṭotkaca), 8114; **179**, 8117; **180**, 8212; **181**, 8236.—§ 609 (Çalyap.): IX, **2**, 76, 94.—§ 611 (do.): IX, **24**, 1299.—§ 789 (Putradarçanap.): XV, **32**, 879.

Alinda, pl. (*°âḥ*), a people in Bharata-varsha. — § 574 (Jambûkh.): VI, **9**, 371 (B. has *Atiṇḍa*).

Aiola = Çiva (1000 names³).

Alolupa, (*a*) son of Dhṛtarâshṭra. § 131 (Aṁçâv.): I, **67**, 2738.—§ 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4551.—§ 606 (Karṇap.): VIII, **84***f*, 4263 (among ten sons of Dhṛtarâshṭra's killed by Bhîma; C. has *Alulupa*).—(*b*) = the Sun: III, **3**, 153.

Alulupa, v. Alolupa.

Amadhya ("without middle"): XII, 12864 (Mahāpurushastave), 13249 (= Kṛshṇa).

Amāhaṭha, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Amānin = Vishṇu (1000 names).

***Amara**[1], pl., the gods: IX, 1909, 2458, 2969 (°*prakhyam*), 3243; X, 766 (°*tām*), 789, 804; XI, 295, 494 (°*vat*), etc.; sing., IX, 1899, etc.

***Amara**[2] = Çiva (1000 names[3]).

***Amaraçreshṭha** = Indra.

***Amarādhipa** = Indra.

***Amaradvishaḥ**, the Asuras: IX, 3519.

***Amaradyuti** = Çiva: XIII, 7499.

***Amarana** = Çiva (1000 names[3]).

***Amaraprabhu** = Vishṇu (1000 names).

***Amararāja** = Indra.

Amarāvatī, the city of Indra.—§ 225 (Vāsishṭha): I, **177**, 6786 (*Çakreṇevāmarāvatī*).—§ 262 (Sabhākriyāp.): II, **2**, 46 (*yathā Çakro 'marāvatīm*).—§ 335 (Indralokābhig.): III, **42**, 1755 (*Çakrasya purīṃ*).—§ 336 (Indralokābh): III, **43**: Amarāvatī was the resort of Siddhas and Cāraṇas, and the Nandana garden of the troops of the Apsarases. The region cannot be seen by those who have not gone through ascetic austerities, etc.—§ 443 (Nivātakavacav.): III, **168**, 12036 (*Çakrasya bhavanaṃ*). — § 445 (do.): III, **173**, 12224 (°*ri-saṅkāçaṃ Hiraṇyapuraṃ*).—§ 584 (Mātaliyop.): V, **103**, 3617 (*devarājasya purī*). — § 589 (Droṇābhishekap.): VII, **11**, 403.—§ 596 (Pratijñāp.): VII, **77**, 2724.—§ 736 (Vitahavyop.): XIII, **30**, 1957.—§ 745 (Cyavana-Kuçika-s.): XIII, **54**, 2841.—§ 768 (Umā-Maheçvara-s.): XIII, **142**, 6515 (by living with deer, etc., one attains to Amarāvatī).

***Amareçvara** = Indra.

Amatsyāçin, son of Viçvāmitra. § 721 (Ānuçāsanik.): XIII, **4***β*, 258.

***Amāvasī**, the day of the new moon. § 615 (Prabhāsotpattik.): IX, **35**, 2052, 2058.—§ 717 (Nārāyaṇīya): XII, **343** XI), 13221.

Amāvasu, son of Purūravas and Urvaçī. § 141 (Purūravas): I, **75**, 3149.

Ambā, the eldest daughter of the king of Kāçi, chosen by the Saubha king, carried off by Bhīshma to be married to Vicitravīrya, but released; refused by the Saubha king, etc., reborn as Çikhaṇḍin (v. Āmbopākhyānaparvan). § 167 (Vicitravīryoparama): I, **102**, 4136 (*jyeshṭhāṃ Kāçipateḥ sutāṃ*).—§ 290 (Çiçupālavadhap.): II, **41**, 1454.—§ 573 (Ambop.): V, **173**, 5951–2; **175**, 5977, 5985; **176**, 6040, 6063, (6080); **177**, (6087), (7009), (7017); **178**, (7029), (7031), 7033 (*Rāmāśramāyoḥ*); **186**, 7367 (only in B., a river in Vatsabhūmi, to which Ambā was changed after death with half her body); **188**, 7408; **192**, 7551.—§ 576 (Bhagavadgītāp.): VI, **14**, 554.—§ 596 (Pratijñāp.): VII, **72**, 2501.

Ambājanman, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6051.

Ambālikā. § 156 (Pūruvaṃç.): I, **95**, 3804.

Çāntanu = Kauçalya Kāçirāja

(§ 157) Vicitravīrya.—(2) Ambikā. (3) Ambālikā.—Vyāsa (§ 171). (1) Ambā.

Dhṛtarāshṭra (2). Pāṇḍu (3).

§ 167 (Vicitravīryoparama): I, **102**, 4137.—§ 171 (Vicitravīryasutotp.): I, **106**, 4288.—§ 573 (Ambop.): V, **173**, 5951–2 (*rājakanyā yavīyasī*); **175**, 5990; **176**, 6068. Cf. Kausalyā.

Ambarāvṛta = Çiva (1000 names[3]).

Ambarīsha[1], an ancient king. § 4 (Anukram.): I, **1**, 220 *bis* (mentioned by Sañjaya as belonging to the past).—§ 267 (Yama-sabhā-v.): II, **8**, 322 (in the palace of Yama).—§ 409 (Plakshāvataraṇagam.): III, **129***b*, 10514 (*Nābhāgaḥ*; had in olden time sacrificed on the Yamunā and given prodigious riches to the sadasyas, and by his sacrifices and austerities he had attained to the highest perfection—*siddhim*).—§ 521 (Draupadīharaṇap.): III, **263**, 15553 (*smṛtvā 'mbāṃṣ rājarsher Ambarīshasya dhīmataḥ*).—§ 562 (Bhagavadyānap.): V, **90***ν*, 3146.—§ 574 (Jambūkh.): VI, **9***aa*, 314 (had been king of Bharatavarsha).—§ 595 (Shoḍaçarājika): VII, **64**, 2303, 2314, 2318. *A. N.* fought alone against 1,000,000 kings, who were reduced to subjection, and he, conquering the whole earth, performed 100 sacrifices, etc. (description); in those sacrifices he as sacrificial presents gave the kingdoms of hundreds and thousands of kings to his 10,000,000 of priests, and numbers of princes and kings with their treasures, etc.—§ 621 (Rājadh.): XII, **8***ō*, 238 (the earth had formerly belonged to him).—§ 623 (do.): XII, **14**, 421 (do.).—§ 632 (Shoḍaçarājop.): XII, **29**, 993 (*Nābhāgiṃ*; his magnificent sacrifices, etc.), 995.—§ 641 (Rājadh.): XII, **98**, 3614 (discourse between him and Indra about Sudeva and the sacrifice of battle), 3615 (*Nābhāgiḥ*), (3618), (3625), 3663.—§ 677 (Mokshadh.): XII, **235**, 8697 (having given to the brahmana eleven arbudas of cows, he proceeded to heaven with all the people of his kingdom).—§ 7515 (Çapathavidhi): XIII, **94***a*, †4551, (4575).—§ 761 (Ānuçāsanik.): XIII, **115***η*, 5661 (*Nābhāgena*; among the ancient kings that had abstained from honey and meat in the month of Kārttika).—§ 767 (do.): XIII, **137***a*, 6253 (among the princes that had attained to heaven by charities and penances; *A.* had given away all his kingdom to a brahman).—§ 775 (do.): XIII, **166***η*, 7579 (among the principal kings whose names should be recited at sunrise and sunset).—§ 7825 (Brāhmaṇagītā): XIV, **31**, 876 (in an ancient kalpa, sung verses), 877, 886.

Ambarīsha[2], a Nāga (Serpent). § 793 (Mausalap.): XVI, **4***η*, †120 (among the celestial snakes who received in the Ocean the Nāga that issued from the mouth of Bala-Rāma).

Ambashṭha[1], pl. (°*āḥ*), a people. § 285 (Digvijayap., Nakula): I, **32**, 1189 (in the west, conquered by Nakula).—§ 295 (Dyūtap.): II, **52**, 1871 (among the people who paid tribute to Yudhishṭhira).—§ 576 (Bhagavadgītāp.): VI, **18**, 688 (among the people who protected Bhīshma); **20**, 750 (in the army of Bhīshma).—§ 587 (Bhīshmavadhap.): VI, **117**, 5485 (vanquished by Arjuna on the tenth day of the battle; *Kaikeyaiḥ saha*); **119***aa*, 5649 (among the people who abandoned Bhīshma on the tenth day of the battle; § 589 (Droṇābhishekap.): VII, **4***β*, 120 (had fought **7**, 183 (in the rear of Drona's troops).—§ 592 vadhap.): VII, **20***ō*, 802 (at the back of the twelfth day of the battle).—§ 598 VII, **121***cc*, 4819 (headed by Durya etc., and the Saṃçaptakas, attac kacavadhap.): VII, **157***ρ*, the *A.*; the nightly comb 7206 (Yudhishṭhira sle **297***η*, 10868 (amo the original ord

Ambashṭha

(Bhīshmava

vanquished by Abhimanyu).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1112 (*rājānaṃ*, vanquished by the Cedi-king), 1113.—§ 599 (Jayadrathavadhap.): VII, **93**, 3397 (*Çrutāyus tathāmbashṭhas*, fights Arjuna), 3399, 3402.—§ 604 (Karnap.): VIII, **5**, 107 (*Çrutāyur api cāmbashṭhaḥ*, has been killed by Arjuna); **6**, 161 (*Ceya sutaḥ*, killed by Duryodhana's son Lakshmaṇa).

Ambashṭhaka, a king. § 535 (Bhīshmav.): VI, **96**, 4310 (fights Abhimanyu on the eighth day of the battle).

Ambashṭhapati ("the lord of the Ambashṭhas"). § 580 (Bhishmav.): VI, **59***μ*, †2584 (*Çrutāyus*, attacks Arjuna on the third day of the battle), †2647 (*μ*) (*Çrutāyur*, has been vanquished by Arjuna).

Ambhonidhi[1] = Kṛshṇa.

Ambhonidhi[2] = Viṣhṇu (1000 names).

Ambhoruha, son of Viçvāmitra. § 721*δ* (Viçvāmitrop.): XIII, **4***β*, 258.

Ambikā[1], sister of Ambālikā (q.v.). § 156 (Pūruvaṃç.): I, **95**, 3804 (*Ambikāmbālike Kauçalyāyāmajo Kāçirājaduhitaraṃ*).—§ 167 (Vicitravīryoparama): I, **102**, 4137.—§ 171 (Vicitravīryasutotp.): I, **106**, 4277.—§ 196 (Vyāsa): I, **128**, 4973, 4975.—§ 573 (Ambop.): V, **173**, 5951, 5952 (*madhyamā*); **175**, 5990; **176**, 6068. *Cf.* Kansalyā.

Ambikā[2], an Apsaras. § 191 (Pāṇḍavotp.): I, **123**, 4818 (among the Apsarases who danced and sang at the birth of Arjuna).

Ambikā[3], a mātṛ. § 615*ν* (Skanda): IX, **46***θ*, 2630 (enumeration).—§ 770 (Ānuçāsanik.): XIII, **151***e*, 7106 (*Skandaç cāmbikayā saha*; among those the recital of whose names cleanses from all sins).

Ambikābhartṛ = Çiva.

Ambikāsuta = Dhṛtarāshṭra.

Ambikeya = Dhṛtarāshṭra.

Ambopākhyāna ("episode relating to Ambā"). § 10 (Parvas.): I, **2**, 336 (*ṣaṃ parva*).—§ 11 (do.): I, **2**, 516, i.e. Ambopākhyānaparvan.

[Ambopākhyānaparvan] ("the section containing the episode of Ambā," the 66th of the minor parvans of Mhbhr. Cf. Ambopākhyāna). § 573. Questioned by Duryodhana why he would not slay Çikhaṇḍin, Bhishma said: After Çāntanu's death and Citrāṅgada's demise, obedient to the counsels of Satyavatī I installed, according to the ordinance, Vicitravīrya as king. I repaired on a single car to the *swayaṃvara* of the daughters of the king of Kāçi: Ambā (the eldest), Ambikā (the second), and Ambālikā (the youngest), who were *viryaçalkāḥ*. Challenging all the kings, I took the three maidens upon my car, and repeatedly told my name to the kings, and vanquished them all. Then I came back to Hāstinapura and made over those maidens, [illegible]ding them for Vicitravīrya, to Satyavatī (V, **173**). [illegible] became very glad. When the nuptials approached, [illegible]hat she had before mentally chosen the Çālva king [illegible]bha, v. 6075, etc.) as her lord, and that he, [illegible]s knowledge, had privately proposed to [illegible] laid the matter before Satyavatī and [illegible]*tejas*, and *purohitas*, and permitted [illegible] to the city of the Çālva king, [illegible] brahmans, accompanied by [illegible]r have *her* as his wife, [illegible]r. It was of no avail [illegible] by force, weeping [illegible]or of Bhīshma. [illegible] she had not leapt down from Bhīshma's car), Çālva, and Dhātṛ (the creator). She resolved that her vengeance should fall upon Bhīshma. She repaired to a hermitage of ascetics (*tāpasāḥ*), and stayed there that night. There was the great brahman Çaikhāvatya, a preceptor in the scriptures and the Āraṇyakas (*çāstre cāraṇyake gurur*) (V, **175**). The ascetics counselled her to repair to her father's abode; but she would not, lest she should be slighted by her relatives; she wished to practise ascetic austorities. Then came her maternal grandfather, the Sṛñjaya king, the R.-r. Hotravāhana, and advised her to go to Rāma Jāmadagnya, who would slay Bhīshma in battle if Bhīshma did not obey his behest; he always dwelt on the Mahendra mountain with R., G., and Aps. While they were speaking there appeared Akṛtavraṇa, a dear companion of Rāma; he said that Rāma would come the next morning to see Hotravāhana; Hotravāhana related the history of Ambā to Akṛtavraṇa (V, **176**). The next day Rāma appeared with his disciples, his bow in hand, etc. (description). Ambā asked him to slay Bhīshma (V, **177**). Rāma said he would not take up arms except at the command of brahmans. Akṛtavraṇa supported the demand of Ambā. The next morning they all set out for Kurukshetra with the maiden, and quartered themselves on the banks of Sarasvatī. On the third day Rāma sent a message to Bhīshma, who came and worshipped him. Rāma demanded that he should bestow Ambā upon Vicitravīrya, which Bhīshma refused. Rāma threatened to slay him in battle; Bhīshma said that Rāma had himself taught him the four kinds of arms (*ishvastraṃ caturvidhaṃ*; see the note of PCR.); and quoted a *çloka* in the Purāṇa, sung by Marutta (v. 7074). Having first gone to Hāstinapura and represented everything to Satyavatī, Bhīshma set out for Kurukshetra on his car (description). Gaṅgā ("worshipped by Si. and Cā," v. 7095) in vain endeavoured to make them desist (V, **178**). Bhīshma asked Rāma to mount on a chariot; but Rāma said that the earth was his chariot, the Vedas his steeds, the wind (Mātariçvan) his charioteer, and the mothers of the Vedas (Vedamātaraḥ; see the note of PCR.) his harness. Bhīshma saw him stationed on an excellent car (description), with Akṛtavraṇa as his charioteer. Bhīshma propitiated Rāma by worshipping him, on foot. The combat lasted for many days; at last Bhīshma, from pity and reverence, would not strike Rāma any longer, and the combat ceased at sunset (V, **179**). Next morning the battle was taken up again. Bhīshma's Vāyavya weapon was neutralized by Rāma's Gubyaka; Bhīshma's Āgneya by Rāma's Vāruṇa. At a momentary swoon of Bhīshma, Akṛtavraṇa, Ambā, etc., were filled with joy; then Rāma fell into a swoon and dropped down; the ascetics and Ambā comforted him. A conflagration was caused in the welkin. At evening Rāma withdrew (V, **180**). The next day they fought again, and at evening they desisted (V, **181**). The next day Bhīshma's charioteer was slain; Bhīshma, pierced by an arrow, fell down to the earth; eight brahmans supported him on their arms in mid-air; Gaṅgā was seen on his car; she had controlled his steeds in the combat. Bhīshma dismissed her and fought till evening. When Rāma for a moment lost his consciousness, Rāhu enveloped the sun, etc. At evening the battle ceased; next day it was taken up again, and lasted for twenty-three days (V, **182**). During the night the above-mentioned eight brahmans appeared to Bhīshma in a dream, comforted him, and said that the weapon Prasvāpa (*Prājāpatyaṃ Viçvakṛtam*, v. 7259; PCR., "appertaining to the lord of all creatures and forged by the divine artificer")

would come to his knowledge, for it had been known to him in his former life; neither Rāma nor any person on earth was acquainted with it; Rāma would not be slain by it, but he would fall asleep; "then thou wilt awaken him with the weapon Sambodhana" (V, 183). Next day Akṛtavraṇa must comfort Rāma. Bhīshma and Rāma both used the Brāhma weapon; the welkin seemed to be ablaze, and D., As., R., G., and Rā. were greatly afflicted, etc. Then the *mantras* for using the Prasvāpa weapon suddenly came to Bhīshma's mind (V, 184). Voices in the sky (the gods) and Nārada forbade him to let off the Prasvāpa weapon against Rāma, and the above-mentioned brahmans supported the words of Nārada. Beholding the Prasvāpa weapon withdrawn, Rāma declared himself to be vanquished. Rāma then beheld before him his father and father's father, who forbade him any more to fight with kshattriyas, especially with Bhīshma, whom the gods forbade to fight with Rāma. "Arjuna has been ordained by Svayambhū to be the slayer of Bhīshma." The ascetics with Reṇka, Nārada, Gaṅgā, and the Pitṛs succeeded in bringing about peace; the above-mentioned eight brahmans ordered Bhīshma to go to Rāma, who, summoning Ambā, said (V, 185) that he could do no more for her. Ambā went away, resolved to devote herself to austerities, that she might herself slay Bhīshma. Rāma with the ascetics departed for the Mahendra mountain; Bhīshma entered Hāstinapura, and was blessed by Satyavatī, and he appointed spies to ascertain the doings of Ambā. Bhīshma became afflicted when he heard that she was resolved on ascetic austerities (description), but was consoled by Nārada and Vyāsa. After having lived for six months on air she stood a year in the waters of Yamunā, etc., and thus went on for twelve years. She then went into Vatsabhūmi (resorted to by Si. and Cā.), etc. (*a*). Gaṅgā, angry because she observed these vows for the destruction of Bhīshma, cursed her, saying that after death she would become a river crooked in her course, etc. When Ambā once more came back to Vatsabhūmi she there became the above-mentioned river, but in consequence of her ascetic merit, only with half her body, while as to the other half she remained a maiden as before (V, 186). To the ascetics in Vatsabhūmi she said that she was resolved to obtain manhood in order to be revenged on Bhīshma. Çiva appeared in his own form in the midst of those great ṛshis, and promised her that she would slay Bhīshma and even obtain manhood, and in a new body remember all the incidents; born in the race of Drupada, she would become a *mahāratha*. Then Çiva disappeared. Ambā burnt herself on the bank of the Yamunā in the very sight of those great Ṛshis (V, 187). Questioned by Duryodhana how Çikhaṇḍin, having before been born a girl, afterwards became a man, Bhīshma related: The eldest queen of king Drupada was childless. During those years Drupada worshipped Çaṅkara for the sake of offspring, resolving to bring about Bhīshma's destruction, and practising the austerest of penances. He begged Çiva for a son; Çiva said he should have a child who would be both female and male. In due time the queen conceived (as told by Nārada), and gave birth to a daughter, whom Drupada gave out for a son, and called her Çikhaṇḍin. Bhīshma alone, from his spies and from Nārada, knew the truth (V, 188). In arrows and weapons she became a disciple of Droṇa. They afterwards wedded her to the daughter of the Daçārṇa king Hiraṇyavarman, quite assured that the words of Çiva would become true. Çikhaṇḍin, after marriage, came back to Kāmpilya. At the discovery of Çikhaṇḍin's sex a war was about to break out with Hiraṇyavarman (V, 189). Drupada was not naturally courageous, and became filled with fear, and, in the presence of others, asked his queen about the truth (though he knew everything) (V, 190). The queen said that, childless as she was, when her daughter Çikhaṇḍinī was born she had, from fear of her co-wives, told Drupada that it was a son, remembering the words of Çiva. Drupada prepared for war, and, with the queen, prayed to the gods. Çikhaṇḍinī went to a forest, the haunt of the powerful Yaksha (Guhyaka, v. 7480) Sthūṇākarṇa, who was a follower of Kubera, resolved on putting an end to her own life. Repeatedly requested by Sthūṇākarṇa to ask a boon, she told him the matter, and wished to become a man, as long as Hiraṇyavarman had not left the city (V, 191). He gave her his manhood and took her womanhood for a certain period, i.e. till Hiraṇyavarman should have departed. Çikhaṇḍin went home and informed Drupada, who with his wife recollected the words of Çiva. Hiraṇyavarman sent a brahman as an envoy to Kāmpilya, threatening to exterminate Drupada with his counsellors, sons, etc. Drupada sent a brahman as his envoy to Hiraṇyavarman, maintaining that Çikhaṇḍin was a male; "let it be made clear by means of witnesses; somebody has spoken falsely to thee." Hiraṇyavarman despatched a number of young ladies for ascertaining it, and they attested that he was a male. Hiraṇyavarman then passed some days with Drupada in gladness, gave much wealth to Çikhaṇḍin, and then departed, having rebuked his daughter. Kubera, hearing the matter from the Yakshas, cursed Sthūṇākarṇa, saying that his femininity should remain as it was; as the Yakshas began to soften him, he set a limit to the curse, i.e. Çikhaṇḍin's death. When Çikhaṇḍin came to redeem his pledge, Sthūṇākarṇa related his curse and let him go. Drupada gave Çikhaṇḍin as a pupil to Droṇa, who taught him the fourfold (*catushpādam*) Dhanurveda, along with the Dhārtarāshṭras and Dhṛshṭadyumna. It was Ambā who had been born as Çikhaṇḍin. Bhīshma had made a vow not to shoot weapons against a woman, or one that had before been a woman, or one bearing a feminine name, or one whose form resembled that of a woman (V, 192). Duryodhana asked in what time Bhīma, etc. (*a*), could annihilate the hostile army. Bhīshma said he could do it in a month; Droṇa said the same; Kṛpa mentioned two months; Açvatthāman, ten nights; Karṇa, five nights. Bhīshma ridiculed Karṇa, saying that he will think otherwise when he had encountered Arjuna and Kṛshṇa (V, 193). Having learnt this from his spies, Yudhishṭhira asked Arjuna the same question. Arjuna said that with Kṛshṇa as his ally he could exterminate the three worlds with the gods, etc., in the twinkling of an eye; the weapon given him by Paçupati (i.e. Çiva) as a hunter (*Ajagavadandavyuddhe*), which Paçupati used at the end of [illegible] for destroying created things, was not known to [illegible] (*β*); he enumerated Yudhishṭhira's allies (*γ*); Arjuna was himself competent to exterminate [illegible] (V, 194). Next morning, under a [illegible] army marched (description) to [illegible] Açvatthāman, etc. (*ε*), in the [illegible] Kṛtavarman, etc. (*ζ*), with [illegible] Duryodhana's encampment [illegible] Hāstinapura (V, 19[illegible] ordered out his [illegible] Dhṛshṭaketu, [illegible] (*θ*); then [illegible]

all himself with Virāṭa and Drupada, etc. Then he disposed his divisions in a different order, confounding the Dhārtarāshṭras: the Draupadeyas, etc. (ι), under Bhīmasena; in the middle division, Virāṭa, etc. (κ); in that part where Yudhishṭhira himself was, Cekitāna, etc. (λ). Yudhishṭhira was followed by Sauciti, etc. (μ), (V, 196).

Ambuçāyin = Çiva (1000 names').

Ambujāla = Çiva (1000 names').

Ambumatī, a river. § 364 (Tīrthayātrūp.): III, **83**, 6026.

Ambupa = Varuṇa.

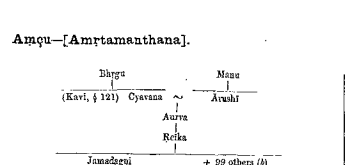
Ambuvāhinī. § 775 (Ānuçāsanik.): XIII, **166**, 7546 (among the rivers whose names ought to be recited at sunset and sunrise).

Ambuvīca. § 242: I, **204**, 7476: Karṇa spoke contemptuously of Bhīshma and Droṇa, saying that everyone's happiness depended on destiny and not on his friends, etc., mentioning the Magadha king Ambuvīca at Rājagṛha, whose affairs were in the hands of his minister Mahākarṇi, himself never attending to them; his minister appropriated everything belonging to the king (his queen, treasures, and sovereignty), but he did not succeed in acquiring the kingdom.

Aṃça, one of the Ādityas. § 88 (Aṃçāvat.): I, **65**, 2523.—§ 191 (Arjuna): I, **123**$_{\alpha}$, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavad.): I, **227**, 8267 (seized a lance).—§ 615$_{\alpha}$ (Skanda): IX, **45**$_{\gamma}$, 2507 δ, 2537 (gave five companions to Skanda).—§ 685 (Mokshadh.): XII, **208**$_{\beta}$, 7581 (enumeration).—§ 748 (Tārakavadhop.): XIII, **86**$_{\alpha}$, 4201 (among those who came to see the newborn Skanda).—§ 770 (Ānuçāsanik.): XIII, **151**$_{\gamma}$, 7092 (enumeration of the Ādityas). Cf. Sūrya.

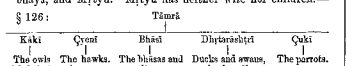
Aṃçāvatāraṇa (the three first chapters of Sambhavaparvan, I, **65–7**). § 11 (Parvas.): I, **2**, 368 (B. has °tā°).—§ 289 (Arghāharaṇap.): II, **36**, 1317 (*Aṃçāvatarane yā 'sau Brahmaṇo bhavane*, i.e. '*bhavat*').

[Aṃçāvatarana(m)] ("incarnations"), comprehends the three first chapters of Sambhavaparvan (vii), i.e. I, **65–67**. § 85: Conformably to the consultation held between Indra and Nārāyaṇa, the celestials were born in the lines of brahmarshis and rājarshis, and they slew the Dānavas, Rā., G., and Snakes, etc. *Janamejaya* desired to hear, from the beginning, of the births of D., Dḷ., G., Aps., men, Y., and Rā.—§ 86: The six spiritual sons of Brahmān; Kaçyapa.—§ 87: The thirteen daughters of Daksha (v. 2520, read Prādhā with B. and V., and v. 2554).—§ 88: The Ādityāḥ (Vishṇu, the youngest and superior to them all).—§ 89: Diti's son Hiraṇyakaçipu and his five sons.—§ 90: Prahlāda's three sons.—§ 91: Virocana—Bali—Bāṇa (a follower of Rudra and killed also Mahākāla).—§ 92: Forty sons of Danu (only forty-two are enumerated, amongst them Sūryā-Candramasau, to be confounded with the gods of the same name").—§ 93: Fifteen more races (*saṃçāḥ*) of Danu-putrāḥ..—§ 94: [illegible] sons (Rāhu, etc.).—§ 95: Offspring of Krūrā (*Krodhavaçoṇāma*, not otherwise enumerated). [illegible]s of Danāyus.—§ 97: The offspring of [illegible]only four enumerated; instead of B. "*Krodhaçatruḥ*").—§ 98: The [illegible]ukra or Uçanas, son of a ṛshi; [illegible]r the Asuras (*Tvashṭā*—so [illegible]*nyau raudrakarmiṇau*; [illegible]thing of the sort? [illegible]*d Karmin*); they [illegible]the Asuras and gods is related in the Purāṇa.—§ 99: The six Vainateyāḥ.—§ 100: The six Kādraveyāḥ.—§ 101: The sixteen Devagandharvā Manoyāḥ.—§ 102: The eight daughters of Prādhā and the ten Devagandharvāḥ Prādheyāḥ.—§ 103: Enumeration of thirteen Apsarases, daughters of Prādhā and the Devarshi (i.e. Kaçyapa).—§ 104: The four Gandharvasattamāḥ, apparently sons of Prādhā.—§ 105: *Amṛtaṃ, brāhmaṇā gāvo Gandharvāpsarasas tathā | apatyaṃ Kapilasyā tu Purāṇe parikīrtitam.*—§ 106: "Thus I have told you about the birth of all creatures: of Gandharvas, Apsarases, Snakes, Suparnas, R., and M., etc."* (I, **65**).—§ 107: *Brahmaṇo mānasāḥ putrā viditāḥ shaṇ maharshayaḥ.*—§ 108: The Rudras, sons of Sthāṇu.—§ 109: Enumeration of the six maharshis (cf. § 86).—§ 110: The three sons of Aṅgiras.—§ 111: Atri's many sons (not enumerated) were perfect (*siddhāḥ*) maharshis.—§ 112: Pulastya's offspring were Rā., the monkeys, K., and Y.—§ 113: Pulaha's offspring were the Çalabhas, the lions, Kp., the tigers, Y. (PCR. reads apparently "*ṛkshā*," i.e. bears), and wolves.—§ 114: Kratu's sons were the companions of the Sun (*Pataṅgasahacāriṇaḥ*, i.e. the Vālikhilyas; so Nil. and PCR.).—§ 115: The ṛshi Prajāpati Daksha sprang from the right toe of Brahmān, and Daksha's wife from the left toe of Brahmān; he had lost his sons (*nashṭaputraḥ*, v. § 138), but had fifty daughters, whom he made his *putrikāḥ*; he bestowed ten of them on Dharma, twenty-seven on Indu (i.e. the Moon), thirteen on Kaçyapa. Enumeration of the ten wives of Dharma (*dvārāṇy etāni Dharmasya vihitāni Svayaṃbhuvā*). The twenty-seven wives of Soma are all junction-stars of the nakshatras (*nakshatrayoginyaḥ*, VP. ii, p. 28; cf. BR. s.v., and Sūrya-Si°, ch. viii; not enumerated).—§ 116: The Vasus (q.v.) with their mothers and sons and grandsons, etc.; especially Kumāra (*b*), Prabhāsa (*c*), Viçvakarman (*d*).—§ 117: Dharma, assuming a human body, came out through the right breast of Brahmān. His three sons and their wives.—§ 118: From Marici's son Kaçyapa sprung the gods and Asuras, "*lokānāṃ prabhavas tu saḥ.*"—§ 119: Tvāshṭṛī, the wife of Savitṛ, in the form of a mare, gave birth to the Açvins in the skies.—§ 120: The sons of Aditi are twelve (not enumerated); the youngest of them is Vishṇu, upon whom the worlds are dependent.—§ 120 *bis*: "*trayaçtriṃçata ity ete devās*—i.e. eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashaṭkāra" (Nil.)—"*teshāṃ ahaṃ tava | aṃçayaṃ sampravakshyāmi pākshiç ca kulato guṇān || Rudraṇāṃ aparaḥ pakshaḥ Sādhyānāṃ Marutāṃ tathā | Vasūnāṃ Bhārgavaṃ vidyād Viçvedevāṃs tathaiva ca || Vainateyas tu Garuḍo balavān Aruṇas tathā | Bṛhaspatiç ca bhagavān Ādityeshv eva gaṇyate || Açvinau Guhyakāṇ viddhi surevashadhyas tathā gaṇān | ete devagaṇāḥ, rājan, kīrtitās te 'nupūrvaçaḥ || yān kīrtayitvā manujaḥ sarvapāpaiḥ pramucyate.*"—§ 121: Bhṛgu came out ripping open the heart of Brahmān. Bhṛgu's son was Kavi, and Kavi's son was the planet Çukra (or do Kavi, Kāvyaputra, and Çukra signify one and the same person, which seems to be the opinion of PCR.?), who was appointed by Svayaṃbhū to give and withhold rain, and to inflict and remit calamities, and who by the power of asceticism (*yogāçārya*) became the guru both of the Daityas and of the gods.—§ 122: As he (Çukra) was thus employed by Vidhi (i.e. Brahmān) in seeking welfare (*yogakshemāya*), Bhṛgu begat Cyavana, who, falling out of his mother's womb through anger, released her (cf. § 20). Cyavana's wife was Ārushī, daughter of Manu; their son Aurva came out ripping open the thigh of Ārushī.



§ 124: Çukra's daughter Devī was the eldest wife of Varuṇa; her children are Bala and Surā ("giving joy unto the gods").—§ 125: Adharma was born when creatures began to devour each other from want of food. His wife is *Nirṛti*, whence the Rākshasas, who are called *Nairṛtāḥ*, and (?) Bhaya, Mahābhaya, and Mṛtyu. Mṛtyu has neither wife nor children.—

§ 126:


Tāmrā
Kākī Çyenī Bhāsī Dhṛtarāshṭrī Çukī
The owls (ulūkāḥ)! The hawks. The bhāsas and vultures. Ducks and swans, and cakravākas. The parrots.

§ 127: Krodha had nine daughters of wrathful disposition (*Krodhavaçāḥ*): I, Mṛgī (whose offspring are the deer); II, Mṛgamandā (° the bears and çarabas); III, Harī (° the monkeys; horses, and golāṅgūlas); IV, Bhadramanas (mother of the elephant Airāvata); V, Mātaṅgī (whose offspring are the elephants); VI, Çārdūlī (° lions, tigers, leopards, and all strong animals); VII, Çvetā (v. 2630: *diçāṃ gajan tu Çvetākhyaṃ . . . ajanayad*); VIII, Surabhi, who has four daughters: (A) Rohiṇī, from whom the cows sprang; (B) Gandharvī, the horses; (C) Vimalā; (D) Analā, whose offspring are the seven sorts of trees that have pulpy fruits—the date, palm, bintala, tali, the little date, the nut, and the cocoanut, according to PCR.—and a daughter, Çukī; IX, Surasā (mother of Kaṅka, i.e. a species of long-feathered birds).—§ 128: Aruṇa's wife, Çyenī, gave birth to Sampāti and Jaṭāyus.—§ 129: Surasā gave birth to the Nāgas, Kadrū to the Pannagas (these names are, however, in reality used indiscriminately), Vinatā to Garuḍa and Aruṇa* (I, 66).—§ 130: Complying with the wish of Janamejaya, Vaiçampāyana mentions the gods, Dānavas, etc. (see ch. 65-66 = §§ 85-129), who were born among men, and in whom they became incarnated. (*b*) Bhīshma. (*c*) Dhṛtarāshṭra. (*d*) Vidura. Enumeration, among others (*a*) of the 101 sons (*β*) of Dhṛtarāshṭra (v. Dhārtarāshṭra) (they were versed in the Rājaçāstra), including (*e*) Yuyutsu, incarnations of Pulastya's sons (i.e. the Rākshasas), except Duryodhana, who was a portion of Kali, and (*f*) a daughter, Duḥçalā. Nakula and Sahadeva (portions of the Açvins) were the handsomest of all creatures. Soma set a condition for letting his son Varcas be incarnate in Abhimanyu. (*g*) Draupadī's five sons (*h*) (enumerated) were the Viçvas (? *viçvāu devagaṇāḥ*).—§ 131 (Kuntī; (*i*) Karṇa).—§ 132: Incarnations of Nārāyaṇa (Vāsudeva, i.e. Kṛshṇa), Çesha (Baladeva), Sanatkumāra (Pradyumna), 16,000 portions of the Apsarases (the wives of Vāsudeva; born at the command of Vāsava, i.e. Indra), Çrī (Rukmiṇī, in the line of Bhīshmaka), Çacī (Draupadī), Siddhi and Dhṛti (Kuntī and Mādrī), Matī (Subalātmajā, i.e. Gāndhārī), (I, 67).

Cf. *ādir aṃçāvatāraṇa(ṃ)* (so B.; C. ādivaṃçāvatāraṇaṃ)= [Ādiv]aṃçāvatāranaparvan: I, 312, 360.

Aṃçu = Çiva (1000 names[2]).

Aṃçumat[1], a king. § 232 (Svayaṃvarap.): I, **188**, 6991 (among those who came to the Svayaṃvara of Kṛshṇā).

Aṃçumat[2], the son's son of king Sagara. § 387 (Sagara): III, **107**, 8884 (*Asamañja-sutam*).—§ 389 (Gaṅgāvatar.): III, **107** (brings back the sacrificial horse of Sagara), 8895, 8898, 9901, 9908, 9911, 9914, 9915.

Aṃçumat[3], a Bhoja king (cf. Aṃçumat[1]). § 604 (Karṇap.): VIII, **6**, 164 (Bhojarājāḥ, killed by Droṇa).

Aṃçumat[4], one of the Viçvedevas. § 749 (Ānuçāsanik.): XIII, 91*ɣ*, 4357 (enumerated among 64 Viçvedevas).

Aṃçumat[5] = Sūrya.

Aṃçumat[6] = Soma.

Ameyātman[1] = Çiva.

Ameyātman[2] = Vishṇu (1000 names).

Amita = Çiva (1000 names[2]).

Amitāçana = Vishṇu (1000 names).

Amitāçanā, a Mātṛ. § 615*u* (Skanda): IX, **46***b*, 2625 (enumeration).

Amitadhvaja, an ancient king. § 673 (Bali-Vāsava-s.): XII, **227***a*, 8262.

Amitaujas, a king. § 130 (Aṃçāvat.): I, **67***a*, 2648 (incarnation of the Asura Ketumat).—§ 564 (Sainyodyogap.): V, **4***ɣ*, 75 (among the kings to whom Drupada proposes to send messengers).—§ 572 (Rathātir.): V, **171**, 5903 (among the mahārathāḥ of the Pāṇḍavas, *Pāñcāla-sattamāḥ*).

Amitavikrama = Vishṇu (1000 names).

Amitrajit = Çiva (1000 names[2]).

Amogha[1], a Fire. § 490 (Āṅgirasa): III, **219**, 14154.

Amogha[2], a Yakṣha. § 506 (Skandayuddha): III, **231**, 14548 (*mahā-Yakṣho*, in the right wing of Skanda's army).

Amogha[3] = Skanda. § 508 (Kārttikeyastava): III, **232**, 14682 (among the names of Skanda).

Amogha[4] = Çiva: X, 256; XIII, 1227 (1000 names[2]).

Amogha[5] = Vishṇu (1000 names).

Amoghā, a Mātṛ. § 615*u* (Skanda): IX, **46***b*, 2639.

Amoghārtha = Çiva (1000 names[2]).

***amṛta**[1], ambrosia (cf. the articles Utaṅka, Amṛtaṃ., Garuḍa, Vālakhilya, Kapilā, etc.). § 615*u* (Skanda): IX, **46**, 2668 (*kamaṇḍalum amṛtodbhavam*, which Gaṅgā gave to Skanda).—§ 618 (Jalaprādānikap.): XI, **2**, 46 (*amṛtavamair vākyair*); **7**, 163 (*vāg*°).

Amṛta[2] = Çiva (1000 names[2]).

Amṛta[3] = Vishṇu (1000 names).

Amṛta[4]: XII, 12864 (Mahāpurushastava).

Amṛtā, a Māgadha princess, wife of Anaçvan. § 156 (Pūruvaṃç.): I, **95**, ††3794 (*Māgadhīm*).

Amṛtāça = Vishṇu (1000 names).

Amṛtākṣha: XII, 12864 (Mahāpurushastava).

[Amṛtamanthana] ("churning of the Amṛta or ambrosia"). Cf. Āstīkaparvan. § 28: Once the gods assembled on the summit of Mount Meru, Nārā Brahmān to churn the Ocean with the gods and in order to obtain Amṛta (I, **17**). Vi prevailed upon Ananta (i.e. Çesha) to bring up the mountain Ma obtained from the Ocean the n placed Mandara on the back was made the churnin Asuras holding him while Ananta, who snake's hood an flames issued

the gums of various trees and herbs mingled with the waters of the Ocean, and the milky water produced clarified butter, but even then the Amṛta did not appear. The gods were tired and repaired to Brahmán, who prevailed upon Nārāyaṇa to grant the gods new strength to churn afresh. After a while the Moon, Çrī, Surādevī (wine), Uchaiḥçravas, and Kaustubha came forth on the side of the gods; then Dhanvantari with a white vessel of Amṛta in his hand; then Airāvaṇa, and at last the poison Kālakūṭa, that Çiva, solicited by Brahmán, swallowed for the safety of the creation; from that time Çiva is called Nīlakaṇṭha ('Blue-neck'). The Asuras preparing to rob the gods of Çrī and the Amṛta, Nārāyaṇa, assisted by his *māyā* ('illusion'), assumed a ravishing female form; the Dānavas and Daityas were infatuated, and placed the Amṛta in her hands (I, **18**). While the Daityas and Dānavas pursued the gods, Vishṇu with Nara let the gods drink of the Amṛta; the Dānava Rāhu also drank of it in the disguise of a god, but was discovered by Sūrya (i.e. the Sun) and Soma (i.e. the Moon); then Nārāyaṇa instantly seized his discus and cut off his head, which to this day swallows Sūrya and Soma. In a dreadful battle on the shores of the salt-water sea the gods, headed by Nārāyaṇa with his discus Sudarçana and Nara with his celestial bow, discomfited the Asuras, who entered the bowels of the earth or plunged into the sea of salt waters. The gods replaced Mandara on its own base, and, headed by Indra, they entrusted the keeping of the vessel of Amṛta to Kirīṭin (i.e. Nara), (I, **19**).

Amṛtāmṇūdbhava = Vishṇu (1000 names).

Amṛtapa[1], a Dānava. § 93 (Aṃçāvat.): I, **65**, 2537 (*Danuputra*).

Amṛtapa[2] = Vishṇu (1000 names).

Amṛtapā = Çiva (1000 names[1]).

Amṛtavapus = Vishṇu (1000 names).

Amṛteçaya: XII, 12864 (Mahāpurushastava).

Amṛtyu = Vishṇu (1000 names).

Amukha = Çiva (1000 names[1]).

Amukhya = Çiva (1000 names[2]).

Amūrtarayas, an ancient king. § 381 (Gaya): III, **95**, 8528 (*°aḥ putro Gayo*).

Amūrtarayasa, an ancient king. § 656 (Khaḍgotp.): XII, **166***δ*, 6194 (among those to whom the sword successively passed).

Amūrtarayasa = Gaya.

Amūrti = Vishṇu (1000 names).

Amūrtimat = Vishṇu (1000 names).

Anabhijñeya = Kṛshṇa.

Anaçvan. § 156 (Pūruvaṃç.): I, **95**, 3793, 3794 (cf. Amṛtā).

Anadhṛshṭi'. § 150 (Pūruvaṃç.): I, **94**, 3702 (seems to be the same as Rceyu).

Anadhṛshṭi[2]. § 253 (Haraçāharaṇap.): I, **221**, 7990 (Kṛshṇa).—§ 273 (Rājasūyārambhap.): II, [illegible]ratha among the Vṛshṇis). — § 553 [illegible]71, 2357 (a follower of Kṛshṇa).—[illegible]V, **151***ζ*, 5164 (surrounds Kṛshṇa

[illegible]hṛra (apparently = Anādhṛ[illegible]I, **96**, 4349 (among the [illegible] Bhīmasena).

[illegible], **94**, 3703 (*A° tv [illegible]mito rājā para-*

Anādhṛshya, a son of Dhṛtarāshṭra (cf. Anādhṛshṭi). § 130 (Aṃçāvat.): I, **67**, 2739.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4552.

Anādi[1] = Kṛshṇa.

Anādi[2] = Vishṇu (1000 names).

Anādi[3]: XII, 12864 (Mahāpurushastave).

Anādi-madhya-nidhana = Vishṇu.

Anādi-madhya-paryanta = Kṛshṇa.

Anādi-nidhana = Brahmán, Kṛshṇa, Purushottama, Vishṇu.

Anādya = Kṛshṇa.

Anagha[1]. § 6 (Anukram.): I, **1**, 228 (belongs to the past).

Anagha[2], a Deva-Gandharva. § 191 (Arjuna): I, **123**, 4811 (among the Deva-Gandharvas who sang at the birth of Arjuna).

Anagha[3] = Çiva (1000 names[2], etc.).

Anagha[4] = Vishṇu (1000 names).

Anagha[5] = Skanda.

Anagha[6], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**, 3597.

Anakadundubhi = Vasudeva.

Anala[1] ("Fire"), one of the eight Vasus (§ 116), son of Prajāpati (?) or Dharma (?) and Çāṇḍilī, and father of Skanda. See Agni, Vishṇu, Kṛshṇa, Çiva.

Anala[2], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**, 3594.

Analā. § 127 (Aṃçāvat.): I, **66**, 2632, 2633 (one of the Krodhavaçāḥ).

Analaputra = Skanda.

Analasūnu = Skanda.

Analātmaja = Skanda.

Anāmaya = Vishṇu (1000 names), Skanda.

Ānanda[1], one of the warriors of Skanda. § 615*u* (Skanda): IX, **45***η*, 2567.

Ānanda[2] = Vishṇu (1000 names).

Anaṅga[1], son of Kardama. § 641 (Rājudh.): XII, **59**, 2212, 2213 (a protector of creatures; fully conversant with the science of chastisement).

Anaṅga[2] = Kāma, Çiva.

Anaṅgāṅgahara = Çiva.

Ananta[1] ("infinite"), the prince of Snakes. § 28 (Amṛtamanthana): I, **17**, 1107 (*°kalpaṃ*); **18**, 1118, 1119. —§ 48 (Çesha): I, **36**, 1587 (the same as Çesha), 1588 (Pitāmaha gave him Suparṇa as a friend).—§ 100 (Aṃçāvat.): I, **65**, 2549 (a Kādraveya).—§ 576 (Bhadavadgītāp.): VI, **34**, 1233 (*°asmi Nāgānām*, says Kṛshṇa about himself).—§ 581 (Bhīshmavadhap.): VI, **67**, 3023 (*Çeshaṃ devam*).—§ 585 (do.): VI, **90**, 4044 (*iva vegavān*).—§ 730 (Anuçāsanik., Meghavāhanop.): XIII, **14**, 915 (*bhujageshu*, i.e. Çiva).— § 770 (Anuçāsanik.): XIII, **151***a*, 7038 (*mahoragāya*), 7119 ("Dharma, Kāma, Kāla, Vasu, Vāsuki, Ananta, and Kapila are the seven upholders of Earth, *dharaṇīdharāḥ*").—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 169 (incarnate as Balarāma, gone to Rasātala). Cf. Çesha.

Ananta[2], a warrior of Skanda's. § 615*u* (Skanda): IX, **45***η*, 2559.

Anantā[3 F.] = Kṛshṇa, Vishṇu, Çiva, Mahāpurusha, Nārāyaṇa, the Sun (Sūrya).

Anantā, a Mādhava princess, wife of Pūru's son Janamejaya. § 156 (Pūruvaṃç.): I, **95**, †† 3765 (*Mādhavīm*).

Anantabhoga ("with infinite serpent body"). § 552 (Goharaṇap.): IV, **55**, 1719 (*anantabhogo bhayagaḥ kṛiḍann iva mahārṇave*; presumably allusion to Ananta). See also Mahāpurusha.

Anantaçrī = Vishṇu (1000 names).

Anantagati = Mahāpurusha.

Anantākhya = Mahāpurusha.

Anantaparimeya = Kṛshṇa.

Anantarūpa = Çiva (1000 names[2]), Vishṇu (1000 names), Skanda.

Anantātman = Vishṇu (1000 names).

Anantavijaya, the conch of Yudhishṭhira. § 576 (Bhagavadgītāp.): VI, 25*κ*, 845.—§ 578 (Bhīshmavadhap.): VI, 51*aa*, 2166.

Anaraṇya. § 6 (Anukram.): I, 1, 230 (belongs to the past).—§ 760 (Ānuçāsanik.): XIII, 115*η*, 5661 (among the ancient kings who have abstained from meat in the month of Kārttika).—§ 775 (do.): XIII, 166*η*, 7684 (among the kings whose names should be recited at sunset and sunrise).

Anartha = Vishṇu (1000 names).

Ānartta[1], pl. (°*āḥ*), a people. § 279 (Arjuna): II, 26, 997 (conquered by Arjuna).—§ 318 (Arjunābhigam.): III, 13, 610 (Kṛshṇa said that if he had not been absent from the *A.* country he should have prevented the gambling).—§ 319 (Saubhavadhop.): III, 14, 622, 631.—§ 320 (Saubhavadhop.): III, 15, 649 (chase all dancers); 20, 777 (°*nagara* = Dvārakā). — § 553 (Vaivāhikap.): IV, 72, 2350 (many Dāçārhas from the *A.* country came with Kṛshṇa to Upaplavya). — § 562 (Bhagavadyānap.): V, 83, 2964 (entertained Kuntī).—§ 574 (Jambūkh.): VI, 9, 359 (°*Nairṛtāḥ*).—§ 604 (Karṇap.): VIII, 5, 96; 7, †197 (*Āçvasī Hṛdihṛāmajo 'sau . . . Sattvatānāṃ varishṭhaḥ*).—§ 783 (Anugītāp.): XIV, 52, 1525, 1535 (°*puriṃ* = Dvārakā).

Ānartta[2], sg., chief (or country) of the Ānarttas. § 452 (Mārkaṇḍeya-samāsyā-p.): III, 183, †12582 (*Ānarttaṃ ecābhimukhāḥ çivena gatvā dhanurveda-ratipradhānāḥ | tavātmajā Vṛshṇi-puraṃ pravisya tadaiva tebhyaḥ oprhayanti, Kṛshṇe*, says Kṛshṇa to Draupadī).—§ 611 (Çalyap.): IX, 17, 947 (= Sātyaki).

Anaupama = Çiva (1000 names[1]).

Anaushadha = Çiva (1000 names[2]).

Anavadyā, an Apsaras. § 102 (Aṃçāvat.): I, 65, 2553 (daughter of Prādhā).—§ 191 (Arjuna): I, 123*a*, 4817 (among the Apsarases who danced and sang at the birth of Arjuna).

Anāyush (B. *Do*), errotum for Danāyus.

Aṇḍa = Çiva (1000 names[1]), the Sun.

Aṇḍadhara = Çiva (1000 names[1]).

Aṇḍaja(m janma). § 717*b* (Nārāyaṇīya): XII, 348*yyn*, 13492 (Brahmán's sixth birth); 349 VI), ††13590 (*aṇḍaje janmani*).

Aṇḍajāḥ = Çiva (1000 names[1]).

Aṇḍanāçana = Çiva (1000 names[1]).

Andha, pl. (°*āḥ*), a people, presumably for Andhaka. § 555 (Saṃyodyogap.): V, 19, 586 (*Kṛtavarmā ca Hārdikyo Bhojāndhaka-Kukuraiḥ saha*).

Andhaka[1], pl. (°*āḥ*), a people. § 82 (Kṛshṇa): I, 63, 2432 (°*Vṛshṇishu*).—§ 203 (Droṇa): I, 132, 5220 (became the pupils of Droṇa).—§ 233 (Svayaṃvarap.): I, 187, †7012 (*Vṛshṇy-Andhakāçca . . . yathāpradhānaṃ*, came to the svayaṃvara of Kṛshṇā).—§ 251 (Arjunavanavāsap.): I, 218, 7902, 7903 (*Bhoja-Vṛshṇy-Andhakāṭmajaiḥ*; welcome Arjuna).—§ 252 (Subhadrāharaṇap.): I, 219, 7906, 7907 (*Bhoja-Vṛshṇy-A°*); 220, 7942, 7943 (*Vṛshṇy-A°*), 7962.—§ 253 (Haraṇāharaṇap.): I, 221, 7988, 7993 (*Vṛshṇi-Bhoja*°), 7998 (*Vṛshṇy-A°*), 8002 (id.), 8018 (id.), 8019 (*Kuru-Vṛshṇy-Andhakottamāḥ*), 8022 (*Vṛshṇy-A°*).—§ 275 (Rājasūyārambhap.): II, 19, 767 (the Kukuras, Andhakas, and Vṛshṇis chose not to fight with Jarāsandha).—§ 289 (Arghāharaṇap.): II, 36, 1322 (*A°-Vṛshṇīnāṃ vaṃçe*).—§ 295 (Dyūtap.): II, 52, 1907 (*A°-Vṛshṇayaḥ*).—§ 298 (id.): 62, 2101 (*Andhakā Vādavā Bhojāḥ sametāḥ Kaṃsam atyajan*).—§ 317 (Arjunābhigam.): III, 12, 461 (visit the Pāṇḍavas in the great forest).—§ 320 (Saubhavadhop.): III, 15, 654 (*Vṛshṇy-A°-pure*, i.e. Dvārakā); 48, 744 (*A°-Vṛshṇayaḥ*).—§ 402 (Tīrthayātrāp.): III, 120, 10278 (*sa-Vṛshṇi-Bhojā*°).—§ 452 (Mārkaṇḍeya-samāsyā-p.): III, 183, 12588 (*Kukuraiḥ*).—§ 511 (Draupadī-Satyabhāmā-saṃvādap.): III, 235, 14786 (*A°-Vṛshṇayaḥ*).—§ 522 (Draupadīharaṇap.): III, 268, 15554 (*sāndhaka-Vṛshṇi-vīro Janārdanaḥ*).—§ 552 (Vaivāhikap.): IV, 72, 2360 (*Vṛshny-A°*).—§ 554 (Saṃyodyogap.): V, 7, 131 (*Vṛshny-A°*). — § 556 (Sañjayayānap.): V, 27, 768 (*Vṛshṇya°-rājye*); 28*a*, †804, †805 (*Vṛshny-A°āḥ . . . Kṛshṇa-pramukhāḥ*).—§ 561 (Yānasandhip.): V, 48, 1885 (*Vṛshny-A°*); 51, 2056 (*A°-Vṛshṇayaḥ*); 57, 2233 (*Vṛshṇīnāṃ mukhyaṃ Kṛshṇam*); 65, 2488 (*A°-Vṛshṇisūnu*).—§ 562 (Bhagavadyānap.): V, 86, 3043 (*Vṛshny-A°*); 128, 4298 (*A°-Vṛshṇayaḥ*); 131, 4420 (id.), 4426.—§ 569 (id.): V, 140, 4738 (*A°-Vṛshṇayaḥ*), 4749 (do.).—[§ 571 (Ūlūkadūt.): V, 160, 5510 (read with B. *Dravidāndhra Kāñcyaiḥ*; so also v. 5555.)].—§ 580 (Bhīshmavadhap.): VI, 59, 2606 (*A°-Vṛshṇi-nātha*, i.e. Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, 104, 3891 (*Vṛshny-A°-Kuruttamau*, i.e. Kṛshṇa and Arjuna); 142, 5931 (*Vṛshny-A°-syāgṛham*, i.e. Sātyaki), 5942 (do.); 143, 5965 (*Vṛshny-A°*).—§ 603 (Nārāyaṇāstrum.): VII, 198, 9138 (*A°-Vṛshṇibhiḥ*), 9179 (do.), 9180 (do.); 199, 9220 (*Vṛshny-A°-vīrāḥ*, i.e. Sātyaki).—§ 611 (Çalyap.): IX, 17, 911; 21, 1104 (*Vṛshny-A°-mahārathau*, i.e. Sātyaki and Hārdikya).—§ 617 (Aishīkap.): X, 11, 639 (*Vṛshny-A°*).—§ 621 (Rājadh.): XII, 7, 159 (dn., °*puro*).—§ 641 (Rājadh.): XII, 81, 3031 (*A°-Vṛshṇayaḥ*), 3052 (do.).—§ 786 (Anugītāp.): XIV, 59, 1768 (*Bhoja-Vṛshṇya*°); 66, 1959 (*Vṛshny-A°-kulaṃ*); 71, 2066 (°*Açvagṛhvair*); 83, 2480 (*Vṛshny-A°-patiḥ*, i.e. Kṛshṇa); 86, 2565 (id. = Kṛshṇa).—§ 793 (Musalap.): XVI, 1, 12, 14 (*Vṛshny-A°*), 19 (*Vṛshny-A°-vināçaya*), 26 (id.), 29 (*Vṛshny-A°kuleshu*); 2, 33, 36 (*Vṛshny-A°*), 40 (id.), 49 (id.); 3, 58 (id.), 63 (id.), 64 (*A°-Vṛshṇayaḥ*), 69 (*Vṛshny-A°*), 86 (*Bhojā*°), 90, 93, 98 (*Kukura*°); 4, 123 (*A°-Vṛshṇi-*); 5, 134 (*sa-Bhojā°-Kaukurāṇa Varāhṇeyāṇ*), 140 (*Vṛshny-A°*); 7, 186 (id.), 203 (id.), 210 (*A°-Vṛshṇināṃ*), 213 (id.), 215 (*Bhoja-Vṛshny-A°*), 239 (*Vṛshny-A°*); 8, 263 (*Bhoja-Vṛshny-A°*), 279 (*Vṛshny-A°*), 292 (id.).—§ 794 (Mahāprasthānikap.): XVII, 1, 1 (id.).—§ 795 (Svargārohanap.): XVIII, 4, 142 (*Sādhyānām atha devānāṃ Viçveshāṃ Marutāṃ api | gaveshu paçya rājendra Vṛshny-A°-mahārathā*

Andhaka[2], an Asura killed by Rudra. § 593 (Abhimanyuvadhap.): VII, 49, 1937 (*purvva Tryambakāndhakavadhe*). § 595 (Rāma Dāçarathi): VII, 59, 2229 (*purve 'ndhakeṃ*).—§ 600 (Ghaṭotkacavadhap.): (*yathā 'ndhake pratiishṭhe Haraṃ suraiḥ vara ivāndhakaṃ*).—§ 603 (Nārā 9463 (*Andhaka-nipātine*, i.e. VIII, 5, 146 (*yathā Rudra* VIII, 20, 788 (*Tryambh*

Andhaka-Bhoja. 624 (*putrau cāndh* of the fortifica Jarāsandha m

Andhaka

Andhakāraka, a mountain in Krauñcadvipa. § 575 (Bhūmip.): VI, **12**, 459, 463 (*°deçāt*).

Āndhra, pl. (*°āḍ*), people. § 284 (Śabadeva): II, **31***d*, 1175 (in the South).—§ 468 (Kali-yuga): III, **188**, 12839.—§ 566 (Bhagavadīyānap.): V, **140***β*, 4751.—§ 571 (Ulūkadūt.): V, **160**, 5510 (*Dravīḍā° kāñcyaḥ*; C. °*Andhra°*); **161**, 5555 (do.).—§ 574 (Jambūkh.): VI, **9***μ*, 357 (a country in Bhārata-varsha).—§ 589 (Droṇap.): VII, **4***β*, 122 (*Kaliṅgā°*, have been vanquished by Karṇa).—§ 641 (Rājadh.): XII, **65***θ*, 2439 (*°Madrakāḥ*; among the people mentioned by Indra in setting forth the kshattriya duties).—§ 744 (Anuçāsanik.): XIII, **48***γ*, 2587 (*A° vahirgrāmapratiçrayāḥ*, a mixed caste sprung from the Vaidehika).—§ 785 (Ānugītāp.): XIV, **83**, 2476 (towards the southern ocean). Cf. Andhrakāḥ.

Andhraka, § 264 (Sabhākriyāp.): II, **4**, 119 (among the kings present when Yudhishṭhira entered his palace).

Andhrakāḥ, a people. § 287 (Rājasūyikap.): II, **34**, 1270 (in the enumeration of kings who came to Yudhishṭhira's rājasūya).—§ 342 (Tīrthayātrāp. Tīrthalokābh.): III, **81**, 1988 (*Cola-Dravīḍā°*).—§ 605 (Karṇap.): VIII, **20***εε*, 779 (*Pulinda-Khasa-Vāhlīka-Niṣhāda° Kuntalān*, among those slaughtered by Pāṇḍya, in the army of Karṇa).—§ 608 (do.): VIII, **73**, 3653 (mentioned as fighting for the sake of Duryodhana).—§ 664 (Mokshadh.): XII, **207***η*, 7559 (mentioned among the sinful creatures of the earth, born in the southern region). Cf. Andhra.

Anekamūrti = Viṣhṇu (1000 names).

Anenas, son of Āyus and Svarbhānavī. § 141 (Purūravas): I, **75**, 3150.

Aṅga[1], pl. (*°āḥ*), a people (country) descended from Aṅga. § 208 (Astradarçana): I, **136**, 5414 (*°viṣhaya*; Duryodhana installed Karṇa king of Aṅga), 5415 (*°rājyasya*); **137**, 5422 (*°rājyalhishekārdram*, i.e. Karṇa), 5425 (*°rājyaṁ ca*), 5435 (*°rājyaṁ*), 5441 (*°epvaram*, i.e. Karṇa).—§ 249 (Arjuna-vanavāsap.): I, **215**, 7820 (*°Vaṅga-Kaliṅgeshu*).—§ 290 (Çiçupālavadhap.): II, **44**, 1527 (*Vaṅga°-viṣhayādhyakshaṁ*, i.e. Karṇa).—§ 295 (Dyūtap.): II, **52**, 1872 (among those who brought tribute to Yudhishṭhira).—§ 391 (Ṛshyaçṛiṅga): III, **110**, 10008 (*°ānāṁ içvaro Lomapādaḥ*), 10018 (*°patir* = Lomapāda); **113**, 10077 (*°adhipateḥ*, i.e. Lomapāda), 10084 (*°rājaṁ* = do.), 10087 (*°patiṁ* = do.).—§ 512 (Ghoshayātrāp.): III, **247**, 15052 (*°rājānaṁ* = Karṇa).—§ 515 (Karṇadigvijaya): III, **254**, 15243.—§ 547 (Kuṇḍalāharaṇap.): III, **309**, 17167.—§ 574 (Jambūkh.): VI, **9***μ*, 353 (country in Bharatavarsha).—§ 576 (Bhagavadgītāp.): VI, **17**, 664 (*°patiṁ* = Karṇa's son Vṛishaketu, PCR.).—§ 589 (Droṇābhishek.): VII, **11***γ*, 396 (had been vanquished by Kṛishṇa).—§ 595 (Paraçu-Rāma): VII, **70***β*, 2436 (*Aṅga-Vaṅga-Kaliṅgāṁç ca*, slain by Paraçu-Rāma).—§ 599 (Karṇavadhap.): VII, **93**, 3368 (they and the Kaliṅga elephants, fought against Arjuna, who caused among them, on the fourteenth day of [illegible] (Karṇap.): VIII, **8**, 236 (caused by [illegible] to Duryodhana, cf. § 515).—§ 605 [illegible] (*Kaliṅga-Vaṅgāṅga-Niṣhādavīrāḥ*, [illegible] division of elephants, which is [illegible] battle); **22***ρρ*, 863 (fought [illegible] the sixteenth day of the [illegible] **70**, 3500 (*Kaliṅga-*[illegible] by Bhīma on the [illegible]dh.): XII, **5**, [illegible]ut forthwith also over Campā, having vanquished Jarāsandha).—§ 641 (Rājadh.): XII, **122**, 4469 (*Aṅgeshu rājā Vasuhomo*, discourse between him and king Māndhātṛ at Muñjaprishṭha).—§ 743 (Vipulop.): XIII, **42**, 2350, 2351 (*°çvarasya Citrarathasya*, married to the sister of Ruci), 2352 (*°pater* = do.), 2353 (Aṅgendra-varāṅganā = Prabhāvatī).—§ 772*e* (Kaçyapa): XIII, **154**, 7214 (*tyaktvā mahīṁçaṁ bhūmis tu sparddhayā 'ngaṁpasya ha | nāçayi jyaṅma, taṁ vipro vyashṭaṁbhayata Kaçyapaḥ*).—§ 785 (Ānugītāp.): XIV, **83**, 2469.

Aṅga[2], § 6 (Anukrum.): I, **1**, 226 (belongs to the past).

Aṅga[3] (= Aṅga[1]?). § 170 (Dirghatamas): I, **104**, 4219:

Dirghatamas ∽ Sudeshṇā
|
Aṅga, Vaṅga, Kaliṅga, Puṇḍra, Suhma.

I, 4220 (*Aṅgasyāṅgo 'bhavad deço*, etc.).—§ 267 (Yamasabhā-v.): II, **8**, 326 (in the palace of Yama).

Aṅga[4] (= Aṅga[2]?). § 595 (Paurava): VII, **57**, 2206 (= Paurava); cf. XII, 924, etc. (= Bṛihadratha).—§ 632*b* (Shoḍaçarājika): XII, **29**, 924, 928, 981.

Aṅga[5]. § 788*b* (Kṛishṇa Vāsudeva): XIII, **147**, 6828 (*Manoḥ putraḥ*, incarnation of Kṛishṇa).

Aṅga[6]. § 772*e* (Kaçyapa): XIII, **155**, 7232 (wished to give away the whole earth to the brahmans; cf. Aṅgā), XIII, 7214).

Aṅga[7], the Aṅga king at the time of Yudhishṭhira. § 264 (Sabhākriyāp.): II, **4***β*, 119, 120 (among the kings present when Yudhishṭhira entered his palace).—§ 342 (Indralokābhig.): III, **51**, 1988 (*sa-Daiṅgāṅgān mahipālān*).—§ 592 (Saṁçaptakavadhap.): VII, **26**, 1142 (called Mleccha king; was slain by Bhīmasena on the twelfth day of the battle).—§ 605 (Karṇap.): VIII, **22**, 873 (called Mleccha king, and was slain by Nakula on the sixteenth day of the battle), 877, 878. Cf. Aṅgapura.

Aṅga[8], the Aṅga country or adj. § 170 (Dīrghatamas): I, **104**, 4220 (*Aṅgasyāṅgo 'bhavad deço*).

Aṅga[9], one or the other of the Aṅga kings of the past. § 277 (Jarāsandhavadhap.): II, **21**, 804 (*°Vaṅgādayaḥ rājānaḥ*).

***Aṅga**[10], neut. pl. (*°āni*) = Vedāṅgāni: I, 62 (*aṅgopanishadāṅi Vedānāṁ*), 645 (do.), 3140 (*aṅgaṁ Vedaṁ*), 4001 (do.), 4003 (*aṅgopāṅgaṁ çāstraṁ*), 4150 (*Vedāṅgāni*), 4182 (*shaḍaṅgaṁ Vedaṁ*), 6756 (*shaḍbhiḥ*), 6823 (*shaḍaṅgaḥ sedaḥ*); II, 137 (*shaḍaṅgavid Nāradaḥ*), III, 2417 (*aṅgopāṅgāḥ Vedāḥ*); VII, 9125 (*aṅgā vedāḥ*), 9601 (*Vedāṅgāḥ sopanishadaḥ*); XII, 1354 (*Vedān aṅgopapannhitān*), 1569 (*caturo Vedān sā°*), 7201 (*shaḍ°-vid*), 7202 (*shaḍ°*), 7266, 8484 (*Vedān sā° Opanishadāḥ*), 8613 (*°taḥ*), 8730 (*ajñāte sarvato 'ṅgāni tathā Veda yuge yuge*), 10167 (*Vedāḥ shaḍ°*), 10940 (*shaḍ*), 11772 (*aṅgopāṅgān Vedān*), 12346 (*sā° vedaçru*), 12674 (*sā° Opāṅgeshu Vedeshu*), 12750 (*aṅgopanishadaṁ*), 13099 (*sā° Vedān*), 13183 (*Vedān aṅgopāṅgān*), 13364 (*Vedān sā°*), 13649 (do.); XIII, 1542 (*shaḍbhiḥ*), 1566 (*sā° caturo Vedāḥ*), 4296 (*shaḍ° vid*); XIV, 2628 (*sshaḍ° vid*).

Aṅgada[1], a monkey chief, son of Vālin. § 534 (Hanūmatpratyāgam.): III, **282**, 16224 (*Vali-putro*).—§ 535 (Setubandhana): III, **283***β*, 16287 (protected the army of Rāma), 16322 (was sent by Rāma as his envoy to Rāvaṇa).—§ 536 (Laṅkāpraveça): III, **284**, 16329, 16341 (his deportment in Laṅkā).—§ 540 (Indrajidyuddha): III, **288**, 16451, 16453 (fought Indrajit).—§ 541 (Indrajidvadha): III, **289***a*, 16468, 16477 (was among those who surrounded Rāma and Lakshmaṇa against Indrajit).—§ 542 (Rāvaṇavadha): III, **290***a*, 16500 (attacked Rāvaṇa).—§ 543 (Rāmābhisheka): III, **291**, 16589 (was installed as yuvarāja in Kishkindhyā).

Aṅgada[2], son of Dhṛtarāshṭra (?). § 592 (Saṃgaṣṭakavadhap.): VII, **25**, 1101 (fought Uttamaujas on the twelfth day of the battle). Cf. Cūrucitrāṅgada.

Aṅgaka, pl. (*°kāḥ*), a people presumably = Aṅga. § 607 (Karṇap.): VIII, **45***n*, 2101 (praised by Karṇa before Śalya, sixteenth day).

Aṅgalubdha = Śiva (1000 names[2]).

Aṅgaputra = Aṅga[2]. § 605 (Karṇap.): VIII, **22**, 880 (slain by Nakula).

Aṅgāra. § 632 (Shoḍaçarājop.): XII, **29**, 981 (*urpatiṇ*), 982 (was vanquished by Māndhātṛ).

Aṅgāraka[1], the planet Mars. § 208 (Astradarçana): I, **134**, 5331 (*saṅgāraka ivāmçumān*).—§ 270 (Brahmasabhā-v.): II, **11***a*, 446 (in the palace of Brahmán).—§ 599 (Bhagavadyānap.): V, **143***a*, 4841 (omens).—§ 574 (Jambūkh.): VI, **3***a*, 81 (omens).—§ 578 (Bhīshmavadhap.): VI, **45**[19], 1710 (*Aº-Budhāv iva*); **45**[25], 1726 (*Çukrāṅgārakayor iva*).—§ 599 (Jayadrathavadhap.): VII, **109**, 4130 (*bhāmau Aṅgārako yathā*; PCR. translates "charcoal").—§ 605 (Karṇap.): VIII, **15**, 581 (*Aº-Budhāv iva*); **19**, 711 (*Aṅgāraka iva grahaḥ*). Cf. Bhauma.

Aṅgāraka[2] = the Sun. § 310 (Āraṇyakap.): III, **3***a*, 147 (in Dhaumya's enumeration).

Aṅgāraka[3], a Sauvira prince. § 522 (Draupadīharaṇap.): III, **265***a*, 15597 (among Jayadratha's standard-bearers).

Aṅgāraparṇa, a Gandharva king (also name of his forest) = Citraratha. § 11 (Parvas.): I, **2**, 386 (all. to § 221).—§ 221 (Caitrarathap.): I, **170**, 6448 (*Gandharvaṇ*), 6449, 6460 (vanquished by Arjuna), 6473 (*°tāṃ*).

Aṅgarishtha, an ancient king. § 641 (Rājadh.): XII, **123**, 4534 (discourse between him and the ṛshi Kamaṇḍa), 4535.

Aṅgāvaha. § 287 (Rājasūyikap.): II, **34**, 1275 (among the kings, especially Vṛshṇis, who came to Yudhiṣhṭhira's rājasūya).

[Aṅgavidhi] ("the arrangement of the moon's limbs"), i.e. XIII, **110**.

Aṅgeyī = Sudevā, I, 3777.

Aṅghrika, son of Viçvāmitra. § 621 (Rājadh.): XII, **9**, 253 (*Aṅghriko Naikadṛk caiva*).

Aṅgī, an ancient queen, wife of Arihа and mother of Mahābhauma. § 156 (Pūruvaṃç.): I, **95**, 3772.

Aṅgirahsuta = Bṛhaspati. § 693*b* (Vṛtravadha): XII, **280**, 10126.

Aṅgiraja (B. has *°so*): XIII, 2126.

Aṅgiras[1], one of the maharshis, Brahmán's spiritual sons (*mānasāḥ putrāḥ*). § 86 (Sambhavap.): I, **65**, 2518 (six maharshis).—§ 109 (Aṃçāvat.): I, **66**, 2566 (do.).—§ 110 (do.): **66**, 2569 (father of Bṛhaspati, Utathya, and Saṃvartta).—§ 145 (Kaca): I, **76**, 3201 (*reher Aºaḥ pautraṃ Kacaṃ*), 3231; **77**, 3257 (*Aºaḥ pautra*, i.e. Kaca), 3258 (*ṛshir*).—§ 165 (Satyavatīsābhop.): I, **100**, 4003 (*Aºaḥ putraḥ*, i.e. Bṛhaspati).—§ 191 (Arjuna): I, **123***a*, 4808 (among those who came to the birth of Arjuna).—§ 201 (Droṇa): I, **130**, 5122 (*Aºaḥ kule*, sc. Droṇa).—§ 270 (Brahmasabhāv.): II, **11***a*, 436 (in the palace of Brahmán).—§ 299 (Dyūtap.): II, **68**, 2355.—§ 371 (Tiṅgaka): III, **85**, 8189 (*muner Aºaḥ sutaḥ*, i.e. Sārasvataḥ).—§ 373 (Prayāga): III, **85**, 8214 (*°pramukhāḥ brahmarshayaḥ*; dwelt at Prayāga).—§ 378 (Tīrthayātrāp.): III, **92**, 8437 (had protected the Sun).—§ 421 (Akāça-Gaṅgā): III, **142**, 10904 (muttered his daily prayers at Ākāça-Gaṅgā).—§ 488 (Āṅgirasa): III, **217**, 14101, 14105, 14107, 14112, (14116), 14117, 14120 (excelled Agni and became his first son).—§ 489 (Āṅgirasa): III, **218**, 14124 (*dvel Bhāumāli nāma prathamā 'ṅgirasaḥ sutā*), 14125 (*rāgād Rāgeti yām āhur dvitīyā'ṅgirasaḥ sutā*), 14126 (Śinīvālī was his third daughter), 14127 (his fourth to sixth daughters were Arcishmati, Havishmati, and Mahishmatī; the seventh was Mahāmatī), 14129 (his eighth daughter was Kuhū).—§ 491 (do.): **220**, 14164 (*Bhānur Aṅgiraso 'bhavaḥ pudro . . . .*).—§ 493 (do.): **221**, 14183 (*Asurāḥ janayan ghorān narāyuṇṇç caiva pṛthagvidhān | tapasaç ca Manuṇ putroṇ Bhānuṃ cāpy Aṅgirāḥ sṛjat*).—§ 493 (do.): **222**, 14224 (*Bhṛgv-Aṅgirādibhir bhāvyaṇ tapasoṭthāpitaṇ . . . Çikhī*).—§ 494 (do.): **222**, 14238 (*eka evaiṣa bhagavān viṣṇuṇ prathamo 'ṅgirāḥ*).—§ 496 (Skandotp.): **225**, 14299 (*Çiveḥ bhāryā tv Aºaḥ*), 14301.—§ 570 (Saṃyamiryāṇap.): V, **151**, 5114 (*sakhā caºo nrpaṇ Drupadaḥ*).—§ 581 (Bhīshmavadhap.): VI, **68**-γ, 3041 (referred to in a hymn to Nārāyaṇa).—§ 595 (Shoḍaçarājp.): VII, **66**, 2343 (*Aº yathā*).—§ 599 (Jayadrathavadhap.): VII, **94***c*, 3453 (invoked by Droṇa when clothing Duryodhana in invulnerable armour), 3475 (Indra gave to *A. mantramayaṃ bandhaṇ*), 3476 (*A.* said it to his son Bṛhaspati); **103**, 3861 (*idaṃ Aºe prādād Deveço varma bhāsvaraṃ*).—§ 606 (Tripurāsurop.): VIII, **34**, 1497 (*Atharveºau*), 1505 (*Bhṛgv-Aṅgiro-manyu-bhavaṃ krodhāgniṃ*, sc. *çaraṃ* ?).—§ 615*u* (Skanda): IX, **45**-γ, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, **47**-η, 1597 (among those who surrounded Bhīshma on his bed of arrows).—§ 641 (do.): XII, **69**, 2666 (two verses sung by his son Bṛhaspati); **122**, 4505 (Viṣhṇu made chastisement over to *A.*, and *A.* to Indra and Mariei).—§ 656 (Khaḍgotp.): XII, **166***a*, 6135 (among the sons begotten by Brahmán, seven besides Praçetas and Rudra), 6142 (*β*) (among those who accepted the religion of the Vedas).—§ 664 (Mokshadh.): XII, **207***b*, 7534 (among the seven will-born sons of Brahmán).—§ 665 (do.): XII, **208***a*, 7570 (*Atry-Aºau* among Brahmán's seven sons enumerated by Bhīshma, mentioned in the Purāṇas as seven Brahmáns).—§ 677 (do.): XII, **235**, 8602 (Karaudhaṇa's son Maruta ascended to heaven, by giving away his daughter to *A.*; cf. XIII, 6260).—§ 694*b* (Jvarotp.): XII, **284***a*, 10218 (*°pramukhāḥ devarshayaḥ*; among those who waited upon Çiva and Pārvatī on Meru).—§ 702 (Mokshadh.): XII, **297***b*, 10877 ("originally only four gotras arose: Aṅgiras, Kaçyapa, Vasishṭha, and Bhṛgu").—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis who were first born).—§ 717*c* (Upariçara): XII, **336***β*, 12724 (among the seven ṛshis, etc., who promulgated an excellent treatise on duties on Mount Meru; printed in C. *Aº*, in B. *Aº*); **337**, 12752 (*Aºaḥ pra*... i.e. Bṛhaspati).—§ 717*b* (Nārāyaṇīya): XII, **341**, 13040 (among the eight Prakṛtis, i.e. Mariei, etc., and Manu, upon [illegible] all the worlds depend), *ξ*, 13075 (among the seven M[illegible] who will become the preceptors of the Vedas, follo[illegible] religion of Pravṛtti and created for procreation [illegible] *Prājāpatye*).—§ 730 (Ānuçāsanik.): XIII, [illegible] those who were seen by Kṛshṇa in th[illegible] § 733 (do.): **25***a*, 1690 (his cr[illegible] waters), 1691, (1694), 1755 (ha[illegible] Kaçyapa), 1757 (*°mataṃ*).—[illegible] the maharshis who had [illegible] bed).—§ 747*b* (Suvar[illegible] Brahmán from a sac[illegible] 4124, 4141 (co[illegible] Bhṛgu and K[illegible] (his eight

devaḥ Çikhī . . . | tasmād Aṅgirasā jñeyāḥ sarva eva tad-anvayāḥ).—§ 749 (Anuçāsanik.): **92***b*, 4392 (among the masters of yoga).—§ 751*b* (Çāpathavidhi): **94***a*, †4550 (among the ṛshis assembled at Prabhāsa), 4566(*p*) (took his oath that he is innocent of the theft of lotus-stalks).—§ 759 (Anuçāsanik.): **105**, 5141 (his utterance to Bhīshma about the merits of fasting which he had declared formerly to the maharshis), (5142), 5179, 5201, †5203; **107**, 5209 (continuation), 5263.—§ 768 (do.): **127** (6062): recommended standing every night for a full year under a karaṇḍjaka tree with a lamp and the roots of a Suvarcala plant.—§ 787 (do.): **137***a*, 6260 (*Maruttaḥ . . . kanyām Aṅgirase dattvā divam āçu jagmuḥ saḥ*; cf. XII, 8602).—§ 770 (do.): **151***f*, 7108 (his son Bala is mentioned among the Mānavāḥ), 7112 (Tṛṇasomā°, the sixth of the seven ṛtvijes of Yama in the South, *η*), 7157 (*ν*, among the old brahmarshis who have worshipped certain mantras).—§ 772*d* (Pavanārjunasaṃvāda): The brahmans are always inconquerable in heaven as on earth; in days of yore Aṅgiras drank off the water as milk, but did not feel his thirst slaked, and once more caused the earth to be filled by a great flood. When *A.* became angry with me (i.c. Vāyu), I fled away leaving the world, and dwelled for a long time in the agnihotra from fear of *A.* Kavi (i.e. Agni, Nil.), who is of the complexion of gold and blazes with effulgence when destitute of smoke, and whose flames, uniting together, burn upwards, when cursed by the angry Aṅgiras, became divested of all these attributes (read *guṇair* with B.): XIII, **154**, 7215 (*apibat tejasā hy apaḥ*), 7217, 7220 (*Kavir Aṅgirasā çaptaḥ*).—§ 775 (Anuçāsanik.): **166***η*, 7664 (among the learned brahmans in the eastern region).—§ 778*a* (Avikshit): XIV, **4**, 85 (the priest of Avikshit Kārandhama); **5**, 95 (*A.*'s sons were Bṛhaspati and Saṃvartta) (v. Saṃvartta-Maruttīya), 99 (was formerly the family priest of king Karandhama, so also of his son Avikshit); **6**, 134 (*Aṅgirasaḥ putraṃ Bṛhaspatim*, had in vain been solicited by Marutta for his sacrifice), 137 (*Aṅgirasaḥ putraḥ Saṃvartto*).—Cf. Agnisambhava.

Aṅgiras[3], pl. (°*āḥ*), the descendants of Aṅgiras. § 206 (Droṇa): I, **132**, 5280 (*Aṅgirasāṃ varaḥ*, i.e. Droṇa).—§ 207 (Droṇa): I, **133**, 5299 (*Aṅgirasāṃ varaḥ*, i.e. Droṇa).—§ 324 (Dvaitavanaprav.): III, **26**, 970 (the Dvaitavana wood became filled with *A.*, etc.).—§ 393 (Paraçu-Rāma): **115**, 10126 (among the ascetics presented to Yudhishṭhira by Lomaça).—§ 496 (Skandotp.): III, **224**, 14270 (*Bhṛguhṛiç cāṅgirobhiç ca hutaṃ*).—§ 506 (Skandayuddha): III, **231**, 14555 (*Bhṛgvā° obhiḥ*).—§ 555 (Indra): V, **16**, 511 (*Aṅgirasāṃ varishṭho Bṛhaspatiḥ*).—§ 573 (Ambop.): **193***a*, 572 (*Droṇaṃ Aṅgirasāṃ varaṃ*, read with B. *Aṅgi°*).—92 (Droṇavadhop.): VII, **190**, 8728 (*Bhṛgavo 'ṅgirasaç* etc., among those who reproach Droṇa for using the weapon).—§ 605 (Karṇap.): VIII, **17**, †683 *varishṭhaḥ* = Açvatthāman).—§ 615*u* (Skanda): among those who came to the investiture of Rājadh.): XII, **23**, 50 (*cakārāṅgirasāṃ ...guras tadā*, i.e. Karna from Droṇa), Mokshadh.): XII, **208***z*, 7590 *...asy ugre samādhilau | amṛtāṃ tv ...vaḥ*).—§ 717 (Uparicara): ...*n* = Bṛhaspati).—§ 795 *...spatiṃ °āṃ varaṃ*).

76, 3188 (*devā* ...i.e. Bṛhaspati). ...*irasaḥ*); **18**, 548 (?).—§ 641 (Rājadh.): XII, **68**, 2595 (discourse between him and Vasumanas).—§ 717*b* (Nārāyaṇīya): XII, **343** VI), ††3206 (Aṅgiras Bṛhaspati curses the Ocean that it should be tainted with fishes, etc.).—§ 746 (Anuçāsanik.): XIII, **62**, 3196 (Indra gave him the whole earth).

Aṅgiras[4] = Sārasvata. § 368 (Tīrthayātrāp.): III, **83**, 7058 (*yatra Sārasvato yājaḥ so 'ṅgiras tapaso nidhiḥ*, i.e. Dadhīcāsya tīrtham).

Aṅgiras[5] = Utathya. § 641 (Rājadh.): XII, **90**, 3362 (the duties of kings proclaimed by Aṅgiras Utathya to Māndhātṛ Yauvanāçva).—§ 772 (Utathya): XIII, **155**, 7254 (married to Bhadrā, the daughter of Soma, etc.).

Aṅgiras[6] = Vishṇu. § 493 (Aṅgirasa): III, **221**, 14188 (*Vishṇur vāmeṣu yo 'ṅgis tu Dhṛtimān nāma so 'ṅgirāḥ*).

Aṅgirasa[1] = Bṛhaspati. § 145 (Kaca): I, **76**, 3188 (v. Aṅgiras = Bṛhaspati).—§ 168 (Satyavatī): I, **103**, 4151 (*Çukrāṅgirasayor iva*, sc. Bhīshma's knowledge).—§ 488 (Aṅgirasa): III, **217**, 14118. (the firstborn son of Fire).—§ 554 (Saṃyodyogap.): V, **6**, 112 (*prajñāyā sadṛçaç cāsi Çukreṇa ṅgirasena ca*, sc. the purohita of Drupada).—§ 589 (Droṇābhishekap.): VII, **5**, 151 (*Çukrāṅgirasadarçanāt*, i.e. Droṇa).—§ 746 (Anuçāsanik.): XIII, **62**, 3195 (discourse between Indra and Bṛhaspati).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **6**, 121.—§ 782 (Guruçishyas.): XIV, **35** (*a*), 962.

Aṅgirasa[2] = Utathya. § 772*j* (Utathya): XIII, **155**, 7260.

Aṅgirasa[3] = Saṃvartta. § 778*b* (Saṃvartta - Maruttīya): XIV, **10**, 281.

Aṅgirasa[4] = Kaca. § 146 (Devayānī): I, **80**, 3335 (*Kavasya*).

Aṅgirasa[5] = Sudhanvan. § 300 (Prahlāda): II, **68**, 2315 (*Prahlādasya ca saṃvādaṃ muner Aṅgirasasya ca*).

Aṅgirasa[6] = Cyavana. § 491 (Aṅgirasa): III, **220**, 14156 (*Agnir Aṅgirasaṃ caiva Cyavanaṃ Tvāshṭravarcasaḥ*).

Aṅgirasa[7] = Bala. § 665 (Mokshadh.): XII, **208**, 7593 (*Balaç cāṅgirasaḥ smṛtaḥ*).

Aṅgirasa[8] = the planet Jupiter. § 605 (Karṇap.): VIII, **17**, 661 (*Çukrāṅgirasasvaraeser, Çukrāṅgirasasyor iva*, i.e. Arjuna and Açvatthāman).

Aṅgirasa[9], pl. (°*āḥ*), the descendants of Aṅgiras. § 747 (Suvarṇotp.): XIII, **85**, 4154 (the descendants of Fire—or Aṅgiras—are all called Â°). Cf. Atharvan.

Aṅgirasa[10] (adj.). § 602 (Droṇavadhap.): VII, **191**, 8766 (°*aṃ dhanuḥ*, used by Droṇa).—§ 616 (Sauptikap.): X, **7**, 306 (°*kule*, i.c. Açvatthāman).—§ 665 (Mokshadh.): XII, **208**, 7593 (cf. Aṅgirasa[7] = Bala).—§ 682 (do.): XII, **267**, 9482 (°*e kule*, said of Cirakārin).—§ 717*e* (Uparicara): XII, **336**, 12749 (*utpanne 'ṅgirase caiva yuge prathamakalpite*; cf. °*Aṅgirasake kāle*, XIII, 4326).—§ 747*b* (Suvarṇotp.): XIII, **85**, 4143 (*Bhārgavāṅgirasau loke lokasaṃtānalakshaṇau*).—§ 772*j* (Utathya): XIII, **155**, 7240 (*Utathyasya jātasy-āṅgirase kule*).

Aṅgirasa[11] (adj.). § 11 (Parvas.): I, **2**, 469 (°*aṃ akhyānam*, Aṅgirasa or Aṅgirasopākhyāna).

Aṅgirasa(m) ("on the descendants of Aṅgiras"). § 488 (Mārk.): Asked by *Yudhishṭhira*, *Mārkaṇḍeya* related the following "old story" (*itihāsaṃ purātanaṃ*): *Aṅgiras* (the third son of Brahmán, v. 14122) in days of yore practised austerities in his hermitage, so that he excelled *Agni*, who, thinking that *Brahmán* had created a new Fire, was greatly depressed, but *Aṅgiras*, saying that *Agni* had been created by *Brahmán* to officiate as fire, asked him to occupy his proper place, and when *Agni* only wished to be the second or *Prājāpatyaka* fire, at last prevailed upon him to remain and make

him (i.e. Aṅgiras) his first son. *Aṅgiras* also had a son, *Bṛhaspati*; knowing him the *Aṅgirasa* to be the firstborn son of Fire, the gods came and learned the matter from *Aṅgiras* (III, **217**).—§ 489: The children of *Aṅgiras* and *Śubhā* (B. *Sudhā*): the son *Bṛhaspati*, and the eight daughters, *Bhānumatī*, *Rāgā*, *Sinīvālī*, also called *Kapardiśutā*, because she was both visible and invisible, *Arcishmatī*, *Havishmatī*, *Makishmatī*, *Mahāmatī*, and *Kuhū* (III, **218**).—§ 490:

Bṛhaspati ~ Cāndramasī (= Tārā, Nīl., and PCR.).

Camyu ~ Satyā Dharmajā.

(1) Bhoradvāja ~ Vīrā. (2) Bharata ~ (3–5) 3 daughters.

Vīra (= Ratheprabhā, Rathādhvāna, Kumbharetas) ~ Carayīṇ. | Bharata. | Bharatī.

Siddhi.
Niçcyavana.*
|
Viṣāpa (Satya, Nīl., and PCR.).
|
Nishkṛti.†
|
Svana.
Vicyajit.‡
Vicvabhuj‡ ~ Gomatī.
Vaḍavāgni.‡
Ūrdhvabhāj.‡
Svishtakṛt.‡
Manyu.‡
Manyanīt.‡
Svāhā.‡‖
Kāma.‡
Amogha.‡
Uktha.‡
|
Mahāvāc = Somaçvāsa.‡

§ 491: With *Kāçyapa*, *Vāsishṭha*, *Prāṇa*, son of *Prāṇa*, *Agnī Āṅgirasa*,‖ and *Cyavana Triṣwaroçaka*,§ he,§ after a penance lasting for many years, obtained the son *Pāñcajanya* ("appertaining to five men and the progenitor of five tribes," v. 14160). *Pāñcajanya* (= *Tapas*, v. 14166–8, 14173, 14174), after 10,000 years of penances, produced the fire of the *Pitṛs*; from his head he created *Bṛhat* and *Rathantara*, from his mouth *Vāta* and *Rauāhara*,¶ in his navel Çiva, from his might (*balād*) *Indra*, from his soul (*prāṇata*) *Vāyu* and *Agnī*, from his arms *Anudātta*,** and *Viçve*†† (!) and the elements (*bhūtāni*), and then the five sons of the *Pitṛs*. *Bṛhadratha's* son was *Praṇidhi*, *Kāçyapa's Mahāttara*, *Āṅgiras' Bhānu*, *Varcu's Sauhāra*, and *Prāṇa's Anudātta*, in all twenty-five. —§ 492: He also produced three times five *devāḥ*: *Yajñamukhāḥ* ("who steal the sacrifices"), *Subhāma*, *Atibhāma*, *Bhāma*, *Bhīmabala*, *Abala*, *Sunītra*, *Mitravat*, *Mitrajña*, *Mitravardhana*, *Mitrādharman*,* *Surapravīra*, *Vīra*, *Suveça*, *Suvarcas*, and "*Surāṇām api hanty*."—§ 493: *Bṛhaduktha* and *Rathantara* (cf. § 491) or *Mitravinda*, sons of *Tapas* (III, **220**). Many "fires" enumerated, among others the five *Ūrjaskarāḥ* (*Purandara*, *Ushman*, *Manu*, *Çambhu*, and *Avasathya*), sons of *Tapas*; the six sons of *Bhānu* with his wives *Suprajā* and *Bṛhadbhāsā Sūryajā* (*Balada*, *Manyumat*, *Vishṇu* = *Dhṛtimat* = *Āṅgiras*, *Āgrayaṇa*, *Agraha*, *Stubha*), *Niçā* was likewise the wife of *Bhānu*, and gave birth to one daughter, to *Agni* and *Soma*, and to five Fires (*Pāvakān*). The Fire (*Pāvaka*) who in company with *Parjanya* is honoured with the first *havis* at the *Caturmāsyas* is *Agnī Vaiçvānara*. He who is called the lord of all the world is *Viçvapati*, the second son of *Manu*, etc. (III, **221**). Genealogy of the Fires continued. The Fire *Saha*, from fear of his grandson the Fire *Bharata* (*Bhara*, *Niyata*), who burns the dead bodies, hid himself in the sea,† asking *Atharvan* to carry the oblations to the gods. When his place of concealment had been divulged by the fishes, *Saha* cursed them, saying that they should become the food of all creatures in various ways. Then *Saha* gave up his body and entered the earth, where he created various metals: from his pus (*pāyāt*) force (*tejaḥ*) and scent, from his bones the *devadāru*, from his phlegm glass (*sphāṭikam*), from his bile *udrakata*, from his liver the black iron, the clouds from his nails, the corals from his veins, etc., and remained absorbed in meditation, whence he was roused by the *tapas* of *Bhṛgu*, *Āṅgiras*, etc. Seeing the *ṛshi* (i.e. Atharvāṅgirasa, Nīl. = Atharvan, PCR.), he again took refuge in the water. The whole world with the gods sought the protection of *Atharvan*, who searched the sea, and finding the Fire, created the worlds (so Nīl. and PCR.). So *Agnī* was formerly destroyed by *Atharvan*, and called back (*ahataḥ* (?), PCR.) he carries the oblations, and travelling about various countries and living there (i.e. in the sea, PCR.), he produced the various fires mentioned in the *Vedas*.—§ 494: Enumeration of rivers that are said to be the mothers of the fires. The wife of *Adbhuta* was *Pṛthā*, and his son *Vibhūrāsa*‡ (14234). There are as many *somas* (i.e. kinds of *soma* sacrifices, Nīl. and PCR.) as the number of fires mentioned. Also in the race of *Atri* [these] mind-born sons of *Brahmān* (?)† sprang forth. *Atri*, wishing to procreate sons, conceived these [fires] in his mind, and the fires came out of his, the brahman's, body.‖ The powers of these fires are the same as those of the *Adbhuta* fire as related in the *Vedas*, for they are all one and the same, the first *Āṅgiras*, sprung from [his] body in various forms like the *jyotishṭoma* sacrifice (III, **222**).

Āṅgirasa[12]. XIII, 2126(vanquished the Nīpas, v. Aṅgiraja).

Āṅgiraska, adj. § 749 (Āṇuçāsanik.): XIII, **91**, 43[illegible] (*Bhṛgu-Āṅgirasāṃ kāle*, i.e. in the time when the world[illegible] peopled by only the descendants of Bhṛgu and Aṅ[illegible] cf. *Āṅgirase yage*, XII, 12749).

Āṅgirasī[1] (a female descendant of Aṅgiras?) (Vaçisbthop.): I, **182**, 6908 (a brāhma[illegible] Kālmāshapāda).

Āṅgirasī[2] ("daughter of Aṅgiras"?) [illegible] III, **218**, 14128 (*mahāmakhasv[illegible] matīti vikhyātā saptamī kathyat[illegible]*

* We are not told in the text whose son Niçcyavana is. He might be the second son of Bṛhaspati, and that is apparently the opinion of Nīl. and PCR.

† It is not said in the text whose son he is. PCR. takes Nishkṛti to be another name of Satya.

‡ PCR. supposes *Viçvajit* to be *Bṛhaspati's* third son, *Viçvabhuj* the fourth, *Vaḍavāgni* the fifth, *Ūrdhvabhāj* the same as *Vaḍavāgni*, *Svishtakṛt* the sixth son of *Bṛhaspati*, *Manyu* (fury) as predicate to *Manyanīt*, "daughter of *Prajāpati*," *Svāhā* the same as *Manyanīt*; *Kāma*, *Amogha*, and *Uktha* the sons of *Svāhā*, by *sattva*, *rajas*, and *tamas* respectively; *Mahāvāc* to mean "the great word, i.e. the word of God," and *Somaçvāsa* ("the means of rest") as epithet of *Uktha*.

‖ Nīl. and PCR. takes "*agnir Āṅgirasaçcaiva*" to be an epithet of *Cyavana*, and *Suvarcaka* (sic!) to stand alone as the fifth name.

§ I.e. Uktha, according to Nīl. and PCR.

¶ Otherwise PCR. and Nīl.

** I.e. Udātta and Anudātta, Nīl. and PCR.

†† I.e. the five senses, Nīl. and PCR.

* Compare the notes of PCR[illegible]

† Nīl.: *Bhṛguçāpādhi[illegible] kṛtā 'guhotvādashu çmaç[illegible]*

‡ *Brahmavo* might [illegible]

‖ Nīl.: *eteṣu çiṣ[illegible] karmāgnidāvatyu[illegible]*

Āṅgirasopākhyāna, v. Āṅgirasa [11].

Aṇiça = Vishṇu (1000 names).

Aṇikajit = Kṛshṇa: V, 2566.

Aṇikasāha = Kṛshṇa: XII, 1506.

Aṇikavidāraṇa, brother of Jayadratha. § 522 (Draupadīhar.): III, **265**, 15599 (PCR. translates "Aṇika and Vidāraṇa").

Anila**[1] ("Wind"). § 116 (Aṃçāvat.): I, **66**, 2582 (one of the eight Vasus, son of Prajāpati (?) or Dharma (?) and Çvāsā, husband of Çivā, and father of Manojava and Avijñātagatiḥ), 2589.—§ 485 (Pativratop.): III, **213**, 13959.—§ 615*b* (Skanda): **IX, 45**, 2506 (Aniḷānalau, came to the investitare of Skanda).—§ 770 (Ānuçāsanik.): **XIII, 151b*, 7094 (one of the eight Vasus). Cf. Vāyu.

Anila[2] = Çiva, Vishṇu (1000 names).

Anila[3], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**, 3594.

Aṇila, a Serpent. § 47 (Sarpanāmak.): I, **35**, 1553 (*Nīlanilau nāgau*).

Anilābha = Çiva (1000 names[2]).

Aṇilaprabhava = Bhīma, q.v.

Anilasambhava, v. Agni.

Anilasārathi, v. Agni.

Anilātmaja[1] = Bhīma, q.v.

Anilātmaja[2] = Hanūmat, q.v.

***Apiman** ("minuteness"). § 705 (Mokshadh.): XII, **303**, 11229 (among the attributes of Çambhu).—§ 707 (do.): XII, **313**, 11602 (among the attributes of Çambhu Prajāpati).

Aṇīmāṇḍavya (a ṛshi, cf. Māṇḍavya). § 11 (Parvas.): I, **2**, 375 (*Dharmasaya ṛshiu saṃbhūtir Aṇīmāṇḍavya-çāpajā*).—§ 80: I, **63**, the ṛshi Aṇīmāṇḍavya having been accused of theft, though innocent, and impaled, as a punishment for having in his childhood pierced a little fowl in a reed, cursed Dharma (for having killed a brahman, the most heinous of sins), saying that he should be born on earth in the Çūdra caste. Therefore Dharma was born as Vidura: I, **63**, 2422. —§ 172 (Aṇīmāṇḍavyopākhyāna): I, **108**, 4329 (4333).—§ 264 (Sabhākriyāp.): II, **4***a*, 107 (among the ṛshis who were present when Yudhishṭhira entered the palace).

Aṇīmāṇḍavyopākhyāna(m). § 172 (Saṃbhavap.): The history of *Māṇḍavya* (§ 80) is more fully described. Suspicion had fallen upon him, because thieves had hid their plunder in his hermitage, while he was sitting for years with his arms upraised observing the vow of silence. When impaled, he by his ascetic power not only preserved his life, but summoned other *ṛshis* to the scene, who came in the night in the shape of birds (*I*, **107**). Hearing that he was ive, the king asked his pardon and endeavoured to extract stake from his body, but was obliged to cut it off outside dy. *Māṇḍavya* henceforth walked about with the stake and thereby conquered *lokas* unattainable by others *Aṇīmāṇḍavya* (v. 4329). He ruled that an sinful when committed by one below the 3).

sabhāv.): II, **9**, 362 (among the ; B. has *Māṇimān*, PCR. has

tāliyop.): V, **101**, 3595.
ṇu (1000 names).

Aniruddha[1] (son of Pradyumna). § 262 (Bhagavadyāna): II, **2**, 56.—§ 264 (Sabhākriyāp.): II, **4***β*, 123 (among the kings present when Yudhishṭhira entered the palace), 130 (learnt the science of arms from Arjuna).—§ 452 (Mārkaṇḍeyas.): III, **183**, 12584.—§ 581 (Bhīshmavadhap.): VI, **65**, 2968 ("son of Pradyumna and known as the eternal Vishṇu; created Brahmāṇ"). — § 589 (Droṇābhishekap.): VII, **11***ζ*, 408 (amoog those who would take up their position in the Pāṇḍava host).—§ 599 (Jayadrathavadhap.): VII, **110***σ*, 4193.—§ 717 (Nārāyaṇīya): XII, **340***η*, 12903, 12905 ("Pradyumna or Mind gives origin to Aniruddha or the Creator = Içvara = Consciousness"), 12937, 12938 ("Brahmāṇ springs from Aniruddha's navel"); **341**, 13036 (= Mahān ātmā or Ahaṅkāra sprang from Avyakta or Pradhāna, and from him sprang Pitāmaha, i.e. Brahmāṇ and the five elements), 13077 (*lokasargakaraḥ prabhuḥ*), 13098 (the Supreme God in the form of Aniruddha showed himself to Brahmāṇ, with a vast horse's head, etc.); **342**, 13144 (from Nārāyaṇa — Aniruddha's grace arose Brahmāṇ, and from his wrath Rudra); **344**, 13309 (Çaunaka asked why Nārada, having seen the Supreme Lord in the form of Aniruddha—*Ā° tanau sthitam*—again proceeded so quickly to Nara and Nārāyaṇa); **345**, 13385 (the Emanciпate entering the Sun; thence reduced to invisible atoms they enter into Nārāyaṇa, and thence into Aniruddha, and thence, transformed into mind alone, into Pradyumna, etc.); **348**, 13466, 13470 (Janamejaya inquires why Hari had appeared to Brahmāṇ in the form of Aniruddha with the horse's head; Brahmāṇ develops into Puruṣa = Aniruddha = Pradhāna, who, yielding to *yoga*-sleep, lays himself down on the waters reflecting ou creation; *A.* develops into Ahaṅkāra = Brahmāṇ, etc. = Hiraṇyagarbha, who takes birth within the lotus that springs from Aniruddha), 13512 (Madhu and Kaiṭabha saw Puruṣha in the form of Aniruddha in *yoga*-sleep on the water, white, imbued with stainless *sattva*, on the hood of a snake, surrounded with garlands of flames; they awakened him and were slain by him; thence he came to be called Madhusūdana); **352**, 13759 (§ 717*d*: Brahmarudra-saṃvāda: learned brahmans called Mahāpurusha by the name of Aniruddha).—†§ 773*b* (Kṛshna): XIII, †**159**, †7392 (when Kṛshna becomes Jīva, he comes to be called Saṅkarshaṇa; next he transforms himself into Pradyumna, and then into Aniruddha).—§ 793 (Mansalap.): XVI, **3***d*, 101 (slain).

Aniruddha[2] = Vishṇu (1000 names).

Aniruddha[3]. Cf. *Anuº*.

Anirvinṇa = Vishṇu (1000 names).

Aniṭi = Çiva (1000 names[2]).

Anivartin = Vishṇu (1000 names).

Aṇiyasāṃ aṇiyāṇ = Kṛshṇa.

Añjana[1], a locality? § 305 (Anudyūtap.): II, **78**, 2574 ("formerly thou wert instructed . . . near *A.* by the great ṛshi Asita . . . ").

Añjana[2], an elephant. § 564 (Mātaliyop.): V, **99**, 3561 (among the elephants in Pātāla, born in the race of the elephant Supratīka).—§ 581 (Bhīshmavadhap.): VI, **64***ν*, 2865 (among the Dig-nāgas ridden by Rākshasas).—§ 599 (Jayadrathavadhap.): VII, **112**, 4323 (the Kirātas, q.v., have elephants sprung from the race of *A.*, of impenetrable hides, well trained . . . with armour made wholly of gold, resembling Airāvata, having come from the northern hills, ridden by fierce robbers); **121***ξξ*, 4829 (many elephants of the race of *A.*, etc., were slain). Cf. Añjanaka.

Añjanābha, a mountain. § 575 (Anuçāsanik.): XIII, **166**, 7658 (among the mountains whose names, if recited at morning, etc., remove sin).

Añjanaka (B. *Ā°*; cf. Añjana). § 599 (Jayadrathavadhap.): VII, **112**, 4307 (*kulaṃ A°aṃ nāma*: Sātyaki, i.e. Yuyudhāna, would crush the elephants of the *A*.-breed mounted by Mlecchas).

Añjanaparvan (son of Ghaṭotkaca). § 573 (Ambop.): V, **194**$_{7}$, 7600 (among Yudhishṭhira's allies).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6809 (*pautreṇa Bhīmasenasya*), 6811, 6815 (*Ghaṭotkacasutaṃ*), 6817, 6818 (slain by Açvatthāman).

Añkṛti. § 264 (Sabhākriyāp.): II, 4*β*, 126 (among the kings who were present when Yudhishṭhira entered his palace).

Anna = Çiva (1000 names[1]), Vishṇu (1000 names).

Annabhoktṛ = Çiva (1000 names).

Annabhuj = Çiva (1000 names[1]).

Annada = Çiva (1000 names[1]).

Annāda = Vishṇu (1000 names).

Annapati = Çiva (1000 names[1]).

Annasrashṭṛ = Çiva (1000 names[1]).

Anrçamsa (?) = Çiva.

Antacāra. § 574 (Jambūkh.): VI, 9*o*, 375 (a people in Bharatavarsha, in the East and North).

Anta(h)devānām = Çiva (1000 names[1]).

***Antaka**[1] (Death). I, 2708 (*Mahādevāntakābhyāṃ ca Kāmāt Kroḍhāc ca . . . jajne . . . Açvatthāmā*), 7028 (*°opamaḥ*); III, 1376, 1555 (*murttimantam ivā°m*), † 1931 (*sṛshṭo 'ntakaḥ sarvahara Vidhātrā bhaved yathā*); IV, 765 (*daṇḍapaṇir ivā°ḥ*), 815 (do.), 817 (*iva*), 1580 (*Paçuno Mṛtyuḥ*); V, 3210 (*yathāntakau, Bhīmarjunau*); VI, 2236 (*daṇḍapāṇim iva°m*), 2790 (*daṇḍapāṇir ivā°ḥ*), 3638 (do.), 4678 (*daṇḍahasta ivā°ḥ*), 4959 (*daṇḍahastam ivā°m*), 4985 (*iva*), 5254 (*Kāla°samadyutiḥ*), 5326 (*iva*); VII, 3135 (*iva*), 4727 (*Kāla°-Yamopamaṃ*), 6099 (*iva*), 7570 (*iva*), † 8168, 8308 (*iva*), 8980 (*iva*): VIII, 596 (*Kāla°-Yamopamau*), 800 (*iva*), 814 (*°daṇḍasamnibhān iveha*), 909 (*Mṛtyu-Kāla°opamaṃ*), 2459 (*Kāla°-Yamopamaṃ*), 2708 (do.), 3995 (*Kāla°sadṛçī*), 4390 (*Yama-Kāla°opamau*); IX, 151 (*daṇḍapāṇir ivāntakaḥ*), 153, 298 (*°pratimaṃ yudhi*), 485 (*atishṭhetaṃ raṇa etrau kruddharūpa ivā°ḥ*), 555 (*Kāla-sṛshṭha ivā°ḥ*), 594 (*pāçahastaṃ ivā°m*), 737 (*A°m iva kruddhaṃ*), 870 (*Mṛtyum ivā°m*), 894 (*yathā*), 1044 (*daṇḍapāṇir ivā°ḥ*), 1057 (*nārāyaṇy Antakaḥ sadā*), 1368 (*daṇḍapāṇir ivā°ḥ*), 1402 (*daṇḍahastam yathā kruddhaṃ A°m prāyahārinaṃ*), 3270 (*kruddhāv ivā°au*, i.e. Bhīmasena and Duryodhana); X, 40 (*vāyasāntakaḥ*, i.e. the owl), 360 (*Kālasṛshṭa ivā°ḥ*), 395 (do.), 397 (*evaṃ teshāṃ tathā Draviṇr Antakaḥ samapadyata*), 669 (*Kālāntaka-Yamopamaḥ*), 703 (*Pāṇḍaveyānāṃ Antakāyābhisambitaṃ*); XI, 156 (comparison of the human body to a well: *yas tatra vasate 'bhastān mahāhiḥ Kāla eva saḥ | Antakaḥ sarvabhūtānāṃ dehinām sarvahāry asau*), 338 (*yathāntakam anupṛshṭa jīvan kaçcin na mucyate*), 404 (*putrāṇām Antake*); XII, 2578, 4264 (*krūraḥ Kāla ivāntakaḥ*), 6164 (*Kālo 'ntaka ivodyuktḥ*), 6546 (follows everyone who is born), 6551 (*satyenavāntakaṃ jayet*), 11061 (*na Yamo nāntakaḥ kruddho na Mṛtyur bhīmavikramaḥ | ṛṇate nṛpate sarve yogasyāmitatejasaḥ*), 11838 (*kair nāpnoti jarāntakau*), 11841 (= do.), 12078 (*purā mṛtaḥ prasṛyase Yamasya rājaçāsanāt | iyam Antkāya dārumyaḥ prayatnam ārjave kuru*), 12081 (*Māruto 'ntakaḥ*), 12085 (*purā çarīram Antako bhinatti rogasārathiḥ*), 12107 (*purā karoti so 'ntakaḥ pramādago 'sukhāṃ camūṃ*); XIII, 184 (*Kālāntakopamāḥ*), 863 (*sarpahastam anirdeçyaṃ pāçahastam ivāntakam*), 2226 (*nāgnis tṛpyati kāshṭhānāṃ nāpagānāṃ mahodadhiḥ | nāntakaḥ sarvabhūtānāṃ na puṃsāṃ vāmalocanāḥ*), 2230 (*Antakaḥ Pavano Mṛtyuḥ . . . .*), 7497 (*sa Kālaḥ so 'ntako Mṛtyuḥ . . . .*, i.e. Çiva); XIV, 2157 (*Kālāntaka-Yamopamaṃ*).

Antaka[2] = Vishṇu (1000 names).

Antakajvalana (the fire of the universal destruction): I, †1180 (*°samānavarcasam*).

Antakāla** (the time of universal destruction). § 615*u* (Skanda): IX, **46e*, 2689.

Antakṛt. § 615*u* (Skanda): IX, **45**, 2560 (a warrior of Skandas; PCR. has *'bhrakṛt*).

Antaradīpa, pl. (*°āḥ*). § 623 (Rājadh.): XII, **14**, 408 (*deṭpāç ca çāntaradvīpāḥ*).

Antarātman = Çiva (1000 names[2]).

Antardhāman. § 768*b* (Kṛshṇa): XIII, **147**, 6828, 6829 (incarnation of Hari, son of Aṅga and father of Havirdhāman).

Antardhāna ("disappearances"), a celestial weapon. § 334*c* (Kairātop.): III, **41**, 1702 (given by Kubera to Arjuna; *A*. sends the foe to sleep, etc., used to burn the Asuras when Çaṅkara slew Tripura).

Antarhitātman = Çiva (1000 names[2]).

Antarikshacara, pl. (*°āḥ*), ("moving in the air"). § 615*ff* (Asita Devala): IX, **50**, 2879.

Ante'vasāyin, son of a Nishādī and a Cūṇḍāla: XIII, 2590 (*çmaçānagocaraṃ vāhyair api vahishkṛtaṃ*).

Anu, son of Yayāti. § 144 (Yayāti): I, **75**, 3160, 3162 (did not take upon himself his father's decrepitude), (v. Nahusha).—§ 147 (Devayānī): I, **83**, 3433 (son of Çarmishṭhā).—§ 148*c*: I, **84**, Yayāti cursed his older sons; Anu should be overcome by decrepitude and not be able to perform sacrifices before Agni, and his progeny should die as soon as they attained to youth: I, **84**, 3488 (3489); his sons were the Mlecchāḥ: I, **85**, 3520, 3533.—§ 158 (Pūrūv.): I, **95**, 3762.

Aṇu = Çiva (1000 names[1]), Vishṇu (1000 names).

Anucakra, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2542 (given to him by Tvashṭṛ).

Anūcāna, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

***Anucara**, pl. ("companions"). § 615*u* (Skanda): IX, **45**$_{7}$, 2517 (*Airāvataḥ sānucaraḥ*), 2519 (*Yamasya*), 2537 (*ā*: Aṅga gave five *anucarān* to Skanda: Paragha, Vaṭa, Bhīma, Dahati, and Dahana), 2539 (*e*: Vishṇu gave three *anucarān* to Skanda: Cakra, Vikramaka, and Saṃkrama), 2617 (the companions of Skanda); **46**, 2619 (*Mātṛ-gaṇāṃ Kumārānucarān*).—IX, **45**, 2527 (*catvāriṃsan asyānucaraṃ lhyātaṃ Kumudamālinaṃ | tataḥ Sthāṇur mahātejā mahāpārishadaṃ prabhuḥ*).—§ IX, **45**, 2532 (*tataḥ prādād anucarau Yamaḥ Kālopamāv ubhau*), 2534 (*Somo 'py anucarau çārau parasainyapratāpinau*), 2535, 2542, 2550.

Anuçāsana ("instruction"). § 11 (Parvas.): I, **2**, 603 (i.e. Anuçāsanikaparvan).

Anuçāsanika ("relating to instruction"). § 10[illegible] I, **2**, 353 (*°aṃ parva*, i.e. Anuçāsanikaparvan).

[Anuçāsanikaparvan] ("the section relating to instruction," the 91st of the minor [illegible] cf. Anuçāsanika). § 719: *Yudhishṭhira* [illegible] slaughter of his kinsmen on the battle-field, enquired how he might [illegible] comforted him by telling [illegible] of our acts, citing [illegible] vyāla-Mṛtyu-[illegible] been of thy [illegible] Kāla's."

Asked by *Yudhishṭhira* if any householder had ever succeeded in conquering *Mṛtyu* by virtue, *Bhíshma* recited the ancient story Sudarçanopákhyána (*b*), "To a householder there is no higher divinity than the guest; the blessings of an honoured guest are more efficacious than the merit of 100 sacrifices. Whenever a deserving guest seeks the hospitality of an householder and is not honoured by him, he takes away [with him] all the virtues of the latter, giving him his sins [in return]." Blessing upon the reader (XIII, 2).—§ 721: *Yudhishṭhira* asked how the *Kshattriya Viçvámitra* became a brahman, mentioning his destroying of the 100 sons of *Vasishṭha*, etc. (*a*), and comparing the instance of *Mataṅga*, who was born as a *Cańḍála* and could not attain to brahmanhood (XII, 3). *Bhíshma* related how in olden times *Viçvámitra* attained to the position of a *brahman* and B.-r, i.e. Viçvámitropákhyána (*b*), (XIII, 4).—§ 722: *Yudhishṭhira* wished to know the merits of compassion and the characteristics of devout men. *Bhíshma* recited the ancient story of the discourse between *Indra* and the parrot (in the territories of the *Kâçi* king) who did not desert the blasted tree wherein it had been born, though the tree had withered, being pierced by a fowler with a poisoned arrow. The parrot, by his penances, knew *Indra* (who came in the shape of a brahman), and, being granted a boon, made *Indra* revive the tree; and after death he came to the region of *Indra* (XIII, 5).—§ 723: *Yudhishṭhira* enquired which of the two, Exertion and Destiny, is more powerful. *Bhíshma* related the ancient story of the conversation of *Vasishṭha* and *Brahmán*, in which *Brahmán* showed the necessity of exertion, notwithstanding the force of destiny, under reference to the example of the gods, etc. (*a*); *Janamejaya*, who followed in the footsteps of *Indra*, was checked and put down by the gods on account of his having killed a brahman woman; the *viprarshi Vaiçampáyana* was put down by the gods for killing a brahman by ignorance and a child (XIII, 6).—§ 724: Asked by *Yudhishṭhira*, *Bhíshma* related the various fruits of various good acts. The *Kuru* princes became filled with wonder at his doctrine, as narrated by R. of old (XIII, 7). *Yudhishṭhira* enquired who should be honoured and who liked, etc.; *Bhíshma's* answer about the duty of honouring good brahmans (XIII, 8).—§ 725: *Yudhishṭhira's* enquiry about the misery that awaits those who refuse to make gifts to brahmans after having promised to give them. *Bhíshma* set forth the various kinds of misery that await such men, citing the old narrative of the discourse between a jackal and an ape: While both were human beings they were intimate friends; after death one of them became a jackal and the other an ape, the former because he had not given to a brahman what he had promised to give, the latter because he had to appropriate the fruits belonging to brahmans. *Bhíshma* heard this from his preceptor and from *Kṛshṇa* (XIII, 9). *Yudhishṭhira* wished to know whether any fault is [illegible] who gives instruction to a person belonging [illegible] *Bhíshma* recited what he had heard certain [illegible]: instruction should not be imparted [illegible] low or mean caste. He related [illegible] occurred in days of old: There [illegible] the *Himavat*, inhabited by [illegible]on). A *Çúdra* asked the [illegible]ate him into a life of [illegible]n, at some distance, [illegible] live according to [illegible] (description).

A R. used to come to him, and, at his request, promised to assist him in *Pitṛ-yajña*. As the *Çúdra* placed the [stool called] *bṛsí* towards the south with its head turned towards the west, R. told him to place the *bṛsí* with its head turned towards the east, and to sit with his face turned towards the north, and gave him all directions about the *çrádddha* as laid down in the ordinances, and after the rites had been accomplished R. returned to his own abode. After a long time the *Çúdra* ascetic met with his death in those woods, and in his next life took birth in the family of a great king; the R. in his next life took birth in the family of a priest, and became well versed in the *Atharvaveda*, etc. (*a*); the reborn *Çúdra* was installed king after his father's death. He appointed the reborn R. as his priest, and ruled his kingdom righteously; but every day, when he saw his priest, he smiled or laughed. The priest made him swear to tell him the truth, and he was then informed by him about their former births, where the penances of R. had all been frustrated by the instruction he had given to the *Çúdra*. In order that he might not obtain a still lower birth in his next life, he caused him to relinquish his present office as priest, make gifts, and observe vows, repairing to many sacred places, and at last, his soul having become purified, living in that very asylum where he had lived in his former birth, practising very severe penances; thus he succeeded in attaining to the highest success (XIII, 10).—§ 727: *Yudhishṭhira* enquired after the nature of the man or the woman in whom the goddess of Prosperity always dwells. *Bhíshma* related the conversation between *Rukmiṇí* (the mother of *Pradyumna* with the *Makara* banner) and the goddess *Çrí*, whom she once asked this question in the presence of *Devakí's* son (XIII, 11).—§ 728: *Yudhishṭhira* enquired which of the two, man or woman, derives the greater pleasure from sexual union. *Bhíshma* told the old story of the discourse between *Bhaṅgáçvana* and *Çakra*, i.e. Bhaṅgáçvanopákhyána (*b*), (XIII, 12).—§ 729: *Yudhishṭhira* asked how one should act in order to live happily both here and hereafter; *Bhíshma's* answer indicating the chief duties of commission and omission (XIII, 13).—§ 730: Asked by *Yudhishṭhira*, *Bhíshma* discoursed about the different names of *Mahádeva* and his puissance, but soon caused *Kṛshṇa* to take up the topic before the conclave of R. with *Vyása*, just as R. *Tṛṇabindu*, the offspring of *Brahmán*, had in days of yore told the 1,000 names of *Mahádeva* before *Brahmán* in *Brahmaloka*. "After twelve years had expired from the time when *Pradyumna* (the son of *Rukmiṇí*) slew the *Asura Çambara* in days of yore, my spouse *Jámbavatí* (seeing the sons of *Rukmiṇí*—*Pradyumna*, *Cárudeshṇa*, etc.) asked me to grant her a heroic son, saying: 'By worshipping *Mahádeva* for twelve years and emaciating thyself in observing vows, thou hast begotten the sons *Cárudeshṇa*, etc., with *Rukmiṇí* (*a*).' She prayed that *Brahmán*, etc. (*β*), would protect me; I took leave of *Áhuka*, etc. (*γ*), and *Garuḍa* bore me to *Himavat*, where I dismissed him; I there saw the asylum (description) of *Upamanyu Vaiyághrapadya*, reverenced by D., G., and K., adorned with *Gańgá*, etc. *Upamanyu* directed me to devote myself to penances and gratify *Çiva*, here where D. and R. had in days of yore gratified him, who took his birth as Dá. *Hiraṇyakaçipu* (*b*), who was the father of *Mandára* (*c*), irresistible even to *Vishṇu's* discus *Sudarçana* (*d*); *Çiva* had further granted boons to the *Dánavas* [or *Asuras*] *Vidyutprabha* (*e*), *Çatamukha* (*f*), and to *Brahmán*, etc. (*ε*); the sacrifice *Saptakapála*, etc. (*ξ*).

Having narrated his former relations to *Mahâdeva*, *Upamanyu* (*g*) there pointed out to me Si., R., V.-D., Y., G., Aps., etc., and said that in the sixth month from that time I should behold *Mahâdeva* and obtain twenty-four boons from him and *Umâ*. He gave me certain *mantras*, by reciting which I was sure to behold *Çankara*. On the eighth day I underwent the *dîkshâ*, etc. (description); for one month I lived on fruits, etc.; then I beheld *Mahâdeva* (description) and *Umâ* in a cloud (description), surrounded by 1,100 *Rudras*, etc., praised by Â., V., V.-D., A., *Indra*, etc. (*ω*), uttered the *Rathantara Sâmen* in the presence of *Bhava* (Çiva). Innumerable masters of *Yoga*, etc. (*αα*), were bowing down to him; *Sanatkumâra*, etc. (*ββ*), were beheld by me standing there in their bodily forms; Lp., etc. (*γγ*), were seen to bow down to *Çiva*; G. and Aps. sang and lymned him; V.-D., etc. (*δδ*), were there with me in thought, word, and deed; *Brahmân*, *Çakra*, etc., looked at me; I, however, had not the power to look at *Mahâdeva*. I saluted *Mahâdeva*: "Thou art,' etc. (*εε*). *Çiva* roared like a lion; the innumerable brahmans there present, etc. (*ζζ*), bowed down to *Çiva*. *Çiva*, looking at *Umâ*, *Indra*, and myself, told me to ask for eight boons" (XIII, **14**). *Krishna* went on to enumerate the eight boons, including hundreds upon hundreds of children and (granted by *Umâ* in the name of *Çiva*) a son *Çâmba*. "*Umâ* also granted me eight boons" (including 100 sons), "and said that I should have 16,000 wives, etc.; and 7,000 guests would daily feed at my palace. Then *Çiva* and *Umâ* disappeared with their *ganas*. All this I related to *Upamanyu*" (XIII, **15**). *Upamanyu* said: There was in the *Krita* age a R. *Tandi* who devoutly adored the god [Çiva] for 10,000 years. He succeeded in beholding *Mahâdeva* and praised him (*γγ*), and further said: Neither *Brahmân*, etc. (*θθ*), know thee. *Çiva* said that *Tandi* should be imperishable and eternal, etc., and his son become the author of *Sûtras*, etc., and granted him a boon. *Tandi* said: Let my devotion to thee be steady. Then the god disappeared. Then *Tandi* came to my (i.e. Upamanyu's) asylum and told me all that had happened to him. Dost thou hear all those celebrated names [of Mahâdeva] that *Tandi* said unto me. *Brahmân* had at one time enumerated 10,000 names of *Mahâdeva*; in the scriptures 1,000 names of him occur. They are not known to all, but were uttered in days of yore by *Brahmân* for the purpose of adoring *Çiva*. Having acquired them by the favour of *Brahmân*, *Tandi* communicated them to me (XIII, **16**). *Krishna* said: "B.-r. *Upamanyu* said: I shall adore [Çiva] with names uttered by *Brahmân*, R., in the *Vedas* and *Vedângas*, applied by *Tandi*, etc. [i.e. Mahâdeva-sahasra-nâma-stotra]." Blessing upon the reader; "Dh., Y., Râ., Pç., *Yâtudhânas*, and Gh. can do no injury to him" (XIII, **17**). *Vyâsa* told *Yudhishthira* to gratify *Çiva* with this hymn consisting of 1,008 names; *Vyâsa* had himself recited it in former days, when engaged in penances on *Meru* in order to obtain a son, and he had obtained the fulfilment of all his wishes. After this *Kapila*, etc. (*ι*), obtained boons from *Çiva*. Then [*Râma*] *Jâmadagnya*, etc. (*κκ*), narrated to *Yudhishthira* the boons they had been granted by *Çiva*. *Vaiçampâyana* continued: Hearing these marvellous feats of *Mahâdeva* related by the ascetics, *Yudhishthira* became amazed. Then *Krishna* said to *Yudhishthira*: *Upamanyu* said to me: Unrighteous men, stained by *Rajas* and *Tamas*, do not succeed in attaining to *Içâna* (Çiva); even if a person lives in the enjoyment of every pleasure and luxury, yet he comes to be regarded as the equal of pure-minded forest recluses if he is devoted to the Supreme Deity; if *Rudra* is pleased with a person, he can confer upon him the position of either *Brahmân* or *Kegava* or *Çakra* with all the deities under him, or the sovereignty of the three worlds; a person who devastates the whole universe does not become stained with sin if he adores and worships *Çiva* . . . . Then *Krishna* said to *Yudhishthira*: *Âditya*, etc. (λλ), have sprung from that creator of all creatures (Çiva); indeed, that subtle *Brahmân* is the cause of life. Blessing upon the reader (XIII, **18**). [§ 730, i.e. XIII, **14–18**, is called *Meghavâhanopâkhyâna*.]—§ 731: *Yudhishthira* enquired after the purport of the scriptural injunction to husband and wife about the joint performance of all duties. *Bhîshma* related the old narrative of the discourse between *Ashtâvakra* and *Dicâ*, i.e. Ashtâvakra-Dik-samvâda (*b*), (XIII, **19–21**).—§ 732: Asked by *Yudhishthira*, *Bhîshma* discoursed on the question who is worthy of receiving gifts, etc., quoting R. *Mârkandeya*, etc. (*a*), (XIII, **22**). Asked by *Yudhishthira*, *Bhîshma* discussed the ordinances regulating the actions to be perpetrated towards the deities and the *Pitrs* on the occasions of *crâddhas*: "One should carefully perform all acts relating to the deities in the forenoon, and all acts relating to the *Pitrs* in the afternoon; that gift that is made untimely, etc., is appropriated by Râ."; the brahmans that must not be invited to *crâddhas*, and those that should be invited, etc.; *Jâtakarman*, etc. (XIII, **23**). Asked by *Yudhishthira*, *Bhîshma* discussed the circumstances under which a person may become guilty of brahmanicide without actually slaying a brahman (XIII, **24**).—§ 733: Asked by *Yudhishthira* about the holy places on earth, *Bhîshma* repeated the enumeration of them (*a*) made by *Angiras* to *Gautama*, who put this same question, especially mentioning the result of bathing in *Candrabhâgâ*, etc. (*b*), in *Pushkara*, etc. (*c*), in *Hiranyabindu*, etc. (*d*), in *Indratoyâ*, etc. (*e*), in *Gangâdvâra*, etc. (*f*), at *Sapta-ganga*, etc. (*g*), at *Kanyâkûpa*, etc. (*h*), in *Devikâ*, etc. (*i*), *Mahâgangâ*, etc. (*j*), *Vaimânika*, etc. (*k*), in *Çarastambo*, etc. (*l*), *Citrakûta*, etc. (*m*), *Matangavâpi*, etc. (*n*), *Gangâhrada*, etc. (*o*), *Gangâ-Yamunayos tîrtham*, etc. (*p*), *Marudganga*, etc. (*q*), *Utpâtaka*, etc. (*r*), *Açmaprishtha*, etc. (*s*), *Vicâlâ*, etc. (*t*), *Punarâvartanandâ*, etc. (*u*), *Râmahrada*, etc. (*v*), *Narmadâ*, etc. (*w*), *Candâlikâçrama* (B. *Âñjalî*[2]), etc. (*x*), *Ujjânaka*, etc. (*y*), *Kâlodaka*, etc. (*z*). For the purpose of repairing to all the *tîrthas* in the world, one should mentally think of those amongst them that are wholly or almost inaccessible. *Angiras* had obtained this discourse from *Kacyapa*. Blessing upon the reader (XIII, **25**).—§ 734: *Vaiçampâyana* said: Though equal unto *Brhaspati* in intelligence, *Brahmân* in forgiveness, *Indra* in prow[illegible] and *Sûrya* in energy, *Bhîshma* (the son of *Gangâ*[illegible] been overthrown in battle by *Arjuna*. Accompa[illegible] brothers, etc., *Yudhishthira* asked him these[illegible] was lying on a bed of arrows in expect[illegible] death. Many M.-r. had come there to[illegible] *Yudhishthira* with his brothers [illegible] who then sat down and con[illegible] became delighted), and the[illegible] the *Pândavas*, made t[illegible] then waited upon *Bh*[illegible] sky blazing forth [illegible] of the *Rishi*, th[illegible] over with *Bh*[illegible]

conversation was over, *Yudhishṭhira* touched *Bhishma's* feet with his head, and then resumed his questions relating to morality and righteousness. *Yudhishṭhira* asked which countries, retreats, mountains, and rivers are foremost in point of sanctity. *Bhishma* related the old narrative of a conversation between a brahman who was a *çiloñcha-vṛtti* (subsisting upon gleanings) (or *çilavṛtti*) householder and a *siddha* (crowned with ascetic success) R., who roamed over the earth and once had passed the night in the house of the *çilavṛtti*, who, when they had conversed on subjects connected with the *Vedas* and *Upanishads*, asked him this very question, and was instructed by him about the superior sanctity of *Gangā*. Then the *siddha* ascended the firmament, and the *çilavṛtti* sought the protection of *Gangā* and attained to great success. *Yudhishṭhira*, etc., were filled with delight. Blessing upon the reader (XIII, **28**).—§ 735: *Yudhishṭhira* asked how a *Kshattriya*, *Vaiçya*, or *Çudra* may acquire the position of a brahman. *Bhishma* said that the brahmanhood cannot be acquired except by birth, relating an old story of a conversation between *Mataṅga* and a shoass, etc., i.e. *Indra-Mataṅga-sumvāda* (*b*). (XIII, **27-29**).—§ 736: *Yudhishṭhira* mentioned that in former times the position of a brahman was acquired by *Viçvāmitra*, and asked how king *Vṛishadarça* in ancient times succeeded in obtaining brahmanhood. *Bhishma* told the Vṛishadarçopākhyāna (*b*), (XIII, **30**).—§ 737: Asked by *Yudhishṭhira* as to who are worthy of reverent homage, *Bhishma* repeated the old narrative of the discourse between *Nārada* and *Vāsudeva*, who asked him the above question. *Nārada* answered: "I worship them who constantly worship *Varuṇa*, etc." (*a*), (XIII, **31**).—§ 738: Asked by *Yudhishṭhira* about the merits of those persons who grant protection to living creatures, *Bhishma* told the Çyenakapotākhyāna (*b*), (XIII, **32**).—§ 739: Asked by *Yudhishṭhira* which act is the most important of all those that have been laid down for a king, *Bhishma* said it was the worship of *brahmans*; they are older than P., D., men, U., and Rā., and incapable of being vanquished by D., P., G., Rā., As., or Pç.; it is owing to the absence of *brahmans* that the *Kshattriya* tribes, the *Çakas*, etc. (*a*), have become degraded into the state of *Çūdras*; the great R. have said that brahmanicide is a heinous sin (XIII, **33**); they have *Soma* for their king; "this was said to me by *Nārada*"; *Āditya*, etc. (*β*), enter the body of the brahman and take what the brahman eats; in the house where *brahmans* do not eat, P. refuse to eat; examples of *brahmans* (*γ*) who have conquered *Kshattriyas*; "in this connection the old story of the conversation between *Vitadvya* and the *Earth*," who instructed the former, told; examples of discomfiture arising from acts hurtful the *brahmans* (*δ*), (XIII, **34**). *Bhishma's* characterisation ahmans; the *Mekalas*, etc. (*ε*), and numerous other tribes have become degraded to the state of h the wrath of the *brahmans*; having disans, As. have been obliged to take refuge ean; through the favour of the *brahmans* ps of heaven; comparisons with re incapable of being subjugated told the old history of the guise of an ascetic—*Cambara*, who ascribed feeling towards the n D. and As. in nstruction from *Candramas* (*Soma*, the Moon) as to how the *brahmans* attain to success. *Çukra* began to worship the *brahmans*, and therefore succeeded in obtaining the supremacy of the gods (XIII, **36**).—§ 741: Asked by *Yudhishṭhira*, *Bhishma* discussed the comparative eligibility of *brahmans* for receiving presents; "one pays off the debt one owes to the gods by performing sacrifices, to P. by procreating children, to the *brahmans* by making presents unto them, and to the guests by feeding them" (XIII, **37**).—§ 742: Asked by *Yudhishṭhira* about the disposition of women (who are said to be the root of all evil and exceedingly frail), *Bhishma* told the old story of the discourse between D.-r. *Nārada* and the courtezan Aps. *Pañcacūḍā*, in ancient times, in the region of *Brahmān* (*Brāhmaṇ*, so PCR.), (XIII, **38**). *Yudhishṭhira* observed that women are in possession of the illusive power of As. *Çambara*, etc. (*a*), and the political knowledge of *Çukra* and *Bṛhaspati*; "it seems to me that *Bṛhaspati* and other great thinkers evolved the science of politics from observation of the understanding of women" (XIII, **39**).—§ 743: *Bhishma* approved of what *Yudhishṭhira* had said: "There is no creature more sinful than woman; she is the illusion that Dai. *Maya* created, etc.; I am told that all persons of the human race in course of natural progress attain to the state of gods; this circumstance alarmed the gods; they repaired to *Brahmān*, who created women by an *Atharvan* rite; in a previous creation women were all virtuous; but those that sprang from this creation by *Brahmān* with the aid of an illusion became sinful; *Brahmān* bestowed the desire of enjoying all kinds of carnal pleasures upon them." *Bhishma* repeated the old story of how, in days of yore, *Vipula* had succeeded in restraining his preceptor's spouse, i.e. Vipulopākhyāna (*b*), (XIII, **40-43**).—§ 744: Asked by *Yudhishṭhira*, *Bhishma* explained upon what person one should bestow one's daughter in marriage; the different forms of marriage (*a*); various ordinances about marriage, quoting *Prajāpati* and *Manu* and the *Marut*s and the *Ṛishi*s; what constitutes or completes the union of marriage; the passing and acceptance of a dower do not constitute marriage. *Bhishma* referred to the opinion of *Bāhlika* and his own conduct in liberating *Ambā*, whom he had abducted for his brother *Vicitravīrya*, having defeated the *Māgadhas*, etc. (*β*), quoting prince *Satyavat* (XIII, **44**). Asked by *Yudhishṭhira*, *Bhishma* expounded how a girl's kinsmen should act after having received a dower if the giver goes away without marrying and does not return for some time, comparing the instance of *Sāvitrī* and quoting *Sukratu* (the grandson of the *Videha* king *Janaka*); the unrighteous dereliction of eternal usage is regarded as the practice of the *Asuras*. Asked by *Yudhishṭhira* upon what authority the wealth of men is inherited by others when they happen to have daughters, *Bhishma* explained the different rules of succession, and recited some verses sung in days of yore by *Yama* about the man who sells his son or bestows his daughter for a dower (he has to sink into seven terrible hells named *Kāla*); the *Arsha* marriage is also a sale; "even a human being with whom one has no relationship of blood should not form the subject of sale" (XIII, **45**); a verse of [Daksha's] *Prācetasa*; how women should be treated; "those houses that are cursed by women meet with destruction and ruin as if scorched by some *Atharvan* rite"; *Manu*, on the eve of his departure for heaven, entrusted women to the care and protection of men; a verse sung by a princess of the house of the *Videha* king *Janaka* on the duties of women (XIII, **46**). Asked by *Yudhishṭhira*, *Bhishma* discussed

the comparative eligibility of different kinds of sons to the father's inheritance, quoting *Manu* and R., and M.-r. *Kaçyapa* (B. *Kā°*) *Mārīca*; "if a brahman, led by lust, acts in a different way, he shall come to be regarded as a *Cāṇḍāla* among brahmans" (XIII, **47**). Asked by *Yudhishṭhira*, *Bhīshma* discussed the duties of persons born in the mixed castes; in the beginning *Prajāpati* created the four castes for the sake of sacrifice; the son begotten by a *brahman* upon a *Çūdra* wife is called *Pāraçava* (etymology); a *Kshatriya's* son with a *Çūdra* wife is called an *Ugra*, etc. (γ); only the duties of the four principal castes have been laid down in the scriptures; as regards the others, the scriptures are entirely silent. Asked by *Yudhishṭhira*, *Bhīshma* discussed the signs by which the origin of men of impure birth may be known (XIII, **48**). Asked by *Yudhishṭhira*, *Bhīshma* discussed the different kinds of sons: *Niruktaja*, etc. (ε), (XIII, **49**).—§ 745: Asked by *Yudhishṭhira* about compassion, etc., *Bhīshma* told the ancient story of a conversation between *Nahusha* and M.-r. *Cyavana*, i.e. Cyavanopākhyāna (*b*), including Cyavana-Kuçika-saṃvāda (XIII, **50-56**).—§ 746: *Yudhishṭhira* became stupefied with grief at the thought of the millions of men he had slaughtered; he feared that the *Pāṇḍavas* would have to sink in hell, their heads hanging downwards, and desired to practise severe penances. *Bhīshma* expounded the different rewards of different kinds of acts. *Yudhishṭhira* desired to attain the end that is reserved to heroes, and no longer expressed any disgust at leading a householder's mode of life, and all the *Pāṇḍavas* with *Draupadi* approved of his words (XIII, **57**). Asked by *Yudhishṭhira*, *Bhīshma* spoke of the rewards attached to the planting of trees and the digging of wells and tanks; D., men, G., P., U., and Rā., etc., all resort to a tank full of water as their refuge; the same and R. all have recourse to trees (XIII, **58**). Asked by *Yudhishṭhira*, *Bhīshma* discussed what gift is distinguished before all other gifts (XIII, **59**). Asked by *Yudhishṭhira*, *Bhīshma* discussed which gift is more meritorious, that bestowed on one who asks for it or that given to an unsolicited person (XIII, **60**). Asked by *Yudhishṭhira*, *Bhīshma* explained where one meets with the rewards attached to gifts and sacrifices, adducing the instances of king *Çibi* and *Manu* (XIII, **61**). Asked by *Yudhishṭhira* what is the best of all gifts, *Bhīshma* declared it to be earth (called, therefore, *Priyadattā*); *Mṛtyu*, etc. (σ), are incapable of touching the person that makes a gift of earth; the verse bearing which [*Rāma*] *Jāmadagnya* gave away the whole earth to *Kaçyapa* is quoted; a gift of earth is a high expiation for the sin of those who betake themselves to *Atharvan* rites in order to do injuries to others; Ā., etc. (β), applaud the man who makes a gift of earth; he further told the old narrative of a discourse between *Bṛhaspati* and *Indra*: having adored *Vishṇu* in 100 sacrifices, *Indra* put this same question to *Bṛhaspati*, and was instructed by him; "that man who does not keep a promise of a gift of earth, or who recalls it, is tied with the noose of *Varuṇa* at the command of Death; those men have never to go to *Yama* who honour and worship brahmans, etc."; that king who makes gifts of earth sports in bliss in heaven, adored by D. and G., and is approached by 100 Aps., etc. *Indra* gave the whole earth to *Bṛhaspati*; if these verses are recited at a *çrāddha* neither Rā. nor As. can succeed in appropriating any share of the offerings made (XIII, **62**). Asked by *Yudhishṭhira* as to what gifts kings should make, what gifts immediately gratify the brahmans, what fruits attach to them, what gifts are productive of rewards both here and hereafter, *Bhīshma* related the answer he had received from *Nārada* when he put the same question to him: a gift of food made to even a *Cāṇḍāla* or a dog is never lost; in a former *Kalpa* (*purā kalpe*) *Prajāpati* said that food is *amṛta*, etc.; *Agni* and *Soma* in the body create and maintain the vital seed; thus the sun and wind (*Pavanaḥ*) and the vital seed spring and act from food; description of the regions of heaven reserved to those that make gifts of food (XIII, **63**). *Yudhishṭhira* enquired after the conjunctions of the planets and stars in relation to gifts. *Bhīshma* repeated the ancient narrative of the discourse between *Devalī* and R. *Nārada* at *Dvāravatī*, where *Nārada* answered this very question. *Devalī* in her turn told it to her daughters-in-law (XIII, **64**). Various merits of various kinds of gifts, *Bhīshma* referring to *Atri*, etc. (γ); ghee is said to gratify *Bṛhaspati*, etc. (ε), (XIII, **65**). Asked by *Yudhishṭhira*, *Bhīshma* commented on the gift of sandals and shoes, and of sesame, and land, and kine, and food; sesame seeds were created by *Brahmān* as the best food of the *Pitṛs*, etc.; *Āpastamba*, etc. (ε), have all ascended to heaven by means of making gifts of sesame seeds. Once the gods, desirous of performing a sacrifice on the earth, repaired to *Brahmān* on the *Himavat* and obtained from him a clod of earth (which the *munis* should always adore); there came *Agastya*, etc. (ζ); the gods attached one-sixth of the merit arising from their sacrifice to the gift of earth; in days of yore king *Rantideva* performed a grand sacrifice, in which an immense number of kine were slaughtered; from the juice of their skins the river *Carmaṇvatī* was formed; king *Rantideva*, in days of yore, ascended to heaven on account of his having given gifts of food; the cow should never be given away for slaughter; what kine should not be given to brahmans; he referred to *Paraçara*; the seasons when gifts of food produce particular merits (XIII, **66**). Asked by *Yudhishṭhira*, *Bhīshma* dealt with the merits that attach to gifts of drink, quoting *Sāvitrī* and *Lomaça* and *Manu*, and mentioning *Çibi*; *Soma*, etc. (η), has sprung from water; D. have *amṛta* for their food, N. have *Sudhā*, P. have *Svadhā* (XIII, **67**). *Yudhishṭhira* asked about the merits that attach to gifts of sesame and lamps for lighting darkness, as also of food and robes; *Bhīshma* told the narrative of the conversation between a brahman and *Yama*, in ancient times, in the large town of *Parṇaçālā* (inhabited by brahmans) between *Yamunā* and *Gaṅgā*, at the foot of the *Yamunā* hills; one day *Yama* commanded a messenger of his (description) to bring the person named *Çarmin* of *Agastya's* race from this town (*Agastyaṃ gotrataḥ*), not confounding him with another of the same *gotra*; he should be worshipped with respect. The messenger did the very reverse; *Yama* ordered this [illegible] be taken back and *Çarmin* to be brought; the [illegible] however, first instructed by *Yama* regarding [illegible] the messenger conveyed him back and [illegible] *Yama*, having given him the same [illegible] him to be taken back to his abo[illegible] is regarded as benefiting the [illegible] the power of vision of D[illegible] about a gift of gems (X[illegible] solicitation, reverted [illegible] especial reference [illegible] given to a pers[illegible] of the calami[illegible]

taken a cow belonging to a brahman and given it away to another brahman. Formerly, when *Dvâravatî* was founded (read with B. *nirîçanîyâm*), a huge lizard was seen (or met with ?) in a well; *Kṛshṇa* took it out and learnt that it was king *Nṛga*, who in days of old had performed many sacrifices and repeatedly made *gifts* of hundreds upon hundreds of thousands of kine to the brahmans; a brahman's cow had accidentally come among *Nṛga's* and been given to another brahman, whose weak child it nourished; neither of them would take the most exorbitant gifts in exchange; after death, when he came to the region of the *Pitṛs*, *Yama* let him choose as his punishment for this little sin to become a lizard for 1,000 years, till he was rescued by *Vâsudeva*. Then *Nṛga* mounted a celestial car and proceeded to heaven; a verse of *Kṛshṇa's* is quoted (XIII, **70**). *Yudhishṭhira* asked *Bhîshma* to further detail the merits attainable by gifts of kine. *Bhîshma* told the old story of R. *Uddâlaki* and his son *Nâciketa*, whom he had cursed to go and see *Yama*, because *Nâciketa* had not found the articles (enumeration) he was sent for, as they had been washed away by the current. *Nâciketa* fell down, deprived of life; *Uddâlaki* indulged in lamentations; when the night came, *Nâciketa*, drenched with his father's tears, revived, and in the midst of the *Ṛshis* told that he had been honoured in *Yama's* delightful palace, which extended over 1,000 *yojanas*; "*Yama* said that I was not dead, but had only come to see *Yama* in compliance with the words of my father"; *Yama*, at his request, had caused him to be mounted on a vehicle and showed him all those delightful regions that are reserved for the righteous (description), who make gifts in the world of men, especially gifts of kine, etc. (considerations of propriety or otherwise); in the absence of kine, a person by making gifts of a substitute of kine (e.g. a cow male of ghee) wins the merit of making gifts of kine; gifts of kine on *kâmyâshṭamî*, etc.; "I then took leave of *Yama* and have now come back" (XIII, **71**). *Yudhishṭhira* asked about the regions of kine, which are the residence of givers of kine. *Bhîshma* related the old tale of the conversation between *Brahmân* and *Indra*, who, seeing that the residents of the regions of kine surpassed the denizens of heaven, asked *Brahmân* about them (XIII, **72**). The comments of *Brahmân* to *Indra* on the subject of kine, reference being made to *Ṛshis*, etc. (XIII, **73**). Asked by *Indra*, *Brahmân* spoke about the end of him who consciously steals a cow or sells one from motives of cupidity. *Bhîshma* explained how *Brahmân's* discourse had been handed down from *Indra* to *Bhîshma*: *Brahmân* > *Indra* > *Daçaratha* > *Râma* [Dâçarathi] > *Lakshmaṇa* > the *Ṛshis* (while dwelling in the woods) > from generation to generation > *Bhîshma's* preceptor *Bhîshma*. Blessing upon the reader (XIII, **74**). Asked *Yudhishṭhira*, *Bhîshma* explained the rewards that attach observance of different kinds of vows; many millions residing in *Brahmaloka* (XIII, **75**). Asked by *Bhîshma* commented upon the ordinances that kine, quoting the instruction given by *dhâtṛ*; "kine have that in them that both *Sûrya* and *Soma*"; application (*θ*); all the three [cow-givers], sant with the *Mahâbhârata* *Soma*; names of kings licity as the reward according to the —*Vaiçampâyana* wished; he from that time began always to make gifts of kine and to support himself on grains of barley and on cow-dung as his food and drink, and he began to sleep from that day on the bare earth, and gave up the practice of harnessing kine to his vehicles, and used cars drawn by horses (XIII, **76**). *Vaiçampâyana* continued: Asked by *Yudhishṭhira*, *Bhîshma* once more went into detail on the merits attaching to the gift of kine: a *Kapilâ* cow is the best of all kine; *Yudhishṭhira* asked why; *Bhîshma* said he had heard old men tell the following story: In days of yore *Brahmâ* commanded *Daksha* to create living creatures; *Daksha*, in the first instance, created food; he drank *amṛta*, a fragrant eructation came out, and gave birth to the cow *Surabhî*, whose daughters came to be regarded as the mothers of the world; they were all *Kapilâs*; some froth from the calves fell upon the head of *Mahâdeva*, who, filled with wrath, turned his third eye towards them, which produced various complexions in them; some escaped to the region of *Soma* and retained their colour. *Daksha* informed *Çiva* that this froth was *amṛta* and not impure; *Candramas* (the Moon), after drinking thò *amṛta*, pours it out again; but it is not, on that account, regarded as impure. *Daksha* then presented *Mahâdeva* with a bull and certain kine; *Mahâdeva* was gratified and made that bull his vehicle, and after the form of that bull adopted the device on his standard; it was on that occasion also that the gods, uniting together, made *Mahâdeva* the lord of animals. Cows yield *Soma* in the form of milk. Blessing upon the reader.—*Vaiçampâyana* continued: *Yudhishṭhira* and his brother began to make gifts of both bulls and cows of different colours to brahmans, *Yudhishṭhira* performing many sacrifices (XIII, **78**). *Bhîshma* said: In days of yore, king *Saudâsa* of *Ikshvâku's* race asked his *purohita* R. *Vasishṭha* what is most sacred and most productive of merit; *Vasishṭha* enlarged upon the mystery relating to kine; *svâhâ* and *svadhâ* are for ever established in kine; what is meant by *Gomati* (XIII, **78**). Continuation of *Vasishṭha's* discourse on the pre-eminent sanctity of kine; the diverse merits attaching to gifts of different kinds of kine: *Brahmaloka*, etc. (*κ*), (XIII, **79**). *Vasishṭha* commented on the purificatory *mantras* having reference to kine; "those who make gifts of 1,000 kine, departing from this world, proceed to the region of G. and Aps., where there are many palatial mansions made of gold, and *Vasor dhârâ* (i.e. Mandâkinî, Nil.); . . . . by giving away a *Kapilâ* cow, etc., one succeeds in entering the palace of *Yama* that is so difficult to enter."—*Bhîshma* said: *Saudâsa*, honouring these words of R. *Vasishṭha*, made gifts of a very large number of kine unto the brahmans, and attained to many worlds of felicity in the next life (XIII, **80**). *Yudhishṭhira* asked what is the most sacred of all sacred things in the world, and which is the highest of all sanctifying objects. *Bhîshma* said: Kine are the most excellent of all objects, etc.; *Mândhâtṛ*, etc. (*λ*), always used to give away kine in thousands, and have attained to such regions as are unattainable even by the gods; he quoted a discourse delivered of old. *Çuka* (having finished his morning observances) asked R. *Vyâsa* what is the foremost of all sacrifices, and was instructed by him, who praised kine and described the region of kine which the blessed only attain; Aps. always entertain them there; those regions that have for their lords *Pûshan* and the *Marut*s are attained to by givers of kine; they attain to wealth like that of *Varuṇa* himself; one should daily recite these *mantras* (*μ*) declared by *Prâjâpati*

himself. [In this section *Yudhishṭhira* has repeatedly been addressed instead of *Çuka*.] The man who, for a month, subsists upon the gruel of barley picked up every day from cow-dung, becomes free of sins as grave as the slaughter of a brahman: after their defeat at the hands of Dai., the gods practised this penance, owing to which they regained their position; the efficaciousness of the *Gomati mantras*.—*Bhishma* said: From that time *Çuka* began to worship kine every day (XIII, **81**). *Yudhishṭhira* asked how it is that the dung of the cow is possessed of *Çrī*. *Bhīshma* told the old story of the conversation between the kine and *Çrī*, who once in a beautiful form entered a herd of cows, saying: "The *Daityas*, forsaken by me, have been lost for ever; the gods *Indra*, etc. (*ν*), having obtained me, are sporting in joy and will do so for ever; R. and *D.* only when they are favoured by me become crowned with success"; she wished to reside in the kine; they refused her, saying she was fickle and restless. *Çrī* said: "D., Dā., G., Pç., U., Rā., and men succeed in obtaining me only after the severest austerities"; they agreed that she should live in their urine and dung (XIII, **82**). *Bhishma* continued his discourse on kine, repeating the old tale of the discourse between *Brahmán* and *Indra*, after Dai. had been defeated and all creatures grew in prosperity; then once R., G., K., U., Rā., D., As., the birds, and the *Prajāpatis* all adored *Brahmán*; *Nārada*, etc. (*ξ*), sang, etc. (*o*); *Indra* asked him about the region of kine; *Brahmán* said that *Indra* had always disregarded kine, and commanded to him on the superiority of kine. He explained to him why kine have descended to earth: In days of yore, when in the *Deva-yuga* the *Dānavas* became lords of the three worlds, *Aditi* underwent the severest austerities (standing upon one leg for many years) and begot *Vishṇu*; seeing *Aditi* perform penances, *Surabhi*, the daughter of *Daksha*, also underwent austerities on *Kailāsa* (resorted to by D. and G.), in *yoga*, standing upon one leg for 11,000 years; "D., R., and M.-U. became scorched and repaired thither with me (Brahmán); as she did not herself ask a favour, I granted her the boon of immortality, and that she should dwell in *Goloka*, while her offspring, engaged in doing good acts, would reside in the world of men (description of *Goloka*)." *Bhīshma* continued: From that time *Çakra* began to worship kine every day. Blessing upon the reader, etc. (XIII. **83**).—§ 747: *Yudhishṭhira* asked why gold, in the *Çrutis*, is declared to be even superior to kine as a *dakshiṇā*, and what gold is, etc. *Bhīshma* related the circumstances connected with the origin of gold: "When my father *Çāntanu* was dead, I went to *Gangādwāra* to perform his *çrāddha*; *Gangā* came and rendered me great help (description); a handsome arm, adorned with *angadas*, etc., rose up piercing the ground; the P. did not come in their visible forms to take the cake; I, therefore, disregarding the hand, offered the whole cake on blades of *kuça*-grass, according to rule; then the arm of my father vanished. In that night the *Pitrs* appeared to me in a dream, pleased by my adherence to the rules, whereby I had honoured the authority of the scriptures, etc. (*a*); I had made gifts of earth and kine; now I should make gifts of gold. Listen now to this old story, that extends the period of life for him who listens to it; it was first recited to *Rāma Jāmadagnya*, who in former days exterminated the *Kshattriyas* twenty-one times; by performing a horse-sacrifice he became free from sin, but he still failed to attain to perfect lightness of heart; he repaired to R. and D., then to *Vasishṭha*, etc. (*β*); they told him that in days of yore *Agni* burnt all the world; from his seed sprang gold; he should make gifts of gold; *Vasishṭha* in especial commented on gold: it is the essence of *Agni* and *Soma*, etc. (*γ*); such is the teaching of the *Smṛtis*; in churning the entire universe a mass of energy (i.e. gold) was found; hence gold is superior; D., G., U., Rā., men, and Pç. keep it with care; *Agni* is all the deities in one, and *Agni* is the essence of gold. I formerly heard this in the *Purāṇa*; it represents the speech of *Prajāpati* himself." Then he related Suvarnotpatti (*b*), (XIII, **84**-**85**).—§ 748: Asked by *Yudhishṭhira* (who refers to § 747*b*), *Bhīshma* related Tārakavadhopākhyāna (*b*), (XIII, **86**).—§ 749: Asked by *Yudhishṭhira* (who perhaps refers to § 641 = XII, **60** ff.), *Bhīshma* explained the ordinances respecting the *çrāddha*. D., As., men, G., Pç., K., every one should always worship P. P. are worshipped before the gods. The merits and demerits of the different lunar days for performing the *çrāddha*: 1st–13th days of the bright fortnight are auspicious; all the young men in the family of him who performs it on the 14th day meet with death, and he himself becomes entangled in war; the day of the new moon and 10th–13th days of the dark fortnight are auspicious; the dark fortnight is better than the bright one, the afternoon better than the forenoon (XIII, **87**). Asked by *Yudhishṭhira*, *Bhīshma* explained what, if presented to P., becomes inexhaustible and eternal, and the periods for which different offerings presented at *çrāddhas* gratify the P., quoting some verses [originally] sung by P. and communicated to him by *Sanatkumāra*, recommending *pāyasa* with ghee on the 13th day [of the dark fortnight, PCR.] under *Maghā*; during the Sun's southward course, and, under the same constellation, meat of goat, etc., and *çrāddhas* at *Gayā* (*b*), (XIII, **88**); the different merits acquired by persons by performing optional (*kāmyāni*) *çrāddhas* under various *nakshatras*, and which were [first] explained by *Yama* to *Çaçabindu*: by performing such a *çrāddha* under the *Kṛttikās*, "a man acquires the merit of a sacrifice after establishing the sacred fire, and ascends to heaven with his children" (PCR.), etc. (*a*). Having listened to these ordinances about the *çrāddha*, *Çaçabindu* acted accordingly, and easily subjugated and ruled the earth (XIII, **89**). Asked by *Yudhishṭhira*, *Bhīshma* explained to what kinds of brahmans the offerings made at *çrāddhas* should be given away, quoting the *Vaikhānasa Rshis* (XIII, **90**). Asked by *Yudhishṭhira* by whom the *çrāddha* was first conceived, etc., in the time when the world was only peopled by the descendants of *Bhrgu* and *Angiras* (*Bhrgv-Angirasāle kāle*), etc., *Bhīshma* said: *Brahmán* > *Atri* > *Dattātreya* > *Nimi* > *Çrīmat*. After 1,000 y[ears] *Çrīmat* died, having undergone the severest austeri[ties]. *Nimi*, filled with grief, collected various agreeable [things] on the 14th day of the moon, and the next morning [he] conceived the idea of a *çrāddha*; on the day of it[s] he invited a number of respected brahma[ns] seven such brahmans, and made an off[ering] to his dead son, uttering his name [and] He then became filled with regr[et] not laid down in the scriptur[es] reference to his son what[ever] their fathers, PCR.] comforted him, s[aying] *Pitrs* had been [pleased] himself in d[ue] *Agni*, etc.

B. and C.; cf. BR., v. *Ushmapa*] were created by *Svayambhū* (i.e. Brahmán) and consist of seven classes (*saptakaḥ pitṛvaṃças tu*): when they are honoured by a *çrāddha*, they become freed from sin; the *Viçvedevas* [sixty-four (γ) are enumerated], having *Agni* for their mouth, they are eternal (? *Kālasya gatsgocarāḥ*; C. °*vyāpa*°; "eternal and conversant with all that occurs in time," PCR.). Articles that should not be offered at *çrāddhas*. From the place of a *çrāddha* a *Cāṇḍāla* and a *Çvapaca* should be excluded, as also one who wears yellow clothes (*Kāshāyavāsāḥ*), a leper, an outcast (*patitaḥ*), etc. Having said this to R. *Nimi*, *Atri* went back to the celestial palace of *Pitāmaha* (Brahmán) (XIII, 91). After *Nimi* had acted in this way, M.-r. performed a *çrāddha*. The *Pitṛs* and gods became afflicted with indigestion in consequence of the offerings (*nivāpa*) made by persons of the four castes. They repaired to *Soma*, and thence to *Svayambhū* (on the summit of *Meru*), and thence to *Agni*. *Agni* told them to eat those offerings together with him. It is for this reason that in making offerings at *çrāddhas* a share is first offered to *Agni*; then also the *Brahma-Rākshasas* cannot do any injury to the *çrāddha*; but the *Rakshases* fly away from it (v. 4363–4). The cake should first be offered to the [deceased] father, then to the grandfather, then to the great-grandfather; at each cake the *Sāvitrī* should be uttered (*Somāyeti ca vaktavyaṃ tathā pitṛmateti ca*); a woman of another *gotra* (*anyavarṇajā*), etc., should not assist at a *çrāddha*; while crossing a river, one should offer oblations of water to one's P., and also on the day of the new moon (*māsarādhe kṛshṇapakshasya*); this gives prosperity, etc.; *Brahmán*, etc. (*b*), are great masters of *yoga* and [numbered among] P. (XIII, 92).—§ 750: Asked by *Yudhishṭhira*, *Bhishma* said that brahmans who are observant of vows not mentioned in the *Vedas* may eat at *çrāddhas* without incurring sin; but not so those who are observant of vows mentioned in the *Vedas*. Penance is not really identifiable with fast; one should not torment one's own body; renunciation is the best of penances; the brahman should eat *Vighasa* or *Amṛta* (i.e. food that remains after the guests, etc., have eaten); one should only eat morning and evening at the prescribed hours, etc.; such men obtain felicity in the abode of *Brahmán* in the company of Aps. and G. If the giver happens to be unrighteous, the receiver sinks into hell. In this connection an old tale of a conversation between *Vṛshādarbhi* and the seven *Ṛshis* is told: Bisastainyopākhyāna (*b*) (XIII, 93).—§ 751: *Bhishma* said: In this connection the old story of the oaths on the occasion of a *tīrthayātrā* [i.e. Çapathavidhi] is told (*b*) (XIII, 94).—§ 752: Asked by *Yudhishṭhira* by whom the custom of giving umbrellas and sandals at *çrāddhas* was introduced, *Bhishma* related the story of the discourse between *Nādāgni* and *Sārya* [i.e. Chattropānahotpatti] (*b*). "Thou, therefore, give away umbrellas and shoes to Brahmans. He who gives away a white umbrella with 100 ribs, a brahman attains to eternal felicity after death in heaven, respected by brahmans, Aps., and D." (XIII, 95).—§ 753: Asked by *Yudhishṭhira* about the duties of women, he recited the old story of *Vāsudeva* and *Pṛthivī* (Earth), who instructed [Nārada], D., P., and men should be honoured, perform an *Agni-Shoma*, *Vishṇu*, and separately an *Indra*, *Kāma*, etc. (*a*); he who is poor, he should take *madhuparka* [honour a king, *ṛtvij*, *guru*, father-in-law, and *snātaka*; in the evening and morning he should place food on the ground for dogs, *çvapacas*, and birds: this is called the *Vaiçvadeva* offering. *Vāsudeva* acted accordingly (XIII, 97).—§ 754: Asked by *Yudhishṭhira*, *Bhishma*, in order to explain the gift of lamps, flowers, and incense, told the old story of the discourse between the Prajāpati *Manu Svāyambhuva* and the learned and noble brahman *Suvarṇa* (so called from his golden complexion) on the golden mountain *Meru*. Asked by *Suvarṇa* about the above-named topic, *Manu* related the old history of the discourse between *Çukra Bhārgava* and the *Asura* king *Bali Vairocana*, who ruled the three worlds. Asked by *Bali* about this very topic, *Çukra* discoursed on the plants (having *Soma* for their lord), of which some are *amṛta* (and agreeable to the gods, etc.) and some poison; some are acceptable to As., some to the gods, Rā., U., Y., men, P.; garlands of water flowers should be offered to G., N., and Y.; plants with red flowers and keen scent and having thorns have been laid down in the *Atharvans* as fit for incantation in order to injure foes, etc.; D. become gratified with the scent of flowers, Y. and Rā. with their sight, N. with their touch, men with all three. Among incenses, all oxudations (except that of the *Boswellia serrata*) are agreeable to the gods; that of *Aquilaria Agallocha* to Y., Rā., and N.; that of *Boswellia serrata*, etc., to Dā., etc. [For avoiding] *Audhatamas* (B. °*aṃ ta*°; a certain bell, Ntl.), darkness, and the sun's southward course, one should give lights during the sun's northward course (Nil. and the note of PCR., p. 477); D. are resplendent, Rā. dark; hence one should always give lights, etc.; thereby a man attains to the same world as the celestial lights (*jyotishāṃ sālokyaṃ*). The merits of *bali*-offerings made to D., Y., U., men, *Bhūtas*, and *Rā*. Y., Rā., Pn., D., P., etc., are supported by the food offered by the householder; the *bali* offered to Y. and Rā. should be rich in blood and meat, wines and spirits, etc.; *balis* with lotuses and *utpalas* are agreeable to N.; sesame seeds with sugar to the *Bhūtas*. He who eats without first serving brahmans and gods and guests and children, should be known as a Rā. Thus said *Kāvya Bhārgava* to *Bali*; then *Manu* > *Suvarṇa* > *Nārada* > *Bhishma* (XIII, 98).—§ 755: *Yudhishṭhira* (referring to § 754) once more questioned *Bhishma* on this subject; *Bhishma* told the old story of the discourse between *Nahusha* and *Agastya* and *Bhṛgu* [i.e. Nahushopākhyāna](*b*)(XIII, 99–100).—§ 756: Asked by *Yudhishṭhira* where those men go who steal articles belonging to brahmans, *Bhishma* related the old conversation between a *Cāṇḍāla* and a *Kshattriya* (*Kshattrabandhoḥ*), who wondered that the old *Cāṇḍāla*, whose body was besmeared with the dust raised by dogs and asses, without minding that dust, was anxious to wash off the small drops of milk that had fallen upon his body; the *Cāṇḍāla* related that formerly some kine belonging to a brahman were stolen, and some milk from them fell upon some *Soma* plants that grew by the roadside; the king who performed the sacrifice with this *Soma*, the brahmans who drank its juice, those who had assisted at the sacrifice, and those who drank milk, etc., in the palace of this king, had to fall into hell, as also the sons and grandsons of those who had stolen them, and the queen, although she treated the animals with great care. The *Cāṇḍāla* himself, who had lived in the observance of *brahmacarya* in that place, and whose alms had been sprinkled with the milk of the kine, had in this life become a *Cāṇḍāla*. It is for this reason that the *Soma* plants become unsaleable, and the persons who sell and who purchase them both sink into the *Raurava*-hell, when

they repair to the region of *Yama*, etc. "Behold also this miserable dog!" In a former life the *Cāṇḍāla* was born in a noble family, but out of pride he ate the meat attached to the vertebral column of animals, and thence he had attained to his present state; in consequence of some meritorious act in a former life, he had retained the memory of his previous existences. Asked by the *Cāṇḍāla*, the *kshattriya* told him (in order to obtain emancipation (*moksha*) from his state of a *Cāṇḍāla*) to give up his life for the sake of a brahman. This the *Cāṇḍāla* did in a battle for protecting a brahman's wealth, and attained to a desirable end (XIII, 101).—§ 757: Asked by *Yudhishṭhira* whether there is a difference of position among righteous men after death, *Bhīshma* related the old narrative of the conversation between the muni *Gautama* and *Indra* [i.e. Hastikūṭa] (*b*) (XIII, 102).—(†) § 758: Asked by *Yudhishṭhira* what constitutes the highest penance, *Bhīshma* said that there is no penance superior to abstention from food, and told the old story of the conversation between king *Bhagīratha* and *Brahmán*. *Bhagīratha* had transcended the world of the gods, that of kine, and that of the *Ṛshis*; beholding this, *Brahmán* asked him how he had attained to that region, where neither gods, nor G., nor men succeed in coming without having practised the severest austerities; *Bhagīratha* enumerated his sacrifices, his penances on the *Jāhnavī* (Gaṅgā), etc. (*a*); those on the banks of *Sarayū*, etc. (*β*), he gave away millions of kine to the brahmans. "It is not through the merits of those acts that I have attained to this region, but through the vow of fast, which had been known to *Indra*, who had kept it secret, but which *Bhārgava Cyavana* had learnt through penance († v. 5945); all brahmans and Ṛ. gratified me, saying that I should repair to *Brahmaloka*." *Bhagīratha* was honoured by *Brahmán* (XIII, 103).—§ 759: Asked by *Yudhishṭhira*, *Bhīshma* discussed the reason why, a man's period of life being said to extend over 100 years, one becomes short-lived or long-lived; one should awake at the *Brāhma muhurta* [i.e. at the hour when the sun is just below the horizon, PCR.]; Ṛ. by adoring the two twilights became long-lived; one should avoid atheism (*nāstikyam*), calumniating the *Vedas*, censuring the gods, etc.; one should also wash one's feet before sitting down to recite the *Vedas* or to eat any food; one should perform the *homas* for propitiating the gods (*çāntihomān*) and recite the *Sāvitra* mantras (*Sāvitrāṇi ca dhārayet*; i.e. *mantraviçeshān*, Nl.); persons conversant with ancient history cite a *gāthā* sung by *Yama* in days of old (about running—*prādravati*, B.—or studying with uncleansed mouth); "he who studies at forbidden times, loses his *Veda* and shortens his life" (v. 5026–8); nor should one eat at the *çrāddha* of an enemy; the spots of the hand named *Brāhma tīrtha*, etc. (*a*); having drunk water thrice, etc., one should worship the P. and gods according to the ordinances of the *Vedas* (v. 5065); a brahman should perform [the *ācamana*] (*samupaspṛçet*) in all the purificatory acts with the *Brāhma tirtha* (v. 5066); one should never perform any act in honour of P. in the night-time (v. 5075); one should wash his head before performing any act in honour of P. or gods (v. 5081); one should never perform [a *çrāddha*] under the constellation of one's nativity, nor under the two *Proshṭhapadas*, nor under *Āgnaya* (i.e. *Kṛttikāḥ*, Nl.), nor under fierce [*nakshatras*, such as *Açleshā*, etc., PCR.], nor under those that are hostile (*pratyarīṇi*), or those mentioned [i.e. forbidden] in the *Jyotisha* (v. 5082–3); a woman of the same *pravara* (*samāneshām*), etc., should be avoided [in wedding] (v. 5086); one should accomplish all acts ordained in the *Veda* or by the *Brāhmaṇas* (v. 5092); one should study the *Dhanurveda* and the *Veda* (v. 5100); "you should know the science of reasoning (*Yuktiçāstraṃ*), the science of words (*Çabdaçāstraṃ*), the *Gāndharvaçāstra*, and the [64] *Kalās*, [and] one should always hear the *Purāṇa* and *itihāsas* and the narratives that exist (*ākhyānāni yāni ca*), and the biographies (*caritaṃ*) of high-minded persons" (v. 5102–3); good conduct (*ācāraḥ*) is superior to all lore (*āgamānāṃ*); this fame-producing, etc., [discourse] has been uttered by *Brahmán* out of compassion on all creatures (v. 5112) (XIII, 104). Asked by *Yudhishṭhira*, *Bhīshma* expounded how the eldest brother should behave towards his younger brothers and the younger ones towards the eldest; "the *upādhyāya* is superior to 10 *ācāryas*; the father to 10 *upādhyāyas*; the mother to 10 fathers or [even] to the whole earth; there is no *guru* equal to the mother" (v. 5126–7) (XIII, 105). Asked by *Yudhishṭhira* if only brahmans and *kshattriyas* should observe fasts (the very *Mlecchas* observe them), *Bhīshma* related what Ṛ. *Aṅgiras* had said to him in answer [essentially in the negative] to this same question, indicating the merits of fast on different days and different months (*β*), by which fasts the merit of different sacrifices (*γ*) are acquired, or the abode of the Aps., or *Brāhmaloka* attained; there is no penance superior to fast: by fasts the gods became denizens of heaven, and Ṛ. attained to the highest success (*siddhim*); witness *Viçvāmitra*, and *Cyavana*, etc. (*δ*), who attained to heaven through fasts. In former days *Aṅgiras* declared so to M.-r.† (XIII, 106). *Yudhishṭhira*, saying that sacrifices are incapable of being performed by people that are poor, as they require a large store of diverse kinds of articles, wherefore the merit attaching to them can only be acquired by kings and princes, asked *Bhīshma* about acts fraught with merit equal to that of sacrifices and capable of being performed by persons destitute of means. *Bhīshma* related the ordinances about fasts that were promulgated by *Aṅgiras*; the regions attainable by them (*ε*) and the sacrifices they are equal to (*ζ*) (XIII, 107). Asked by *Yudhishṭhira* about that which is the foremost of all *tīrthas*, *Bhīshma* mentioned and described *Mānasa tīrtha* [in the figurative sense of the soul]; but also the *tirthas* of the earth are possessed of merit; by reciting the name of a *tīrtha*, by bathing there, and by gladdening P. there, one casts off one's sins and goes to heaven (v. 5365) (XIII, 108). Asked by *Yudhishṭhira* as to what is the highest, etc., kind of fast, *Bhīshma* said: [A = "that man who fasts on the 12th day of the moon in the month so called"; B = "and, for t whole day and night, worships *Kṛshṇa* as Kcaṇa, etc C = "obtains the merits of the horse sacrifice, etc."; "and freedom from sin, etc."]

	A.	B.	C.
(1)	*Mārgaçirsha*	*Keçava*	... Horse sacrifice
(2)	*Pausha*	*Nārāyaṇa*	... *Vājapeya*
(3)	*Māgha*	*Mādhava*	... *Rājasū*
(4)	*Phālguna*	*Govinda*	... *Ati*
(5)	*Caitra*	*Vishṇu*	...
(6)	*Vaiçākha*	*Madhusūdan*	
(7)	*Jyaishṭha*	*Trivikra*	
(8)	*Āshāḍha*	*Vāmana*	
(9)	*Çrāvaṇa*	*Çrī*	
(10)	*Bhādrapada*		
(11)	*Āçvina*		
(12)	*Kārttika*		

The result of adoring *Kṛishṇa* as *Puṇḍarīkāksha*, etc. (*η*). At the conclusion of one's vow, one should feed a number of brahmans or make gifts of ghee to them. *Vishṇu* has said that there is no fast superior to that (XIII, **109**). *Vaiçampāyana* said: Approaching. *Bhishma*, who was lying on his bed of arrows, *Yudhishṭhira* asked how one does acquire beauty, etc. *Bhishma* said that a *Candravrata* should be commenced in *Mārgaçirsha*, when the moon comes in conjunction with *Mula*:

(1) *Mūla* [19]	being in his foot,	
(2) *Rohiṇī* [4]	,,	calf,
(3) *Açvinī* [1]	,,	knee-joints,
(4) *Āshāḍhau* [20-21]	,,	thighs,
(5) *Phālguṇī* [11-12]	,,	anus,
(6) *Kṛittikāḥ* [3]	,,	waist,
(7) *Bhādrapadā* [26-27]	,,	navel,
(8) *Revatī* [28]	,,	eyes,
(9) *Dhaniṣhṭhāḥ* [24]	,,	back,
(10) *Anurādhā* [17]	,,	belly,
(11) *Viçākhāḥ* [16]	,,	arms,
(12) *Hasta* [13]	,,	hands,
(13) *Punarvasū* [7]	,,	fingers,
(14) *Açleshāḥ* [9]	,,	nails,
(15) *Jyeshṭhā* [18]	,,	neck,
(16) *Çravaṇa* [23]	,,	ears,
(17) *Pushya* [8]	,,	mouth,
(18) *Svāti* [15]	,,	teeth and lips,
(19) *Çatabhishā* [25]	,,	smile,
(20) *Maghā* [10]	,,	nose,
(21) *Mṛigaçiras* [5]	,,	eye,
(22) *Citra* [14]	,,	forehead,
(23) *Bharaṇī* [2]	,,	head,
(24) *Ārdrā* [6]	,,	hair.

[The figures in brackets indicate the number in the ecliptic; *Abhijit* [22] is wanting.] Then gifts of ghee to learned brahmans; one becomes as accomplished (*paripūrṇāṅgaḥ*) as the full moon (XIII, 110).—§ 760: *Yudhishṭhira* asked, what regulates rebirth, etc. *Bhishma* directed him to ask *Bṛihaspati*, as none else was capable of explaining the matter. *Vaiçampāyana* said: While they were thus speaking *Bṛihaspati* came from heaven; *Yudhishṭhira* with *Dhṛitarāshṭra*, etc., honoured him; then *Yudhishṭhira* asked him, what is truly the friend of mortal creatures, and what follows man to the next world. *Bṛihaspati* said: Righteousness. *Yudhishṭhira* asked, how righteousness can accompany the dead body. *Bṛihaspati* said that the soul (*jīva*) obtains a new body according to its merit, *Yama*, etc. (*α*), being the witnesses, etc. Deities dwelling in the body, viz. earth, etc. After birth *Jīva* receives woe and death from the clutches of *Yama*; if imbued with unrighteousness, *Jīva* has to the dominions of *Yama*, and after suffering great misery [illegible] to undergo rebirth as an animal, or as some [illegible] as declared in the *Vedas* and the scriptures [illegible]ories (*setihāse*). In the regions of *Yama* [illegible] being the abodes even of the deities, [illegible]*rahmaloka*, but also such as are [illegible]. Different forms in which [illegible]nce of different acts (e.g. [illegible]). [The periods that [illegible] are here generally [illegible]I heard all this [illegible]e midst of the *swarshie*" (XIII, 111). Asked by *Yudhishṭhira*, *Bṛihaspati* explained by what acts people, having committed sin, attain to an auspicious end in this world and in heaven, especially recommending gifts of food (praised by D., R., P., and men), citing *Rantideva* (*b*) (XIII, 112). Asked by *Yudhishṭhira*, *Bṛihaspati* discoursed on the six doors of righteousness (abstention from injury, the observance of the Vedic ritual, meditation, restruining the senses, penances, and obedience to preceptors), saying that the man who practises the religion of universal compassion achieves the highest good, etc. *Vaiçampāyana* said: Then *Bṛihaspati* ascended to heaven. [XIII, 111–113 are called *Saṃsāracakra*" (XIII, **113**).—§ 761: *Vaiçampāyana* said: After this *Yudhishṭhira*, addressing *Bhishma* (lying on his bed of arrows), said: R., D., and brahmans, led by the authority of the *Vedas*, praise the religion of compassion; but how does a man who has injured others in word, thought, and deed, succeed in freeing himself from misery? *Bhishma* recommended abstention from meat; meat, moreover, enslaves the mind by taste (XIII, **114**). *Yudhishṭhira* (referriog to § 749) wondered how, when abstention from injury is the highest religion, persons should make offerings of meat in *çrāddhas* in honour of P. *Bhishma* referred to the innumerable discourses on this topic that had taken place between R., and strongly recommended abstention from honey and meat, referring to the seven R. (*Saptarshayaḥ*), etc. (*α*), and quoting *Manu*, etc. (*β*); he who eats flesh of animals slain by others incurs the sin that attaches to the slaughtor; he who purchases flesh slays living creatures through his wealth (the eater's demerit is, however, not so great as the slayer's); by eating flesh left from sacrifices [to D. and P.; v. especially *Agastya*] and of animals that have been slain for feeding brahmans, one incurs a small fault. In old time persons who wanted to attain to regions of merit hereafter, performed sacrifices with seeds. Especially in the month of *Kārttika* or in its bright fortnight one should abstain from [honey and] meat, which many ancient kings have done: *Nābhāga*, etc. (*γ*); those who abstain from flesh for months or fortnights continuously, have *Brahmaloka* reserved to them. (It is by truthfulness that *Hariçcandra* roves through heaven like a second *Candramas*.) Also the kings *Çyenajit*, etc. (*δ*), did not eat flesh during the month of *Kārttika*, and, therefore, attained to *Brahmaloka*, adored by G. and surrounded by 1,000 beautiful damsels. The eaters of meat go to Hell; he who practises the religion of abstention from meat or teaches it to others will never have to go to Hell, even if he be exceedingly wicked in other respects* (XIII, 115). Asked by *Yudhishṭhira* what can be eaten, etc., *Bhishma* discoursed on what is flesh, and continued the preceding discourse, again mentioning *Agastya*; snakes, etc. (*ε*), never hurt him who is devoted to compassion; those who are covetous of meat are cooked in the hell called *Kumbhīpāka*; etymology of the word *māṃsa* (flesh) (XIII, 116).—§ 762: Asked by *Yudhishṭhira* what end those attain to who give up their lives in battle, though to give up life is difficult for men, whether they are in prosperity or adversity, *Bhishma* explained the old narrative of the conversation, in former times, between *Vyāsa* and a worm: Kiṭopākhyāna (*b*) (XIII, 117–119).—§ 763: Asked by *Yudhishṭhira* about the relative superiority of knowledge, penances, and gifts, *Bhishma* told the old narrative of the conversation between *Maitreya* and *Vyāsa*: Maitreya-bhikshā (*b*) (XIII, **120–122**).—

§ 764: Asked by *Yudhishṭhira* about the behaviour of good and chaste women, *Bhishma* said: Once *Sumanā Kaikeyī* in *Devaloka* asked the omniscient *Çāṇḍilī* by what course of acts she had attained to heaven (description). *Çāṇḍilī* said that it was not by wearing yellow robes or barks of trees, or by shaving her head, or by means of matted hair, that she had attained to this state, but by never saying any disagreeable word to her husband; by always worshipping D., P., and brahmans; by always obeying her mother-in-law and father-in-law, etc. (enumeration). By adhering to this path of duty a woman is honoured in heaven like a second *Arundhatī*. Then *Çāṇḍilī* disappeared * (XIII, **123**).—§ 765: Asked by *Yudhishṭhira* which is of superior efficacy, gentleness or gifts, *Bhishma* said that some become gratified by gentleness, others by gifts, and related the ancient narrative of how a brahman, who had been seized in a forest by a Rā., was released [on account of his gentleness], after answering the question put to him by the Rā., "Why am I pale of hue and so lean?" [a long and very curious enumeration of causes that may render a man pale and lean]. Rā. worshipped that brahman, and making him his friend and bestowing wealth upon him, let him off (XIII, **124**).—§ 766: *Yudhishṭhira* asked about the following "mysteries": how a poor man, desirous of achieving his own good, should act; what is the best of all gifts, and what should be given under various circumstances; and who are truly deserving of honour and worship. *Vaiçampāyana* said: Thus questioned by *Yudhishṭhira*, *Bhishma* explained those high mysteries. *Bhishma* said: *Vyāsa* explained them to me in days of yore; it is a mystery to the very gods; *Yama*, by vows and *yoga*, had acquired the knowledge thereof as the fruit of his penances; what pleases each god, etc. (*a*). The scale of sinfulness in the giver is this: 1 [territorial] chief = 10 courtezans; 1 courtezan = 10 drinkers of alcohol; 1 drinker = 10 oilmen; 1 oilman = 10 butchers; a king is reckoned to be half more [sinful as a giver] than these all; hence, one should not accept gifts from such. In the *çrāddha* ritual the mysteries of D., P., and R. have been declared. Once a celestial messenger, sent by the *Açvins*, came to the court of *Indra* (where men, P., and D. assembled together), and, remaining invisible, asked *Indra* why sexual intercourse is interdicted to the man who performs a *çrāddha* and to him who eats a *çrāddha*, and to whom each of the three rice-balls offered separately at a *çrāddha* should be sacrificed. D. (seated towards the east) and P. applauded him. P. said: Lest the P. of that man should have to lie for a whole month on his vital seed; the first rice-ball > the water > the moon > the other gods and P.; the second should be eaten by the spouse; P. confer a son on him who is desirous of a son; the third is thrown into the fire; P. grant all wishes. The *ṛtvij* at a *çrāddha* becomes the P. of the *yajamāna*, and, therefore, should abstain for that day from sexual intercourse. R. *Vidyutprabha* asked what the atonement is for slaying worms, ants, snakes, sheep, deer, birds, etc. *Indra* answered: "Thinking of *Kurukshetra*, etc." (*β*) (specification); *Vidyutprabha* recommended another rite (specification), and a "mystery" discovered by R., which he had heard from *Bṛhaspati* in the presence of *Çiva* (standing on one foot on a mountain, etc.). Asked by *Indra*, *Bṛhaspati* discoursed on the wicked persons who make water facing the sun [Sūrya], etc. (*γ*). The D., M., and R., as to what gifts at a *çrāddha* become inexhaustible. P. said: By setting free dark-coloured bulls, by gifts of sesame seeds and water on the day of new moon, and of lamps in the season of rains, men free themselves from the debt to P. Asked by *Vṛddhagārgya*, P. said: If a blue bull [upon being set free] raises water with its tail, P. become gratified by that [water] for 60,000 years; if the mud from a river bank is attached to its horns, P. go to *Somaloka*; by giving lamps in the season of rain, one shines like the moon; those who on the day of new moon make gifts of sesame seeds and water, mixed with honey, using a vessel of *uḍumbarā* (*Ficus glomerata*, PCR. coppor), have duly performed a *çrāddha* with its mysteries, and get cheerful and healthy children (XIII, **125**). Asked by *Indra* how he becomes gratified, *Vishṇu* said that he hates the destruction of brahmans; that he is gratified by the worship of brahmans, with those who worship and make offerings in the circle besmeared with cow-dung (because it was with his circular disc that the Dai. were slain), those who reverence their own feet (because it was with his two feet that the world was covered); those who behold a boar that has just emerged from water and on his head carries a quantity of mud from the bank (reminding of the form of a boar in which *Vishṇu* slew *Hiraṇyākṣha*), or a brahman that is a dwarf in stature (*Vishṇu* having conquered king *Bali* as a dwarf), have never to meet with any evil (the explanations were given as answer to *Indra*). The man who every day worships the *açvattha* (*Ficus religiosa*) and *gorocana* and the cow is considered to worship the whole universe with D., As., and men; "staying within such, I, in my own form, accept the worship that is offered to them; the worship of other kind I never accept." *Baladeva* points out the importance of touching a cow, ghee, etc., at early dawn. The gods point to the importance of using an *uḍumbara* vessel in presenting offerings to D. and P. *Dharma* said that the offerings in honour of D. and P. should never be given to a brahman who has accepted service under the king, or who rings the bell, etc.; from the house of a person from whom a guest returns unsatisfied, P., D., and the sacred fires all return disappointed. *Agni* declared that P. of one who raises his foot to kick a cow or a brahman or a fire become filled with fear; that D. become highly dissatisfied, and that he himself has to be roasted in hell (*narake pacyate*) for 100 ages; fire refuses to accept his libations. *Vīçvāmitra* said: He who offers rice boiled in sugared milk to P., facing the south, at noon, in the first "elephant shade" (*gajacchāyāyāṃ pūrvasyāṃ*, v. BR.), when in the month of *Bhādrapada* [the conjunction of the moon with] *Maghā* takes place in the dark fortnight, has [thereby] performed a great *çrāddha* [every year] for thirteen years [in succession]. The cow said: († v. 6042–5) that man becomes free from his sin who adores a cow, saying: ". . . in *Brahmapura* [the city of Brahmán], in days of yore, thou wast present at thy calf at the sacrifice of *Indra*; thou who stoodest on *Vishṇupada* and in the path of *Agni* (? *Vibhāvasoḥ*) . . . gods with *Nārada* call thee *Sarvesahā*"; he . . . regions (*lokān*) of *Indra*, etc. Then th . . . ambulated *Brahmán*, and *Vasishtha* a . . . men may acquire the merits attachi . . . answered: If one, in the brig . . . *Pausha*, when *Rohiṇī* is in . . . a bath, lies under the . . . garment, with faith . . . the rays of the . . . sacrifices. This . . . recommended

grain) with ghee to the moon on the day of the full moon, and warns against cutting a tree or chewing a tooth-brush on the day of the new moon, lest the *Moon*, P., and D. should be offended. *Çri* said that D. and P. fly away from that house in which vessels, etc., lie scattered, and in which women are beaten. *Angiras* said that the offspring of that man increases who every night for a full year stands under a *karañjaka* tree with a lamp and the roots of the *Swarcala* plant. *Gārgya* recommended, for example, that one should always repeat the names of the *Pushkara* lakes; while the merit of even 100 sacrifices is exhausted, the merit resulting from the performance of the duties that he has mentioned becomes inexhaustible; a woman during her season or one whose mother is a leper must not assist at sacred rites, or D. will not eat the libations and P. not become gratified for thirteen years; at a *çrāddha* one should also recite the *Bhārata*. *Dhaunya* warned against broken utensils (which mean *Kali* himself), broken bedsteads (which mean loss of wealth), and trees in the house (under whose roots snakes and scorpions find shelter); when a cock or a dog is in sight, the gods do not eat the offerings made to them. *Jamadagni* said that a man whose heart is not pure is sure to go to hell, even if he performs a horse-sacrifice or 100 *Vajapeyas*; by giving only a *prastha* of powdered barley with a pure heart to a brahman, a very poor brahman attained to *Brahmaloka* (XIII, **127**). *Vāyu* said that he who, during the four months of the rainy season, offers sesames and water, etc., acquires all the merit resulting from 100 sacrifices in which animals are offered up to the gods. When a *Çudra* ignites the sacred fires, or women are allowed to assist at rites, one is reborn as a *Çudra*, and P. and D. are never gratified with him; as an expiation, one should for three days pour into the sacred fire libations of the urine of the cow mixed with cow-dung, milk, and ghee; after a year the gods once more accept the offerings of such a man, and P. become gratified (XIII, **128**). *Lomaça* warned against cohabiting with the wives of other people or a barren woman, and against appropriating what belongs to a brahman, or D. and P. will refuse one's offerings, etc. On the 12th lunar day and the day of full moon, one should every month make gifts of ghee and *akshata* to brahmans; thereby *Soma* and the Ocean increases, and *Indra* confers one-fourth of the merit of a horse-sacrifice, and *Soma* grants the fruition of one's wishes. He who, during this *Kaliyuga*, at dawn, in white robes, makes gifts of a vessel of sesame seeds to brahmans, and of water with sesame seeds and honey to P., and who gives lamps and *kṛçara*, acquires, according to the ordinance of *Indra*, the merit of giving cows and land (which merit is eternal) and of an *Agnishtoma*. This is the ancient ordinance of R., applauded by P. and D. [illegible] heaven and *Pitṛloka* (XIII, **129**). *Bhīshma* said: R., P., [illegible] then asked *Arundhatī* (equal to [her husband] [illegible] not in C.) about the mysteries of *dharma* [not [illegible]*ndhati* said that *dharma* should never be [illegible] him who is bereft of faith, full of pride, [illegible] a brahman, or who violates the bed of [illegible]mmended hospitality as better than [illegible]ds of cows in *Pushkara*, etc.; [illegible]cow's horns with *kuça*-grass, [illegible]pon his own head, acquires [illegible]a of the three worlds [illegible] P. applauded her. [illegible] would continually [illegible]*upta*: On days of the full moon and the new moon one's acts are conveyed to the Sun; when a mortal goes into *Pretaloka* (the regions of the dead), *Vibhāvasu* (the Sun) bears witness to all his acts; especially in *Jyeshtha-Pushkara* one should give a *kapilā* cow to a learned brahman, on *Kaumudī* [the day of full moon in the month of *Kārttika*]; such a man is considered to have given 100 cows with a bull, a gift which is productive of eternal merit. They that are of little understanding become afflicted with hunger and thirst in the regions of the dead, burning in pain, and there is no escape for them (they who make gifts of water, on the other hand, drink of a large river full of excellent water), and have to enter into a thick darkness (but *Soma*, *Sūrya*, and *Agni* always give light to him who has given lamps in this world, and he blazes forth like a second *Sūrya*). One should also give a pair of sandals to a deserving brahman, and an umbrella (thereby comfortable shade is obtained in the next world). *Sūrya's* hair stood on end; applauding the sayings of *Citragupta*, he said to D. and P. that these five should always be avoided: the slayer of a brahman, the slayer of a cow, he who is addicted to sexual intercourse with other people's wives, he who is bereft of faith, and he who derives his living from the misbehaviour of his wife; such persons suffer (*paçyante*) in hell like worms eating pus and blood, and are avoided by P., D., *Snātakas*, etc. (XIII, **130**). Asked by D., P., and R., the *Pramathas* said that men who are rendered impure by sexual intercourse without having previously purified themselves (*uechishṭāḥ*), men who insult their superiors, who eat different kinds of meat, and sleep at the foot of a tree, he who keeps flesh under his pillow while lying down to sleep, who places the head where his feet should be placed (in lying down or sleeping), and who throws phlegm, etc., into the water: "these men deserve to be slain and eaten up by us." Means of protection against them are: *Gorocanā*, [the root of] *vacā* [so B.], ghee with *akshata*, abstaining from meat, ever-burning fire, the skin or teeth of a wolf, a hill-tortoise, [the sacrificial] smoke, a cat, a tawny or black goat; those articles are destructive of Rā. (XIII, **131**). *Brahmán* caused D. together with *Indra* and P. to let the elephant *Reṇuka* in *Rasātala* go and question the *Diggajas* (the elephants who sustain the earth) about the mysteries of *dharma*. Asked by *Reṇuka*, the *Diggajas* recommended a *çrāddha*, with gifts of treacle and rice, on the 8th day of the dark fortnight of *Kārttika*, under the conjunction of the moon with *Açleshā*, uttering certain *mantras* (mentioning "*Baladeva* and other *Nāgas*," and "*Nārāyaṇa* when he raised the submerged earth"), and making *bali* offerings of blue cloth and fragrant unguents upon an anthill strewn with *çejendra* flowers at sunset. Thereby those beings in the nether regions that bear the weight of the upper regions become pleased, and the *Diggajas* do not feel the weight of upholding the earth. By observing this rule for a whole year, and fasting, the four castes acquire great merit; it is equal to hospitality for 100 years to all the elephants in the three worlds. D., P., and R. applauded *Reṇuka* (XIII, **132**). *Çiva* recommended to give food to cows every day for a month, contenting oneself with one meal a day; he who gives food to cows even for a single day, receives one-fourth of the merit of all his meritorious acts; cows uphold the three worlds with D., As., and men; *Çiva* had praised them in the *Kṛta* age; at the solicitation of *Brahmán* a bull stands in his banner, and he always sports with cows; only believers should be instructed in these mysteries (XIII, **133**). *Skanda* recommended to smear one's body for three days with earth from the horns of a dark-coloured bull,

and then to perform one's ablutions; to offer cooked food with honey, in an *udumbara* vessel, as *bali* to the moon on the evening of the day of full-moon, which offer is accepted by Sâ., etc. (γ), and whereby *Soma* and the Ocean increase * (spoken by *Vishṇu*). *Bhîshma* said that these mysteries (respected by D. and promulgated by *Vyâsa*) are even superior to the whole earth († v. 8198), and should not be imparted to any unbeliever, etc. (XIII, 134).—§ 767: Asked by *Yudhishṭhira*, *Bhîshma* enumerated those persons from which a brahman, a *kshattriya*, a *vaiçya*, and a *çûdra* may take his food, etc. (XIII, 135). Asked by *Yudhishṭhira*, *Bhîshma* expounded the expiations which purify a brahman of the sin he incurs by accepting forbidden food (especially offered to D. and P.); without having performed his ablutions, a brahman should not say his evening prayers, etc.; for this reason the *çrâddha* has been ordained to be performed in the afternoon (XIII, 136). Asked by *Yudhishṭhira* which is better, charity (*dâna*) or devotion (*tapas*), *Bhîshma* enumerated the pious princes who have attained to heaven (*lokâḥ*) (*a*). "These and many other men (householders) have attained to heaven by charity and penances, and return again and again. As night approaches, I shall explain to thee in the morning whatever doubts may arise in thy mind" (XIII, 137). Asked by *Yudhishṭhira* (who refers to XIII, 137), *Bhîshma* discoursed on the five kinds of gifts: from desire of merit, from desire of profit, from fear, from free choice, and from pity; *Brahmân* has said that one should always make gifts according to one's power (XIII, 138).—§ 768: *Yudhishṭhira*, complaining of the distress of the time, asked *Bhîshma* to discourse on religion and profit in the presence of *Kṛshṇa* and all the kings. *Vaiçampâyana* said that *Bhîshma* recited the discourses on the puissance of *Vishṇu* in days of yore (and the doubt of *Rudra* and his spouse). Once *Kṛshṇa* observed a vow for twelve years in order to obtain a son; *Nârada*, etc. (*a*), came there with Si., etc. (description of their seats); fire issued from the mouth of *Kṛshṇa* and consumed the summit of the mountain with all its living creatures, then it came back and touched his feet; he cast a benignant look upon the mountain, which once more became adorned and peopled as before. Asked by R., *Kṛshṇa* explained that, in consequence of his penances, his soul became transformed into fire and repaired to *Brahmân* (who told it that half of the energy of *Çiva* would take birth as *Kṛshṇa*'s son), and then went back; "I now ask you to tell me something that is highly wonderful, which you have heard of or seen on earth or in heaven." R. glorified *Kṛshṇa*, and asked by them, *Nârada* described the wonderful incident on *Himavat*, "which was witnessed by R. on their *tîrthayâtrâ*" (XIII, 139). *Bhîshma* said: Then R. *Nârada*, the friend of *Kṛshṇa*, told the following story of the discourse between *Çiva* and *Umâ*: Umâ-Maheçvara-saṃvâda (*b*) (XIII, 140–148). *Bhîshma* said: *Kṛshṇa* paid honour to R., who praised *Kṛshṇa*, approving of what *Çiva* had said of him, and saying that they had told him [about the discourse of *Çiva* with *Umâ*], only to please him, since he had asked them; but "there is nothing in the three worlds that is unknown to thee." R. took leave of *Kṛshṇa*, promising him that he would soon get an excellent son. *Kṛshṇa* returned to *Dvârakâ*. *Rukmiṇî*, after the tenth month, bore a son who is identified with *Kâma*, which exists in every creature and moves within the hearts of both gods and *Asuras*. Praise of *Kṛshṇa* = *Vishṇu Trivikrama* = the thirty-three gods with *Indra* = *Âdideva* (the first god), etc. *Bhîshma* congratulated the *Pâṇḍavas*, especially *Arjuna*, and pitied *Duryodhana*; many Dai. and Dâ. have been slain by *Kṛshṇa*, witness *Çiva*'s utterances (*purâṇam*) on *Himavat* to R.; the greatness, etc., of *Arjuna* can only come up to one-third of that of *Kṛshṇa*. *Bhîshma* consoled *Yudhishṭhira* (it is Time = *Kṛshṇa* who has slain the warriors), citing *Vyâsa* and *Nârada*. *Nârada* and *Vyâsa* have told me that "*Kṛshṇa* and *Arjuna* (*triyugau*) practised penances in *Badarî* for 10,000 years"; he mentioned the slaying of *Kaṃsa*; the destruction of the *Kurus* is due to *Duryodhana*, etc. (*c*). *Yudhishṭhira* remained silent; the kings with *Dhṛtarâshṭra*, and R. with *Nârada*, applauded *Bhîshma* and worshipped *Kṛshṇa*. When *Bhîshma* had rested and become refreshed, *Yudhishṭhira* once more asked him (XIII, 148).—§ 769: *Vaiçampâyana* said: *Yudhishṭhira* asked *Bhîshma*: who is the one god, which the foremost of all religions, and by what prayer does one become freed from the bonds of birth and transmigration (*janmasaṃsârabandhanât*). *Bhîshma* answered: "Always uttering the 1,000 names of the eternal *Vishṇu Purushottama*, the great *Brahmân*, etc., which were sung by the R." (v. 6949 wants in B.: *Vishṇor nâmasahasraṃ ya Vedavyâso mahân ṛshiḥ | Chando 'nushṭup tathâ Devo Bhagavân Devakînandaḥ*). Then he enumerated Vishṇu's (= *Keçava*'s v. 7057 = *Vâsudeva*'s v. 7061, 7066, etc. = *Kṛshṇa*'s v. 7071) 1,000 names. * "The moveable and immoveable world with D., As., G., Y., U., and Râ., is under the sway of *Kṛshṇa*; R., P., D., etc., have sprung from *Nârâyaṇa*; the *Yoga*, the *Sâṅkhya*, the crafts (*çilpâḥ*), the *Vedas*, the *Çâstras*, etc., have sprung from *Janârdana*; one should recite this hymn in praise of *Vishṇu*, composed (*kṛttitam*) by *Vyâsa*" (XIII, 149).—§ 770: Asked by *Yudhishṭhira* about the [mantra] which gives righteousness and success on setting out on a journey, or on entering [a new building], or at the commencement of any undertaking, or in sacrifices to D. and P., etc., *Bhîshma* recited a *mantra* promulgated by *Vyâsa* and ordained by *Sâvitrî*, and which purifies from all sins, and which was recited in days of yore by the foremost R. († v. 7088–9): Salutations (*namaḥ*) to *Vasishṭha*, etc. (*a*); the eleven *Rudras* (the lords of the three worlds) are: *Ajaikapâd*, etc. (*β*); in *Çatarudra* they are 100; *Aṃça*, etc. (γ), are the twelve *Âdityas*, the sons of *Kaçyapa* according to the *Çruti*; *Dhara*, etc. (*ε*), are the eight *Vasus*; *Nâsatya* and *Dasra* are the two *Açvins*, the sons of *Mârtâṇḍa*, who came out of the nose of *Saṃjñâ*; *Mṛtyu*, *Kâla*, V.-D., P. (endowed with forms), Mu., and Si. (devoted to penances and emancipation) are the invisible witnesses of all the good and bad acts of all beings, giving the regions of felicity (*lokân etân*) created by *Prajâpati* t[o] those that praise them, and residing in all the worlds [by] praising these 33 [i.e. 11 + 12 + 8 + 2] gods (= lords of all hosts of beings) [and] *Nandîçvara*, etc. (*c*) is cleansed of all sins; the R. [called] *Mânavas* are *krita*, etc. (ζ); blazing like *Rudra*, *Anala*, and they rejoice in heaven with the gods after h[aving] good deeds on earth; the seven *gu*[rus] presumably Yavakrita — Bala Âṅgi[rasa] and by praising them one enjo[ys] *Unmucu*, etc. (η), are the se[ven] Yama], and live in the S[un] *rtvija* of *Varuṇa*, and dw[ell] the seven *gurus* of *J*[ahnu] are seven other M[ind]*Dharma*, etc. (*κ*) *Drona*'s son *A*[çvatthâman]

munis, distributed into seven groups [of] seven; they are the creators of peace [*çānti-*] and good (*-svasti-*) and the regents of the quarters (*diçâṃ pâlâḥ*); one should turn his face in that direction in which one of these R. live, and take refuge with him; they are the creators of all creatures and the purifiers of the worlds [this is the order in B., where v. 7121: *Rámo Vyâsas . . . .* is placed before v. 7120: *Çânti-svastikarâ loke . . . .*]; *Saṃvartta*, etc. (including *Sâṃkhya* and *Yoga*) (λ), have practised severe penances and are celebrated over the three worlds; there are others resembling *Rudra*, in *Brahmaloka*, through whom the sonless obtains a son, and the poor obtains wealth; one should also praise *Pṛthu*, etc. (*μ*), [and] *Sâṅkhya* and *Yoga*, *Haṃsa* and *Kavya*, and Supreme *Bráhman*; one should praise them morning and evening; then there is no fear from fire or thieves, nor from Pç. and Rā., etc.; P. eat that man's *kavya*, and the gods his *haṃsa* (so B.), who recites [these names: *Sâvitrî*, v. 7146, 7149, 7158; *mahati bráhma Sâvitrîgunaktrtanaṃ*, v. 7150; *Sâvitrîṃ paramâṃ gatiṃ*, v. 7155; *Sâvitrî bráhma çâçvatî*, v. 7161] at his rites for D. and P.; they contribute to the peace (*çântiṃ*) of all the four castes; when setting out on a journey, etc., on every occasion one should recite them; it is a great mystery of R., etc. This ancient tale contains the opinion of the accomplished (*siddhasya*) *Parâçara*, and in former days was recited to *Indra*; [it is] the veritable eternal *Bráhman*, the heart of all creatures and the eternal *çruti*; all [the princes] of the race of *Sûrya* and of *Soma*, i.e. the *Râghavas* and the *Kurus*, always recite it after having purified themselves (*çucayaḥ*); there is rescue from every calamity in always reciting [the names of] D., seven R. (*Saptarshîṇâṃ*), and *Dhruva*; [† v. 7157–8 are each of 38 syllables; † v. 7159–60 are each of 2×28 syllables]: the old B.-p. *Kâçyapa*, etc. (*ν*), have worshipped them; [being] the opinion of *Bhâradvâja* they were obtained by the sons of *Ketâ*; having acquired them again from *Vasishṭha*, *Çakra* and the *Vasus* vanquished all Dā.; the man who makes a present of 100 cows with their horns covered with gold to a learned brahman, and he who causes the excellent *Bhârata* story to be always recited, these two acquire [equal] merit; the benefits obtained by praising *Bhṛgu*, etc. (*ξ*) (XIII, 151).—§ 771: Asked by *Yudhishṭhira* what course of conduct towards the various classes of persons is regarded faultless, *Bhîshma* eulogised the brahmans, who are attentive to P., D., and guests; who eat the first portions of *haviṣa* and *kavya*; who by their very eating rescue the three worlds from great fear; whose wealth consists in all the *çikshâs* and the *çruti*; whose wrath yet burns in the *Daṇḍaka* wood, etc. (XIII, 152).—§ 772: Asked by *Yudhishṭhira* what is the reward attached to the worship of brâhmans, *Bhîshma* told the old narrative of a conversation between *[illegible]na* (the Wind) and *Arjuna* [Kârtavîrya]: Pavanârjuna-*[illegible]*âda (*b*) (XIII, 153–158).—§ 773: Asked by *[illegible]hira* about the prosperity resulting from the worship *[illegible]*ns, *Bhîshma*, saying that the time of his death *[illegible]* that he has recited all the duties mentioned *[illegible]*ered him to *Kṛshṇa* (*b*) (XIII, 159). what prosperity results from the *Kṛshṇa* related what he in former *[illegible]*ered his son *Pradyumna*, who *[illegible]*hmans and put this same their king. He related Asked by *Yudhishṭhira* *Durvâsas*, *Kṛshṇa* which he repeats

every morning, and which was composed by *Prajâpati* at the end of his penances. Then he praised *Çiva* (*d*) (XIII, 161–162).—§ 774: *Vaiçampâyana* said: After *Kṛshṇa* had said these words, *Yudhishṭhira* once more asked *Bhîshma* which of the two, perception (*pratyakshaṃ*) or the scriptures (*âgamaḥ*), should be [regarded as] authoritative for arriving at a conclusion (*kâraṇaṃ bhavet*). *Bhîshma* answered that to affirm that perception is the only authority (as some persons do) is foolish; that knowledge which is derived from reasoning can scarcely be said to be knowledge.—Asked by *Yudhishṭhira* as to [which of these four is most authoritative, viz.] perception (*pratyakshaṃ*), inference (*lokataḥ siddhiḥ*, i.e. *anumânaṃ*, Nîl.), the teaching of the scriptures (*lokaç cágamapûrvakaḥ*), and the various kinds of good men's practice (*çishṭâcâro bahuvidhaḥ*), he declared that as the might of unrighteous persons causes doubts to attach to perception, inference, and good conduct, good people who let themselves be led by the scriptures, and who are ever contented, should be resorted to for the solution of doubts.—As *Yudhishṭhira* remarked that, the *veda*, *pratyakṣa*, and *âcâra* being all three *pramâṇa* (authority) [as to what is *dharma*, i.e. righteousness], the one *dharma* would become threefold, *Bhîshma* answered that *dharma* is really one, though capable of being viewed from three different points; he should not engage in such [unfruitful] speculations, but simply follow his instructions like a blind man, knowing that righteousness consists in abstention from injury, truth, absence of wrath, and liberality, and that conduct towards the brahmans that has been observed by his sires and grandsires. The fool who would deny that to be authority that [has always been accepted as] authority, does not deserve to become an authority, for he creates [only] fright.—Asked by *Yudhishṭhira*, *Bhîshma* said that those who hate righteousness have their hearts overwhelmed with passion and darkness and go to hell; those who observe righteousness go to heaven. The brahmans, who are the eldest sons of *Brahmân*, represent righteousness, and, therefore, they are worshipped by the righteous as a ripe fruit by a hungry man.—Asked by *Yudhishṭhira*, *Bhîshma* indicated the acts that are characteristic of wicked and good men (curious enumeration): the good never talk while eating, and never go to sleep with wet hands; two times have been appointed by the deities for taking food, viz. morning and evening; in the meantime, one should not eat anything; when following this rule, one is said to observe a fast; one who never approaches his spouse at any other time save after her courses, is said to observe the vow of *brahmacarya*; *aarta*, brahmans, and kine are regarded as equal; one does not incur any fault by eating the meat of animals slain in sacrifices with *mantras* from the *Yajurveda*; the flesh of the backbone, or that of animals not slain in sacrifices, is as the flesh of one's own son; one should eat in privacy; well-cooked frumenty, *yâvaka* (B. *yavâgû*), *kṣara* (C. °ça°), and *haviṣ* [should be used in] the *Ashṭakâs* of gods and P. and [in] worshipping the planets; one should not shave without calling down a blessing upon oneself; if one sneezes, he should be blessed ("*cataṃ jîva*," Nîl.) by those present; having committed a sin, one should confess it in the presence of those that are good; they would then destroy it; one should achieve righteousness in private, not make a show of righteousness; those are traders in righteousness who draw profit from it; one should lay up for oneself a treasure in the world to come, consisting in gifts made [here] to deserving persons (XIII, 163). *Yudhishṭhira* observed

that the acquisition of wealth very often seems to be independent of exertion and learning, etc.; *Bhīshma* said that when one, notwithstanding great exertion, fails to earn wealth, he should practise severe austerities, make gifts, abstain from cruelty, etc.; then happiness will be obtained [in the next life]; unless seeds be sown, no crops appear; even in the case of insects and ants, their acts [of this and past lives] and Nature are the cause of happiness and woe [i.e., the explanation of what seems unintelligible to *Yudhishṭhira* is to be sought for in the actions in past lives] (XIII, **164**); to put faith in righteousness is the mark of wisdom; Time [which is the supreme disposer of all things] can never make righteousness the cause of misery, and unrighteousness is incapable of touching righteousness, which is protected by time; righteousness is fraught with victory (XIII, **165**).—§ 775: *Vaiçampāyana* said: Desirous of obtaining such goods as are destructive of sins, *Yudhishṭhira* questioned *Bhīshma*, who was lying on a bed of arrows. *Yudhishṭhira* said: What is beneficial for a person in this world? how can one be freed of all one's sins? *Vaiçampāyana* said: In this connection *Bhīshma* recited the names of the gods to *Yudhishṭhira*. *Bhīshma* said: These names of the gods and R., if recited morning, noon, and evening, become purifiers of sins; then one has never to become blind or deaf, etc., and never takes birth as an animal or in the mixed castes, nor goes to Hell; the names of the gods and R., etc., rivers, mountains, etc.; *Brahmán*, etc. (*α*); the Âps. (*β*); learned brahmans in the eastern region (*γ*), in the southern region (*δ*), in the western region (*ε*), in the north (*ζ*); the principal kings (*η*) (to be recited at sunset and sunrise) (XIII, **166**).—§ 776: *Janamejaya* said: When *Bhīshma* was lying on a bed of arrows, and the *Pāṇḍavas* were sitting around him, my great-grandfather *Yudhishṭhira* heard these expositions of mysteries, etc.; what else did *Yudhishṭhira* do? *Vaiçampāyana* said: When *Bhīshma* became silent, all the kings became silent; then *Vyāsa*, saying that *Yudhishṭhira*, etc., had now been restored to their own nature, asked *Bhīshma* to give *Yudhishṭhira* leave to return to the city, which he did, giving *Yudhishṭhira* some final exhortations, and friendly asking him to return when the hour came for his death. Then *Yudhishṭhira* with his relatives and followers set out for *Hāstinapura*, and entered the city with *Dhṛtarāshṭra*, *Gāndhārī*, R., the citizens, the inhabitants of the country, and his counsellors (XIII, **167**).

Anūdara, son of Dhṛtarāshṭra. § 131 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭra-putra-nāma-kathana): I, **117**, 4547.

Anudātta ("the lower accent"), a Fire. § 491 (Âdgirasa): III, **220**, 14163 (*Anudāttau*, i.e. Udātta and Anudātta PCR., produced by Pāñcajanya from his arms), 14165 (son of Prāṇa).

Anudyūta ("renewal of the gambling"). § 10 (Parvas.): I, **2**, 319 (sc. *parva*, i.e. Anudyūtaparvan).

Anudyūtaparvan. § 302: When the *Pāṇḍavas* had left Hāstinapura with all their wealth and jewels, *Duḥçāsana* complained of it to *Duryodhana*, who, with *Karṇa* and *Çakuni*, quoting the words of *Bṛhaspati* when counselling *Indra* about politics, and declaring that the *Pāṇḍavas* would certainly revenge themselves, prevailed upon *Dhṛtarāshṭra* to invite them a second time to a match of gambling between *Yudhishṭhira* and *Çakuni*, on the condition that the defeated party should repair to the woods for twelve years, dressed in deer-skins, and spend the thirteenth year in some inhabited country unrecognized, and if recognized, be exiled for another twelve years. If the *Pāṇḍavas* should succeed in observing this vow for thirteen years, the *Dhārtarāshṭras* would in the meantime have made alliances and have assembled an invincible army, so that they could defeat them if they reappeared. *Droṇa*, *Somadatta*, *Bāhlika*, *Gautama*, *Vidura*, *Açvatthāman*, *Vaiçyāputra* (i.e. *Yuyutsu*), *Bhūriçravas*, *Bhīshma*, and *Vikarṇa* dissuaded in vain (II, **74**).—§ 303: *Gāndhārī* reminded *Dhṛtarāshṭra* of the counsel *Vidura* had given, when *Duryodhana* was born, to kill him, and recommended him to do it now, and not to let the gambling match take place, saying that it would cause the destruction of the whole race of the *Kurus*. But *Dhṛtarāshṭra* could not act contrary to the will of his sons (II, **75**).—§ 304: The royal messengers overtook *Yudhishṭhira* when he had already gone a long way. *Yudhishṭhira* having said, "Although a golden animal was an impossibility, *Rāma* suffered himself to be tempted by a golden deer," they returned. The gambling began on the above-mentioned conditions (cf. III, 1362 ff., where the conditions are stated somewhat differently), and *Yudhishṭhira* lost (II, **76**). The *Pāṇḍavas*, casting off their royal robes, attired themselves in deer-skins. *Duḥçāsana* exulted, and exhorted *Kṛshṇā* to abandon the fallen *Pāṇḍavas* and choose a husband among the *Kurus*. As *Bhīma* rebuked him and threatened to slay him with his followers, *Duḥçāsana*, dancing around, said, "O cow! O cow!" *Bhīshma* again swore to drink his blood and to kill all the *Dhārtarāshṭras*. As the *Pāṇḍavas* were going away, *Duryodhana* mimicked the tread of *Bhīma*, who then said: "I will slay *Duryodhana* with my mace, and place my foot on his head. *Dhanañjaya* will slay *Karṇa*, and *Sahadeva* will slay *Çakuni*, and I will drink the blood of *Duḥçāsana*." *Arjuna* and *Sahadeva* approved of it. *Nakula*, "the handsomest of men," vowed to kill all the *Dhārtarāshṭras* that had insulted *Draupadī* (II, **77**).—§ 305: *Yudhishṭhira* bids farewell to *Bhīshma*, *Somadatta*, *Bāhlika*, *Droṇa*, *Kṛpa*, *Açvatthāman*, *Vidura*, *Dhṛtarāshṭra*, the *Dhārtarāshṭras* *Yuyutsu*, *Sañjaya*, etc. *Vidura* kept *Pṛthā* in his abode, and consoled *Yudhishṭhira*: "Formerly thou wast instructed on the *Himavat* by *Maru-Sāvarṇi*, in *Vāraṇāvata* by *Dvaipāyana*, on *Bhṛgutuṅga* by *Rāma*, on the *Dṛshadvatī* by *Çambhu*, near *Aiḍaka* by the great *ṛshi Asita*, by *Bhṛgu* on the banks of *Kālmāshī*; *Nārada* always beholds thee, and this *Dhaumya* is thy *purohita*,—resolve to win victory like *Indra*, to control thy wrath like *Yama*, to give in charity like *Kuvera*, to control all passions like *Varuṇa*." So *Yudhishṭhira* went away, bowing to *Bhīshma* and *Droṇa* (II, **78**). When *Kṛshṇā* took leave of *Kuntī*, *Kuntī* broke out in complaints, and especially recommended her over to keep her eye on *Sahadeva*. When *Kuntī* beheld her sons clad in deer-skins, surroun[ded] by rejoicing foes, she embraced them and broke out in [lam]entations, asking why *Kṛshṇa*, who dwells in *Dvārakā*, [is] without beginning and without end, does not deli[ver us] from such woe. "O *Sahadeva*! cease to go! [O] dearest child, O son of *Mādrī*!" The [mother] consoled her, set out for the woods, and [left] the house. The ladies of *Dhṛtarāshṭra's* [house] bewailed the *Kauravas*; and *Dhṛtarāshṭra*, [and] *Vidura* (II, **79**).—§ 306: Questioned by [*Janamejaya*] the attitude of the *Pāṇḍ[avas]*. The citizens cried out in [grief]. [Many] of lightning and [other] appeared, surroun[ding] the fourteenth [year] by *Bhīma* and

skies. *Duryodhana*, *Karṇa*, and *Śakuni* offered the kingdom to *Droṇa*, who said that the *Pāṇḍavas* were incapable of being slain; that they would practise the *brahmacarya* for twelve years, and then return in anger; that he (*Droṇa*) would protect the *Dhārtarāshṭras*, who had sought his protection, to the best of his ability; but that he would himself be slain by *Dhṛshṭadyumna*, whom *Drupada* had obtained (together with *Kṛshṇā*) from the fire by the ascetic power of *Yāja* and *Upayāja*; "it is widely known in the world that *Dhṛshṭadyumna* will slay *Droṇa*." *Dhṛtarāshṭra* sent *Vidura* to bring the *Pāṇḍavas* back, or, if they did not come back, to send them off with respect, with their weapons, cars, and infantry, etc. (II, **80**). — § 307: *Sañjaya* spoke to *Dhṛtarāshṭra* about the perversity of his policy. *Dhṛtarāshṭra* related that when *Kṛshṇā* was dragged into the court the grief was so great that the enraged brahmans did not that evening perform their *agnihotra*; he also related the omens which had appeared on the occasion, etc. (II, **81**).

Anugītā ("repetition of the Bhagavadgītā"). § 10 (Parvas.): I, **2**, 354 (*parva . . adhyātmavatāṅkṣa*, i.e. Anugītāparvan).

[Anugītāparvan] ("the section containing the repetition of the Bhagavadgītā," the 94th of the minor parvans of Mhbhr.; cf. Anugītā). § 782: *Janamejaya* said: When *Kṛshṇa* and *Arjuna*, after having slain their enemies, dwelt there in the palace, what conversation took place between them? *Vaiçampāyana* said: *Arjuna*, having recovered his kingdom, spent his time joyously in the company of *Kṛshṇa* in that beautiful palace. There they repaired to a particular part of the palace with their friends and relatives. *Arjuna* asked *Kṛshṇa* to repeat to him what he had taught him before the battle [i.e. Bhagavadgītā], especially as he would soon repair to *Dvāraka*. *Kṛshṇa* is discontented because *Arjuna* cannot remember it; he would now, however, recite an old story upon the same topic. "There came a brahman from *Svargaloka* and was honoured by us; hear what he said, asked by us." The brahman said: There came a brahman *Kāçyapa*, possessed of penance, etc., to some other brahman, who had become conversant with all the authorities on religion, etc., crowned with ascetic success (*siddhaṇ*), able to move everywhere at will (*kramamāṇaṇ*), knowing the science of disappearing at will, roving with invisible *Siddhas* and celestial musicians (? *sakradharaiḥ*, PCR.); *Kāçyapa* honoured him as his *guru*, and the brahman spoke to him about transmigration, comparing his own example; at last he had renounced the world and attained to his present success, and should not have to return to this world, but would come to "*Brāhman*'s eternal abode"; he promised to answer *Kāçyapa*'s questions (XIV, **16**). *Kṛshṇa* said: Asked by *Kāçyapa*, the brahman discoursed on how *Jīva* casts off and then attains to a body, how Emancipation is achieved, and where acts do exist when *Jīva* becomes [illegible] of body, etc.; how death is brought about; the [illegible] and misery of *Jīva* determined by acts (XIV, **17**); [illegible]ters the womb; *Brahmán* first formed a body [illegible]he created *Pradhāna*, the material cause [illegible]bodied creatures; indifference to pleasure [illegible]preme Seat (XIV, **18**); who is said [illegible]cience of *yoga*; how *Jīva* attains to [illegible] Then the brahman disappeared; [illegible]thou (Arjuna) heardst on [illegible]en to the gods; at no [illegible]an in this world; by [illegible]are of sinful birth, [illegible]hest goal; *yoga* takes place in his case who devotes himself to its constant practice (*nityayuktasya*) for a period of six months (XIV, **19**). In this connection the ancient narrative of a discourse between a married couple is cited: [Brāhmaṇagītā] (*b*) (XIV, **20–34**). Asked by *Arjuna* about *Brāhmaṇa*, *Kṛshṇa* recited the old story of the discourse between a preceptor and his disciple on this subject: Guruçishyasaṃvāda (*g*). Asked by *Arjuna*, *Kṛshṇa* said that he is the preceptor, and the mind his pupil; "formerly, when the hour of battle came, this very religion was declared by me; and now, it is long since I saw my father; I wish to see him again with thy leave."—*Vaiçampāyana* said: *Arjuna* replied: "We shall go to-day from this town to *Hāstinapura* and inform *Yudhishṭhira*" (XIV, **35–51**).—§ 783: *Vaiçampāyana* said: *Kṛshṇa* caused *Dāruka* to yoke his car, and then set out for *Hāstinapura* with *Arjuna*. *Arjuna* praised *Kṛshṇa*, "the soul of the universe, etc.," as he had learned from *Nārada*, etc. (*a*), saying that *Çri* is always established in him, and mentioning *Duryodhana*, etc. (*β*). Arrived at *Hāstinapura*, they entered the palace of *Dhṛtarāshṭra*, where they saw *Dhṛtarāshṭra*, etc. (*γ*). *Kṛshṇa* passed the night in the apartments of *Arjuna*. At morning they proceeded to *Yudhishṭhira*, who sat with his ministers; *Yudhishṭhira* mentioned *Vasudeva* (his maternal uncle), etc. (*δ*), and asked *Kṛshṇa* to think of *Yudhishṭhira*, etc. (*ε*), and to come back to his horse-sacrifice. *Kṛshṇa* took no gifts from him, took leave of *Kuntī* (his maternal aunt), *Vidura*, etc., and then set out from *Hāstinapura* with *Subhadrā* on the car, accompanied by *Arjuna*, *Sātyaki*, etc. (*ζ*); then, having caused them to return, he with *Dāruka* and *Sātyaki* proceeded to the city of the *Anarttas* (XIV, **52**).—§ 784: *Arjuna* repeatedly embraced *Kṛshṇa*, etc. (omens). As he came to the desert, he beheld *Utaṅka* (*b*) (XIV, **53–58**).—§ 785: *Janamejaya* said: What did *Kṛshṇa* next do, after having granted that boon to *Utaṅka*? *Vaiçampāyana* said: Having granted that boon to *Utaṅka*, *Kṛshṇa*, accompanied by *Sātyaki*, proceeded to *Dvāraki* on his car, passing many lakes and rivers and forests and hills. He came there when the festival of *Raivataka* had begun; the *Raivataka* hill shone with great splendour (description; the trees looked like the *kalpa*-trees of *Indra*'s garden; the mountain looked like *Meru*); gifts were ceaselessly being made to the distressed, or blind, or helpless. *Kṛshṇa* recounted the incidents of the great battle to his father (XIV, **59**). *Vasudeva* said: Tell me about the battle between the *Pāṇḍavas* and *Bhīshma*, etc. (*a*). *Vaiçampāyana* said: *Kṛshṇa* narrated, also in the presence of his mother, how the *Kaurava* heroes had been slain in battle. *Kṛshṇa*'s narrative of the battle (*β*). *Vaiçampāyana* said: The *Vṛshṇis* became filled with grief (XIV, **60**). *Kṛshṇa* had passed by the slaughter of *Abhimanyu*; *Subhadrā* noticed it and fell down; *Vasudeva* then also fell down, and then asked *Kṛshṇa* to tell the whole truth (*γ*). *Kṛshṇa* consoled him (*δ*) (XIV, **61**). *Vasudeva* and *Kṛshṇa*, etc. (*ε*), made excellent obsequial offerings to *Abhimanyu*, and *Kṛshṇa* fed six millions of brahmans and gave away heaps of gold, etc. Also the *Pāṇḍavas* at *Hāstinapura* were filled with grief for *Abhimanyu*; *Uttarā* totally abstained from all food, and her relatives feared for her embryo; *Vyāsa* came and predicted to *Pṛthā*, *Uttarā*, *Arjuna*, and *Yudhishṭhira*, that the son of *Uttarā* would become a great prince, through the influence of *Kṛshṇa* and *Vyāsa*; *Abhimanyu* had gone to the regions of the gods. *Arjuna* became cheerful; the child in *Uttarā*'s womb grew like the moon in the bright fortnight; *Vyāsa*

urged *Yudhishṭhira* to perform the horse-sacrifice, and disappeared; *Yudhishṭhira* set his mind on the journey for bringing wealth (XIV, **62**). *Janamejaya* said: Having heard these words of *Vyâsa*, what steps were taken by *Yudhishṭhira*?—how did he succeed in obtaining the wealth of *Marutta*? *Vaiçampâyana* said: Having heard the words of *Vyâsa*, *Yudhishṭhira* summoned all his brothers, reminding them of the words of *Vyâsa*, *Bhîshma*, and *Kṛishṇa* about *Marutta's* gold; *Bhîmasena* was of his opinion, saying that they must worship *Çiva* and his followers; then the K.s, who protected the treasures, would certainly yield; *Yudhishṭhira* was pleased; the others, headed by *Arjuna*, approved. The *Pâṇḍavas* ordered their army to march under the *nakshatra Dhruva* (i.e. *Rohiṇî*, Nil.), and on the day *Dhruva* (i.e. Sunday, Nil.), and set out, having worshipped *Çiva* with *modakas*, frumenty, and cakes of meat, taking leave of *Dhṛtarâshṭra*, etc. (ξ), and keeping *Yuyutsu* in the capital (XIV, **63**). Then they set out (description); arrived at the spot, they pitched their camp, placing the brahmans and *Agniveçya* (i.e. *Dhaumya*, Nîl.) in the van; then the *Pâṇḍavas* and the other kings, and the brahmans and priests, having performed propitiatory rites, and placing the king and his ministers in the middle, caused the camp to be pitched by laying out six roads and nine divisions; king *Yudhishṭhira* caused a separate encampment to be made for the infuriated elephants; the brahmans declared this very day to be an auspicious one; on this day they would live upon water alone, and they should all fast; they passed the night on beds of *kuça*-grass, listening to the discourses of the learned brahmans. When the cloudless morning came, the brahmans told *Yudhishṭhira* (XIV, **64**) to make offerings to *Çiva*. *Dhaumya* performed the rites (description), and gave *bali* to the servants of *Çiva*; offerings were next made to *Kubera*, *Maṇibhadra*, and to the other Y. and lords of Bh. (with *kṛçaras*, and meat, and *niṣpâva* mixed with sesame seeds); the king gave thousands of cows to the brahmans; then he ordered *bali* for the night-wandering Bh. Then the king, placing *Vyâsa* ahead, proceeded to the spot where the treasure was, once more worshipping *Kubera*, etc. (η). Numerous costly vessels were dug out and placed in wooden chests, etc.; there were 60,000 camels, 120,000 horses, and 100,000 elephants, etc. (description). Once more worshipping *Çiva*, they set out for *Hâstinapura* with the permission of *Vyâsa*, and placing *Dhaumya* in the van, marched a *yojana* (four miles, PCR.) every day (XIV, **65**). Meanwhile, *Kṛishṇa* with *Pradyumna*, etc. (ξ), came to see *Draupadî*, etc. (ι), and was received by *Dhṛtarâshṭra*, etc. (κ). *Uttarâ* gave birth to *Parikshit*, who was born without life, afflicted with the *Brâhma* weapon; *Kuntî*, etc. (λ), lamented, and *Kuntî* asked *Kṛishṇa*, who came with *Yuyudhâna*, to revive him and rescue *Uttarâ*, etc. (μ), reminding him that *Abhimanyu* had said to *Uttarâ* that her son would learn the art of weapons, etc., by the *Vṛishṇis* and *Andhakas*; *Kṛishṇa* comforted her (XIV, **66**). Then *Subhadrâ* lamented (ν) (XIV, **67**). *Kṛishṇa* entered the lying-in room (description); with articles destructive of Rā.); *Uttarâ* lamented (ξ) (XIV, **68**), and so did *Kuntî*, etc. *Kṛishṇa* touched water and withdrew the *Brâhma* weapon, and "as *Kaṃsa* and *Keçin* have rightly been slain by me, etc." (*tena satyena*), he revived the child (XIV, **69**). *Parikshit* illumined the lying-in room with his energy; Rā. fled or were destroyed; a voice in the sky applauded *Kṛishṇa*; the *Brâhma* weapon returned to *Brahmân*; at the command of *Kṛishṇa* the brahmans were made to utter benedictions; *Kuntî*, etc. (ο), were glad and praised *Kṛishṇa*, and so did wrestlers, actors, astrologers, etc.; *Kṛishṇa* and the other *Vṛishṇi* chiefs made precious gifts to the child, whom *Kṛishṇa* called *Parikshit* (etymology). When he was a month old, the *Pâṇḍavas* came back with the wealth, and were received by those *Vṛishṇis* and the citizens; *Vidura* ordered various kinds of worship to be offered to the gods in their temples, etc.; with dancers and singers, the city resembled the mansion of *Kubera*, etc. (description) (XIV, **70**). *Kṛishṇa* and his ministers went out to see the *Pâṇḍavas*, who entered the city together with the *Vṛishṇis*, and worshipped *Dhṛtarâshṭra*, etc. (π), and also *Kṛishṇa*, having heard how he had revived *Parikshit*; after a few days *Vyâsa* came and was worshipped by the *Vṛishṇis* and *Andhakas*, and he permitted *Yudhishṭhira* to perform the horse-sacrifice, "a purifier of all sinners." *Yudhishṭhira* asked *Kṛishṇa* to perform the sacrifice; but *Kṛishṇa* told *Yudhishṭhira* to appoint them to whatever tasks he likes; "when thou sacrificest, *Bhîmasena*, etc. (ρ), will be sacrificing" (XIV, **71**). *Yudhishṭhira* asked *Vyâsa* to cause him to be initiated; *Vyâsa* said that he and *Paila* and *Yâjñavalkya* would perform the rites; the initiation would be performed on the day of full moon in the month of *Caitra*; "let *sûtas* and brahmans well versed in the science of horses select a worthy horse"; all the articles were duly procured; *Vyâsa* ordained that the *sphya* and the *kârca* should be made of gold; "let the horse be loosened to-day." Asked by *Yudhishṭhira*, *Vyâsa* ordained that *Arjuna* should protect the horse; *Bhîmasena* the kingdom aided by *Nakula*; *Sahadeva* should attend to all the relatives invited (with the permission of *Dhṛtarâshṭra*); *Yudhishṭhira* asked *Arjuna* to spare all hostile kings as much as possible and to invite them to the horse-sacrifice (XIV, **72**). *Yudhishṭhira* was initiated by the *Ṛtvijs* (description); the horse was let loose. *Arjuna* with *Gândîva* followed the horse; all *Hastinapura* came out wanting to behold him; a disciple of *Yâjñavalkya* followed him in order to perform auspicious rites for him; and also many brahmans and *kshattriyas*. During the horse's wanderings many great and wonderful battles were fought; the horse wandered over the whole earth; from the north it turned to the east: kings in myriads fought against *Arjuna* because they had lost their kinsmen on the field of *Kurukshetra*, and innumerable *Kirâtas*, *Yavanas*, *Mlechhas*, and *Âryas*; "I shall narrate only the principal battles" (XIV, **73**). The *Trigartas* (the sons and grandsons of the slain) attacked *Arjuna*, who in vain asked them to forbear; the *Trigarta* king *Sâryavarman* & *Arjuna*, who slew *Sâryavarman's* younger brother *Ketuvarman* & *Dhṛtavarman* & *Arjuna*, who was wounded in his hand & let fall *Gândîva*, but took it up again and slew eigh[t] warriors; the *Trigartas* fled and accepted *Arjuna's* dom[in] (XIV, **74**). In *Prâgjyotisha*, *Bhagadatta's* son king [V]*datta* (description) attacked *Arjuna* on his elephant, b[ut] a fierce battle (XIV, **75**) lasting three days, he [was] day had his elephant slain, and he promised horse-sacrifice (XIV, **76**). Recollec[ting] *Saindhavas*, mounted on cars, attack[ed] foot; a terrible wind began to blo[w] both the sun and the moon [were] began to tremble; the seve[n] breathed hot sighs; Ind[ra] poured flesh and blo[od] gods, D.-r., *Saptar[shis]* *Arjuna*, who [was] (XIV, **77**).

surrender, but in vain, because they only thought of *Jayadratha*; many were slain; then *Duḥçalā*, taking her grandson, the son of *Suratha* [the son of *Jayadratha*], in her arms, repaired to *Arjuna*; *Arjuna* dropped his bow and asked about *Suratha*; she said that he had died from sorrow when he heard of *Arjuna's* arrival; she drew a parallel between *Suratha's* [orphan] son and *Abhimanyu's* [orphan] son *Parikshit*. Recollecting *Dhṛtarāshṭra* and *Gāndhārī*, and censuring *kshattriya* practices and *Duryodhana*, *Arjuna* consoled and embraced her; *Duḥçalā* asked her warriors to desist, and returned home. At last the horse arrived at *Manipūra* (XIV, **78**), where *Babhruwāhana*, *Arjuna's* son by *Chitrāngadā*, humbly approached *Arjuna*, together with a number of brahmans, bringing treasure in his van; *Arjuna* angrily blamed him for having neglected his duty as a *kshattriya*. *Ulūpī* came from within the earth and beheld her [step-]son standing cheerless, and incited him to fight *Arjuna*, which he did (description of his car); he even caused the sacrificial horse to be seized; gravely wounded, *Arjuna* praised his son highly; he cut off his standard, which was set with gold and resembled a golden palmyra, and then he slew his steeds; at last *Arjuna* fell down in a swoon, and so did *Babhruwāhana*; *Chitrāngadā* repaired to the battlefield weeping piteously (XIV, **79**); she indulged in copious lamentations, lost her senses, and fell down on the earth; regaining consciousness and seeing *Ulūpī*, she blamed her for having brought about *Arjuna's* slaughter by *Babhruwāhana*, and asked her to revive him; "I do not grieve for my slain son, I only grieve for my husband"; otherwise she would sit in *prāya* and die; the horse she had set free. Regaining consciousness *Babhruwāhana* lamented piteously, saying that now he had slain his father, he would wander over the earth, covering himself with his father's skin, or with the two halves of his head, as an expiation, or else he would die; he took an oath (touching water) that, if *Arjuna* was not revived, he would emaciate his own body, sitting on the field of battle; "I shall without doubt have to sink into hell; he who has slain a heroic *kshattriya* becomes purified by making a gift of 100 cows; I, who have slain my father, cannot be rescued." *Ulūpī* thought of the gem that has the virtue of reviving a dead man; the gem, thus thought of, came there; she said that *Arjuna* had not been vanquished by *Babhruwāhana*, but *Ulūpī* had exhibited this illusion for the benefit of *Arjuna*. As soon as the prince had placed the gem on the breast of *Arjuna* the latter revived. *Indra* poured down celestial flowers, etc. *Arjuna* wondered why the two ladies were present, and why everything seemed to indicate grief, and asked *Babhruwāhana* who told him to question *Ulūpī* (XIV, **80**). Asked by *Arjuna*, *Ulūpī* recited the curse of the *Vasus* (approved by *Gangā*) because *Arjuna* had slain *Bhīshma* in unfair fight [illegible] he was engaged with *Çikhaṇḍin* and had ceased to [illegible] *Arjuna* had died without having expiated his sin [illegible]e fallen into Hell; hearing the curse of the [illegible]consulted her father, who prevailed upon [illegible]una should be freed from their curses [illegible] by *Babhruwāhana*. *Arjuna* highly [illegible] and told *Babhruwāhana* to come [illegible]ers and officers to the horse- [illegible]o come and to take upon [illegible] among the brahmans [illegible] to pass the night in [illegible] was prevented by [illegible]ve and proceeded on his way (XIV, **81**). The horse, having wandered over the whole earth, turned its face towards *Hāstinapura*. At *Rājagṛha*, the *Magadha* king *Meghasandhi*, son of *Sahadeva*, attacked *Arjuna*, who was on foot, from his chariot; *Meghasandhi* was worsted, but spared and told to come to the horse-sacrifice. The horse then proceeded along the sea-coast through the country of the *Vaṅgas*, *Puṇḍras*, and *Koçalas*; in these countries *Arjuna* vanquished innumerable *Mlecchas* armies (XIV, **82**). *Arjuna* proceeded towards the south. The horse came to *Cuktimatī*, the beautiful city of the *Cedis*. *Çarabha*, the son of *Çiçupāla*, fought *Arjuna*, and then worshipped him. Then the horse came to the *Kāçis*, *Angas*, *Koçalas*, *Kirātas*, and *Taṅgaṇas*; then to the *Daçārṇas*, whose ruler *Citrāngada* was vanquished by *Arjuna*; then to the dominions of the *Nishāda* king, the son of *Ekalavya*, who was vanquished after a furious battle; thus towards the southern ocean, where the *Draviḍas*, *Andhras*, *Māhishakas*, and *Kolvagireyas* (B. *Kolla*[2]) were subjugated; then to the *Surāshṭras*, *Gokarṇa*, *Prabhāsa*, and *Dvāravati*, where the *Yādava* youths were going to heat the horse, but were forbidden by King *Ugrasena*, who came to *Arjuna* with *Vasudeva*. Then the horse proceeded along the coast of the western ocean to the prosperous country of the five rivers; then to the *Gāndhāras*, where a fierce battle ensued with the *Gāndhāra* king, the son of *Çakuni* (XIV, **83**), who wanted to avenge the slaughter of *Çakuni*; many *Gāndhāras* were slain; at last the king, disregarding *Arjuna's* peaceful advice, fought alone; *Arjuna* shot off his headgear; then he and all the *Gāndhāras* fled; the mother of the king and all the aged ministers came out and forbade her son to fight; *Arjuna* said he had spared him for the sake of *Gāndhārī* and *Dhṛtarāshṭra*, and told him to come to the horse-sacrifice (XIV, **84**). The horse then turned towards the road that led to *Hāstinapura*. As these tidings reached the *Kuru* court through the intelligence-bearers, *Yudhishṭhira* rejoiced, and on the twelfth day of the bright fortnight of *Māgha*, under a favourable constellation, he summoned his brothers (*a*), and caused *Bhīma* to let learned brahmans select a beautiful spot for the sacrificial compound (description). Then *Bhīma* sent messengers to invite the kings of the earth; they brought gems, female slaves, horses, and weapons. All the foremost brahmans also came there with their disciples; likewise many dialecticians disputing with each other. All was made of gold. One hundred thousand brahmans were fed; many mountains of food, many large tanks of curds, and many lakes of ghee were seen there. The entire population of *Jambudvīpa* was collected together (XIV, **85**). *Yudhishṭhira* appointed *Bhīmasena* to pay proper honours to the royal guests and to their attendants. *Kṛishṇa* came with the *Vṛishṇis*, *Baladeva*, etc. (*r*); *Kṛishṇa* told *Yudhishṭhira* about *Arjuna* (having heard it from a confidential agent of his in *Dvāraka*), that he had become very much emaciated, and that he was near at hand; he had warned against a carnage similar to that at the presenting of the *Arghya*, and he had especially recommended *Babhruwāhana* (XIV, **86**). *Yudhishṭhira* enquired of *Kṛishṇa* why *Arjuna* had to suffer such hardships in life; *Kṛishṇa* attributes it to the elevation of *Arjuna's* cheek-bones; *Draupadī* looked angrily at *Kṛishṇa*, who approved of her love. *Bhīmasena*, etc., became gratified with *Arjuna's* triumphs. A messenger announced the arrival of *Arjuna*, and was presented with large gifts. On the second day *Arjuna* entered the city (description); people said that he had surpassed even *Sagara*, etc. *Arjuna* saluted *Yudhishṭhira*, etc. (*v*). *Babhruwāhana*

came with his mother and entered the abode of *Kuntī* (XIV, **87**); *Citrāṅgadā* [and *Ulūpī*] saluted *Pṛthā*, etc. (*φ*); *Babhruvāhana* saluted *Dhṛtarāshṭra*, etc. (*χ*); *Kṛshṇa* gave him an excellent chariot and steeds, and the others likewise gave him presents. On the third day *Vyāsa* told *Yudhishṭhira* to commence the sacrifice, and to make the *dakshiṇā* threefold. *Yudhishṭhira* underwent the *dīkshā*. The sacrifice was duly performed (description); 300 animals were tied to the stakes in addition to the horse; this sacrifice was honoured by the presence of D.-r., G., Aps., Kp., and Ku.; there were the disciples of *Vyāsa*, etc. (*ψ*) (XIV, **88**); having cooked the other animals, the priests sacrificed the horse; after having cut it into pieces (B. cooking), they caused *Draupadī* to sit near it; then the brahmans cooked its marrow; *Yudhishṭhira* and his brothers smelled the sin-destroying smoke of that marrow; the limbs (heart, tongue, breast, etc., Nil.) the sixteen *ṛtvija* offered into the fire. *Vyāsa* and his disciples eulogised *Yudhishṭhira*, who gave 1,000 crores of golden *niṣkka* to the brahmans, and the whole earth as *dakshiṇā* to *Vyāsa*; *Vyāsa* returned it to him, telling him to give the purchasing value instead; *Yudhishṭhira* said that the *dakshiṇā* for the horse-sacrifice is the earth, and that he would enter the woods and tell them to divide it into four parts, one for each of the four principal priests (*? cāturhotrapramāṇataḥ*; PCR. "according to what is done in the *cāturhotra* sacrifice"); his brothers and *Draupadī* approved of his words, as did also a voice in the sky; *Vyāsa* and *Kṛshṇa* prevailed upon him to retain the earth and give away millions of golden coins, trebling the *dakshiṇā* for the horse-sacrifice; no other king would be able to accomplish what *Yudhishṭhira* thus did after the manner of *Marutta*; *Vyāsa* gave the wealth (the price of the earth) to the officiating priests, in four parts, and they distributed it among the brahmans, who were also permitted to take the ornaments of gold, etc.; the remaining wealth was allotted to *kshattriyas*, *Vaiçyas*, *Çūdras*, and *Mlecchas*. *Vyāsa* gave away his own share to *Kuntī*, who devoted it to various meritorious acts. *Yudhishṭhira* performed the final sacrificial bath, and dismissed the kings, etc. (*ω*), with proper honours and gifts. There were oceans of wine of different kinds, etc. (description); people of different realms speak of this sacrifice to this day. Then *Yudhishṭhira* entered his capital (XIV, **89**).—§ 786: *Janamejaya* said: Tell me of any wonderful incident that occurred in the sacrifice of my grandfather. *Vaiçampāyana* related how a mongoose disparaged the sacrifice: Nakulākhyāna (*b*); then the mongoose disappeared, and the brahmans returned home. "Thou shouldst not think highly of sacrifice; millions of R. have ascended to Heaven with the sole aid of their penances; abstention from injury, contentment, proper conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice" (XIV, **90**). Seeing that kings are given to sacrifice, M.-r. to penance, and learned brahmans to tranquility, etc., *Janamejaya* cannot but think that nothing can be compared with the result of sacrifices, since *Indra* obtained the sovereignty over the gods by his many sacrifices; and when *Yudhishṭhira*, *Bhīma*, and *Arjuna* resembled *Indra*, "why did then that mongoose depreciate *Yudhishṭhira's* horse-sacrifice?" *Vaiçampāyana* said: Formerly, when *Indra* was performing a sacrifice the R. felt compassion on the animals, and said to *Indra* that the slaughter of animals in sacrifices had not been ordained; according to the [true] scriptural ordinances the sacrifice should be performed with seeds of grain which had been kept for three years. As *Indra* did not accept their words, a great dispute arose; they referred to the *Cedi* king *Vasu*, who declared that a sacrifice may be performed with whichever of the two kinds of objects is ready; he therefore had to enter *Rasātala*; therefore no one should singly be relied upon, when a doubt arises, except *Brahmán*; gifts made by a sinful person and with wealth acquired by unrighteous means became lost; while men possessing the wealth of penances acquired great merit and proceeded to Heaven, by giving away, to the best of their ability, grains of corn, or roots, etc., or water or leaves. The same results are also won by compassion, *brahmacarya*, truthfulness, kindness, fortitude, and forgiveness, which are the eternal foundations of eternal righteousness; having made gifts of articles lawfully acquired, *Viçvāmitra*, etc. (*a*), have attained to high success; those amongst brahmans, *kshattriyas*, *vaiçyas*, and *Çūdras*, who betake themselves to penances, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven (XIV, **91**). *Janamejaya* said: If Heaven is the result of wealth acquired by lawful means, please tell me all about it; thou hast told me the great result that accrued to the brahman living by gleaning grains from his gift of powdered barley. *Vaiçampāyana* cited the old narrative of what occurred in former days at the great sacrifice of *Ayastya* (*e*).—Asked by *Janamejaya*, *Vaiçampāyana* explained that the mongoose (v. Nakulākhyāna) with a golden head was *Dharma*, who had been cursed by P., but freed from his curse by disparaging himself in the form of *Yudhishṭhira*; "the mongoose disappeared there in our very sight" (XIV, **92**).

Anugoptṛ, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**$_{7}$, 4362.

Anuha. § 6 (Anukram.): I, **1**, 226 (belongs to the past).

Anuhlāda (B. *°hrā°*), son of Hiraṇyakaçipu. § 89 (Hiraṇyakaçipu): I, **65**, 2526.—§ 130 (Aṃçāvat.): **67**, 2643 (incarnated as Dhṛshṭaketu).—Cf. Daitya.

Anukampaka. § 6785 (Mokshadh.): XII, **257**, 9150. *Bhīshma* said: In the *Kṛta*-age king *Anukampaka* (B. *Akampana*) had been brought under the sway of his foes in battle, and his son *Hari*, who was like *Nārāyaṇa* himself, had been slain in that battle with all his followers and troops. The king devoted himself to a life of tranquillity. *Nārada* told him Mṛtyuprajāpatisaṃvāda (*c*).—Cf. § 594 (Akampana).

Anukārin = Çiva (1000 names[2]).

Anukarman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**$_{7}$, 4357.

Anukramaṇī ("table of contents"), the first chap… (Anukramaṇikā-parvan) of Mahābhārata, perhaps also … second (Parvasaṃgrahaparvan): I, **1**, 256.—Compare … kramaṇikādhyāya; Parvānukramaṇī.

Anukramaṇikādhyāya(h) ("table of conten… cf. Anukramaṇī: I, **1**, 102 (= Parvasaṃgra… Anukramaṇikā-parvan[2]).

[Anukramaṇikā-parvan], the fi… (cf. Anukramaṇī). § 1: The Sū… of Lomaharshaṇa, had heard the… composed by Vyāsa, recito… pāyana (i.e. Vyāsa) hi… Vyāsa, at the serpe… Parikshit; he had t… tīrthas (holy pla… he came to …

Çaunaka in the Naimisha forest, where he related the Mahābhārata, (§ 2) beginning with the adoration of Vishṇu identified with the Absolute (Brahmán), and (§ 3) a brief exposition of the creation and succession of beings from the Absolute through Brahmán, the 21 Prajāpatis (*α*), gods, etc. (*β*), down to the families of the Kurus, etc. (*γ*), mentioned in the poem.—§ 4: The Mahābhārata contains an enlarged and, an abridged form; some make it begin with Manu (i.e. I, **75**, 18 = 3143; otherwise Nil.), some with Āstika (i.e. I, **13**, 1 = 1020), and some with Uparicara (i.e. I, **63**, 1 = 2334) (v. 52). Vyāsa had composed the Mahābhārata in a moment, and, at the counsel of Brahmán, had Gaṇeça to write it down as fast as he dictated to him. (An enumeration of the first sixteen books is contained in v. 38–91.) The portion destined for men (100,000 çlokas out of six millions) be taught Vaiçampāyana, who narrated it in the intervals between the parts of the serpent-sacrifice of Janamejaya, first giving a survey of the principal contents (*α*), partly in the form of a conversation between Dhṛtarāshṭra and Sañjaya.—§ 5: Sañjaya, in order to console Dhṛtarāshṭra, first enumerated 24 great kings (*α*), who were formerly mentioned by Nārada to Çaivya (B. Çvaitya) when lamenting the loss of a son, and thereupon (§ 6) 66 others (*α*), who had all died.—§ 7: He, who hears or reads the Mahābhārata, is purified from the most atrocious sins (261 ff. = 254 ff.).

Anukūla = Vishṇu (1000 names).

Anumati. § 615*u* (Skanda): IX, **45***γ*, 2515 (came to the investiture of Skanda).

Anūpā. § 102 (Aṃçāvat.): I, **65**, 2554 (one of the daughters of Prādhā).

Anūpadeça ("the land lying on the sea-coast"). § 641*f* (Pṛthu Vainya): XII, **59**, 2234 (given by Pṛthu Vainya to Sūta).

Anūpapati ("the lord of the sea-coast") = Arjuna Kārtavirya: III, 10189.

Anūparāja ("the king of the sea-coast"). § 264 (Sabhākriyāp.): II, **4***β*, 123 (*Durdharshaḥ?* among the kings who were present when Yudhishṭhira entered his palace).

Anupāvṛtta. § 574 (Jambūkh.): VI, **9***η*, 356 (*Upāvṛttāḥ*, a people in Bharatavarsha).

Anurādhā, a nakshatra. § 569 (Bhagavadyānap.): V, **143***θ*, 4841 (omens).—§ 746 (Ānuçāsanik.): XIII, **64**, 3273.—§ 749 (do.): **89**, 4262.—§ 759 (do.): XIII, **110**, 5391 (a candravrata should be instituted, when the moon is in conjunction with Mūla, *A.* being in his belly, etc.).

Anuruddha. § 761 (Ānuçāsanik.): XIII, **115***η*, 5662 (among the kings who had abstained from meat in the Kārttika month; B. has AniP).

Anurūpa = Kṛshṇa.

Anushṭhā. § 574 (Jambūkh.): VI, **9***λ*, 331 (among the ... in Bharatavarsha).

...bh = Vishṇu (1000 names).

... Vishṇu (1000 names).

... bha.

... (Sahadeva): II, **31**, 1114 (*Vindānu-*...uered by Sahadeva on his Digvijaya).

... **44**, 1539 (do.).—§ 561 (Yāna-... (*Vindaᵒāv Āvantyau*).—§ 572 ... § 593 (Ambop.): V, **195***δ*, ... VI, **16**, 522 (*Vindānu-*...).—§ 578 (Bhīshma-...**51***ρ*, 2107 (do.).— ... 2584 (*Vindaᵒau*; ordered to attack Arjuna).—§ 564 (do.): **81***α*, 3533 (*Vindaᵒāv Āvantyau*), 3557 (1) (do.; fights Irāvat); **83**, 3654 (3) (= do.), 3656; **86**, 3823 (9) (*Vindaᵒāv Āvantyau*; attacked Dhṛshṭadyumna), 3827 (*Vindaᵒau*; attacked by Yudhishṭhira, ib. 10).—§ 586 (do.): **102***ι*, 4666 (*Vindaᵒāv Āvantyau*; surrounded Arjuna).—§ 587 (do.): **108***δ*, 5051 (do.); **113***ι*, 5240 (fought Bhīmasena; do.), 5245 (do.), 5249 (*Vindaᵒau*), 5261 (*Vindaᵒāv Āvantyau*); **114***κ*, 5309 (do.; fought Arjuna).—§ 590 (Droṇābhish.): VII, **14**, 542 (fought Cekitāna).—§ 592 (Saṃçaptakav.): VII, **25**, 1083 (*Vindaᵒāv Āvantyau*; fought Virāṭa); **32***ω*, *aα*, 1410 (do.).—§ 596 (Pratijñāp.): **74***β*, 2629 (do.).—§ 598 (Jayadrathav.): **85***α*, 3025 (*Vindaᵒau*).—§ 599 (do.): **95***ζ*, 3526 (*Vindaᵒāv Āvantyau*; fought Bhīmasena), 3533 (do.); **99**, 3691 (slain by Arjuna), 3693.—§ 604 (Karṇap.): VIII, **5**, 99 (*Vindaᵒāv Āvantyau*; "gone to the abode of Yama").—§ 608 (Karṇap.): VIII, **72***νν*, 3612 (*Vindaᵒāv Āvantyau*; mentioned as having been vanquished by Arjuna).—§ 619 (Strīvil.): XI, **25***κ*, 733 (*Vindaᵒāv Āvantyau*; lamented as slain).—Cf. Anuvinda[3].

Anuvinda[2], a Kaikeya prince (brother of Vinda). § 605 (Karṇap.): VIII, **13**, 492 (*Vindaᵒau Kaikeyau*), 507 (*ᵒçiro 'harat*; slain by Sātyaki).

Anuvinda[3], son of Dhṛtarāshṭra (brother of Vinda; among the above quotations those not marked by *Āvantyau* might be referred to these two brothers). § 130 (Aṃçāvat.): I, **67**, 2729 (*Vindānuvindau*). — § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (do.).—§ 512 (Ghoshayātrāp.): III, **242**, 14920 (*Vindaᵒāv . . .*; seized by the Gandharvas).—§ 599 (Jayadrathav.): VII, **127***νν*, 5177 (*Vindaᵒau*; Bhīma passed them and Duḥçala, etc., when he rushed against Droṇa's division), **ξξ**, 5209 (do.; slain by Bhīma).

Anuyāyin, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2737 (*V.* has *Agrayāyin*).—§ 600 (Ghaṭotkacav.): VII, **157***o*, 6938 (slain by Bhīma; C. and PCR. *Ugrayāyy api*).

Anvagbhānu. § 150 (Pūruv.): I, **94**, 3698 (one of the ten sons of Raudraçva and the Apsaras Miçrakeçī).

Anyagocarā, a Mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2645.

Āpa, a Fire. § 493 (Āṅgirasa): III, **222**, 14208 (*Āpasya duhitā*—B. *Mudilā—bhāryā Sahasya paramā priyā . . .*).

Āpaddharma ("the duties in cases of need"). § 10 (Parvas.): I, **1**, 351 (*ᵒāh parvaᵒ*).—§ 11 (do.): I, **2**, 595 (*ᵒāḥ*), i.e. Āpaddharmaparvan.

[Āpaddharmaparvan] ("the section relating to the duties in cases of need," the 89th of the minor parvans of Mbhr.; cf. Āpaddharma). § 642: **Yudhishṭhira** enquired of *Bhīshma* what should be done by a weak and timid king, as also by one that is in great distress. *Bhīshma's* answer recommending peace and even the surrender of territory. The king should never surrender his person as long as he can avoid doing so. If the invading enemy be righteous, the assailed king should make peace; if otherwise, the assailed should fight bravely and fall (XII, **131**). How a *brahman* should subsist in times of calamity. *Bhīshma* began his exposition of the moral standard of unlucky times; in times of calamity the king may take from the wicked and give it to the good; at such times censurable acts do not become censurable; the king should never oppress *brahmans*, even at such times. Slander should be avoided. The tests of righteousness; difficulty in finding the course of duty. "Some regard ancient usage as the highest test of righteousness; they that are in favour of the conduct of *Çaṅkha* towards *Likhita* do not hold this opinion" (XII, **132**). How a king should fill his treasury. The king

should establish laws which he should never transgress (XII, 133). The two duties of a *kshattriya* are the acquisition of religious merit and of wealth. The advantages of Power (XII, 134).—§ 643: The old story of a robber who having in this world been observant of restraint did not meet with destruction in the next: Kâyavya-carita (*b*) (XII, 135).—§ 644: What wealth should not be taken by the king (XII, 136).—§ 645: Who enjoy happiness: Çâkulopâkhyâna (*b*) (XII, 137).—§ 646. How a king should behave who is weak and threatened on all sides by powerful foes: the old story of the mouse, the cat, the owl, the mongoose, and the hunter, i.e. Mârjâra-mûshika-samvâda (*b*). The moral of the story (XII, 138).—§ 647: *Bhîshma* related the conversation between the bird *Pañchî* and king *Brahmadatta*, i.e. Brahmadatta-Pûjanî-samvâda (*b*) (XII, 139).—§ 648: How a king should behave when there is a general decadence of righteousness: the old story of the discourse between *Bhâradvâja* and king *Çatrunjaya*, i.e. Kapiñkopadeça (*b*) (XII, 140).—§ 649: How a *brahman* should live when there is terrible distress around. *Bhîshma* said that the *Krita*, etc. (*a*), are all dependent on the king's conduct, citing the old story of the discourse between *Viçvâmitra* and the *Câṇḍâla* in a hamlet inhabited by *Câṇḍâlas*. Towards the end of *Tretâ* and the beginning of *Dvâpara* a frightful drought occurred extending over twelve years; the planet *Bṛhaspati* began to move in a retrograde course, and *Soma* receded towards the south, etc. (description); the *brahmans* abstained from sacrifices and recitations of the *Vedas*, and no longer uttered *vashats*, etc.; the very *Rishis*, giving up their vows, began to wander hither and thither. M.-r. *Viçvâmitra*, leaving his wife and son, wandered fireless and homeless, and regardless of food, clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters, etc. (description of a *Câṇḍâla* hamlet). *Viçvâmitra*, in rage of hunger, wanted to steal a dog's haunch ("theft is allowable in a season of distress even for an eminent person; . . . in the first place one should steal from a low person . . ."). He was discovered and harshly addressed by the owner; but when the *Câṇḍâla* learned who he was he addressed him respectfully, and dissuaded him from eating dog's meat, as the dog is less clean than a jackal, and the haunch of a dog is much worse than other parts of his body; "only the five kinds of five-clawed animals are clean food for *brahmans* and *kshattriyas* and *vaiçyas*, as laid down in the scriptures" (*yathâçâstram*). *Viçvâmitra* said that it is the duty of the *brahmans* to behave like *Agni* (as it is the duty of the *kshattriyas* to behave like *Indra*), that the *Vedas* are fire, and that fire at times becomes a consumer of everything; "life is better than death; if living one may acquire virtue"; he mentioned that *Agastya*, when hungry, ate up the *Asura Vâtâpi* ("a man who is a Rishi cannot do what is sinful"). Notwithstanding the warnings of the *Câṇḍâla*, *Viçvamitra* took away that haunch of dog's meat into the woods and wished to eat it with his wife, having gratified the gods and the *Pitṛs*; igniting a fire according to the *Brâhma* rites and cooking a *caru* according to the *Aindrâgneya* rites, dividing the *caru* into due portions, he invoked the gods, including *Indra*. Meanwhile *Indra* began to pour rain copiously. *Viçvâmitra*, having completed the rites, himself ate that meat. Afterwards he destroyed all his sins by his penances and acquired the most wonderful success (XII, 141).—§ 650: *Yudhishṭhira* was distressed at the possibility of such acts of impiety being mentioned as a duty. *Bhîshma* said that kings should gather wisdom from various sources, and not from the *Vedas* alone. Those who blame the injunctions of the scriptures, etc., are hucksters in learning and *Râkshasas* among men; it has been heard by us that the texts of morality cannot be understood solely by discussion or by one's own intellect; *Indra* has said that this is the opinion of *Bṛhaspati*; . . . in days of old *Uçanas* told the *Daiteyas* this truth, that scriptures are no scriptures if they cannot stand the test of reason; . . . the sin of killing a person is equal to the sin of not killing one that deserves to be killed. *Indra* has said that in times of distress the great duty of a king is chastising the wicked and protecting the good (XII, 142).—§ 651: *Yudhishṭhira* enquired after the merits of protecting suppliants. *Bhîshma*, reminded of *Çibi*, etc., told the story (that purifies the heart from every sin) that *Bhârgava* (i.e. *Râma*, PCR.) had recited to king *Mucukunda*, how a pigeon won success (*siddhi*), i.e. Kapota-lubdhaka-samvâda (*b*) (XII, 143–149).—§ 652: Requested by *Yudhishṭhira* about how a person can be purified after having committed sin from want of judgment, *Bhîshma* related the old tale, applauded by R., of what the brahman *Indrota Çaunaka* said to *Janamejaya*, i.e. Indrota-Pârikshitîya (*b*) (XII, 150–152).—§ 653: Asked by *Yudhishṭhira* if he had ever seen or heard of any mortal restored to life after having succumbed to death, *Bhîshma* related the story of the discourse between a vulture and a jackal as it had happened of old in the forest of *Naimisha*, i.e. Gṛdhra-gomâyu-samvâda (*b*) (XII, 153).—§ 654: *Yudhishṭhira* asked *Bhîshma* as to how a weak king who incurs the wrath of a powerful one should behave in the hour of danger. *Bhîshma* told the story of the discourse between *Pavana* and the *çâlmali*, who, having dared the Wind-god, saved himself by causing his branches to be lopped off: Pavana-çâlmali-samvâda (*b*). "One should overlook the wrongs inflicted by a person of superior strength, and even consider them like the acts of a child, an idiot, or one that is blind or deaf. The eighteen *akshauhiṇîs* were not equal in might to *Arjuna*" (XII, 154–157).—§ 655: Covetousness is the cause of sin; it is not known in its real nature by D., G., As., M.-U., etc. (XII, 158). Discourse on ignorance; it has its origin in covetousness; *Janaka*, etc. (*a*), acquired heaven in consequence of their having repressed covetousness (XII, 159). The moral laws laid down by M.-r. are many; the highest among them all is self-restraint; it surpasses charity and sacrifice and study of the *Vedas* (XII, 160). Penance (*tapas*) is the root of everything; by penance *Prajâpati* created the univers[e], etc., and R. acquired the *Vedas* and acquired th[e] sixfold divine attributes (*aiçvaryam*); renunciation (*[sa]nyâsah*) constitutes the highest penance (XII, [16]1). Discourse on Truth and its indications; it is a[bove] brahmans, R., and P.; it is *yoga*, it is *Brah[ma]*, etc.; it has been found to weigh heavier [than] sacrifices (XII, 162). Discourse on t[he] are powerful foes of all; all these[...] the sons of *Dhṛtarâshṭra* (XII, [...] of malevolent persons (XII, [...] be provided for. At th[e] perform the *Vaiçvan[ara]*. The practice of an[...] destructive of virt[ue] and M.-r. mak[e]

principal rule in seasons of distress. The five kinds of falsehood that are not sinful. The three sins that cannot be expiated. Acts that are never sinful (*"amṛta*, if extracted from poison, can be quaffed"). Different kinds of expiation for different kinds of sin (XII, **165**).—§ 655: Questioned by *Nakula*, *Bhīshma* related Khaḍgotpattikathana (q.v.) (XII, **166**).—§ 657: When *Bhīshma* became silent *Yudhishṭhira* returned home. *Yudhishṭhira's* question to *Vidura* and his own brothers about the three things (*trivarga*, i.e. virtue, wealth, and desire). *Vidura* assigned precedence to virtue. *Arjuna* assigned precedence to wealth (or profit). *Nakula* and *Sahadeva* assigned the precedence to both wealth and virtue. *Bhīmasena* assigns precedence to desire ("it is from desire that R. devote themselves to penances"). *Yudhishṭhira* applauded withdrawal from the three things, recommending emancipation (*moksha*) ("we do not know, however, what emancipation is") or extinction (*nirvāṇa*), and quoted *Brahmdn.*—All of them were filled with delight and applauded *Yudhishṭhira*, who once more addressed *Bhīshma* (XII, **167**).—§ 658: Asked by *Yudhishṭhira* with whom friendship is delightful, *Bhīshma*, having also stated with whom friendship should be avoided, related an old story that had occurred in the country of the *Mlecchas*, that lies to the north, about an ungrateful person, i.e. Kṛtaghnopākhyāna (*b*). *Bīshma's* observations on ingratitude (XII, **168-173**).

Apagā[1], a river. § 364 (Tīrthay.): III, **83**, 6038 (*Siddhaniveśitā*).

Apagā[2], a river in the country of the Madras. § 607 (Karṇap.): VIII, **44**, 2033.

Apagāsuta ("son of the river") = Bhīshma, q.v.

Apageya ("son of the river") = Bhīshma, q.v.

***Apaḥ** ("the Waters"). I, †3017 (witness one's actions); III, 147 (= the Sun); III, 16554 (witness one's actions); XII, 11614 (person).

Apakshakshayaṃkara = Çiva (1000 names[1]).

Apāṃ garbha, v. Agni.

Apāṃ hrada, a tīrtha. § 733 (Ānuçāsanik.): XIII, **25**, 1701 (the result of bathing there is equal to that of a horse-sacrifice).

Apāṃ nidhi = Vishṇu (1000 names).

Apāṃ pati ("the lord of the Waters") = Varuṇa. I, 1121; IX, 2723 (*Varuṇaṇ*), 2731, 2737.

Apāṃ prapatana, a tīrtha. § 733 (Ānuçāsanik.): XIII, **25**1, 1715 (*Apāṃ prapatanāsevī sevyate so 'puroyayaiṭ*).

***Apāna**[1] ("inhalatioa"). § 660*e* (Bhṛgu-Bharadv.-s.): XII, **185**, 6871: Apāna, having recourse to the heat (*pāvakaṇ*) that is in the urethra and the abdominal intestines (*bastimūlaṇ gudaṇ caiva*), moves, engaged in carrying out urine and fæces (cf. Prāṇa).—§ 714 (Çukakṛtya): XII, **329**, 12397 ("the senses are dominated over by the Sādhyas, etc.; ...se gave birth to an invincible son named Samāna; from ... sprang a son called Udāna; from him Vyāna; from ... Apāna; and lastly, from Apāna sprang the wind ...000 names[1]).

... son of Sarasvatī. § 717 (Nārāyaṇīya): ...*taḥ*, created by Nārāyaṇa, distributed ...ra of Manu Svāyaṃbhuva, and ... and when Kali-yuga has ... etc.), 13695 (*Sārasvatam* ... 13704 (*Apāṃtaratamaç* ...*garbhaṃ tam rshiṃ*

Apara = Çiva (1000 names).

Aparājita[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1558. —§ 554 (Mātaliyop.): V, **103**-7, 3631.

Aparājita[2], a king, incarnation of the second of the Kūleyas. § 130 (Aṃçāv.): I, **67**, 2685.

Aparājita[3], a son of Dhṛtarāshṭra's. § 130 (Aṃçāv.): I, **67**, 2736.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. —§ 585 (Bhīshmav.): VI, **88**, 3901, 3905, 3908 (slain by Bhīmasena).

Aparājita[4] = Mahāpurusha(°stave), Vishṇu (1000 names).

Aparājitā ("invincible")? III, 14451 (*ahaṃkṛtiṃ yaṃ brāhmaṇāḥ prāhur Lakshmīm āsāṃ sukhapradāṃ | Śiṃçapāṃ Kuśāṃ caiva sadevṛtiṃ aparājitāṃ*).

Aparanandā, a river. § 249 (Arjunavanavās.): I, **215**, 7818 (visited by Arjuna).—§ 390 (Tīrthayātrāp.): III, **110**, 9968 (visited by Yudhishṭhira).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7654 (among the rivers whose names are to be recited as purifiers of sins).

Aparānta, a people in Bhāratavarsha. § 574 (Jambūkh.): VI, **9***n*, 355.

Aparaseka, pl. (°*kā*), a people conquered by Sahadeva on his Digvijaya. § 281 (Sahadevo): II, **31**, 1113.

Aparimita, Aparinirmita, Aparinindita : Mahāpurushastave.

Āpastamba, a brahman. § 545 (Pativratāmāhātmyop.): III, **298**, (16875), (among the brahmans who consoled Dyumatsena).— § 746 (Ānuçāsanik.): XIII, **66***e*, 3320 (among those who have ascended to heaven by having made gifts of sesame seeds).

Apava = Vasishṭha. § 163 (Bhīshmotp.): I, **98**, 3918 (had cursed the Vasus).—§ 164 (Āpavopākhy.): I, **99**, 3920, 3924 (*Vasishṭho nāma munir*), 3951, 3955 (cf. § 163).—§ 5385 (Rāmop.): XII, **49**, 1756, 1757 (cursed Arjuna Kārtavirya, while Agni had burnt his retreat).

Apavarga: XII, 1673 (*°bhāvānāṃparatahsthitaḥ*, i.e. Kṛshṇa).

Āpavopākhyāna ("episode relating to Āpava, i.e. Vasishṭha"). § 164 (cf. Bhīshmotp.): *Gaṅgā* fully related to *Çāntanu* the reason why the *Brahmarshi Vasishṭha* (or *Āpava*), the son of *Varuṇa*, had cursed the *Vasus*. When the *Vasus*, *Pṛthu* (or *Dhara*), etc., were wandering with their wives in the wood near *Vasishṭha's* hermitage, frequented by the *devarshis*, *Dyaus* was prevailed upon by his wife (assisted by his brothers), in the interest of her friend *Jitavatī*, daughter of *Uçīnara*, to steal *Vasishṭha's homadhenu* [*Nandinī*] (daughter of *Kaçyapa* and *Surabhi*, the daughter of *Daksha*), by drinking whose milk one could remain in unchanged youth for 1,000 years. *Vasishṭha*, however, was prevailed upon to let among them *Dyaus* alone (who was to be conversant with all *çāstras*, etc.) dwell on earth for a long time without marrying. Then *Gaṅgā*, taking with her the child (*Gāṅgeya* or *Devavrata*, i.e. *Bhīshma*), went away, and *Çāntanu* returned to his capital —"I shall now recount the virtues of the *Bhārata Çāntanu*, whose splendid story is called the *Mahābhārata*" (1, **99**). (For continuation v. Satyavatilabhop.)

Apoda, v. Ayoda.

Apramada = Çiva (1000 names[1]).

Apramatta = Vishṇu (1000 names).

Aprameya = Vishṇu (1000 names), Skanda.

Aprameyātman = Vishṇu (1000 names).

Aprataṛkya : Mahāpurushastave.

Apratiratha = Vishṇu (1000 names).

Apratirūpa = Çiva (1000 names[1]).

Apreksh̄ya = Kṛshṇa : XII, 1625.

Apsaras[1], mostly pl. (*°aḥ*). § 11 (Parvas.): I, **2**, 398 (all. to the five *Aps.* in Nārāyaṇa-tīrthā).—§ 21*f* (Pramadvarā): I, **8**, 943, 944, 945, 970 (*Gandharvāpsaraso sutā*, i.e. Pramadvarā).—§ 28 (Amṛtam.): I, **18**, 1113 (on the Mandara mountain).—§ 39 (Rāmaṇīyaka): I, **27**, 1311 (*Gandharvā°āṃ priyaṃ*, sc. Rāmaṇīyakaṃ).—§ 62 (Sarpasattra): I, **56**, 2122 (*°āṃ gaṇaiḥ*).—§ 75 (Vasu): I, **63**, 2366 (*Gandharvā°o*).—§ 76 (Matsya): I, **63**, 2388.—§ 84 (Paraçu-Rāma): I, **64**, 2495, 2503 (*Gandharvā°āṃ gaṇāḥ*).—§ 85 (Aṃçāv.): I, **65**, 2515 (*Gandharvā°āṃ sambhavaṃ*).—§ 102 (do.): I, **65**, 2556 (*°āṃ vaṃçaṃ*).—§ 105 (do.): I, **65**, 2560 (*Gandharvā°aḥ*).—§ 106 (do.): **65**, 2561 (*Gandharvā°āṃ saṃbhavaḥ*).—§ 132 (do.): I, **67**, 2788 (*gaṇa tv A°āṃ*), 2795 (*Gandharvā°āṃ aṃçāvatāraṇaṃ*).—§ 133 (Dushyanta): I, **68**, 2799 (do.); **70**, 2858 (*Gandharvā°āṃ gaṇaiḥ*).—§ 134 (Viçvām.): I, **71**, 2916 (*guṇair A°āṃ divyair*).—§ 135 (Çakuntalop.): I, **74**, 3055 (*khaḍ svāpsarasāṃ varāḥ*), 3063 (*Menakā°āṃ çreṣṭhā*).—§ 149 (Yayāti): I, **89**, 3595.—§ 165 (Satyavatīl.): I, **100**, 4062.—§ 167 (Vicitravīryop.): I, **102**, 4083 (*Kāçipateḥ kanyās tisro 'psaraparamāḥ*).—§ 185 (Sambhavap.): I, **120**, 4649 (*Gandharvā°āṃ ākṛtidhāraṇaṃ*).—§ 191 (Arjuna): I, **123**, 4806 (*Gandharvā°aḥ*), 4808 (do.), 4809 (*°āṃ gaṇāḥ*), 4816 (*Anucānā*, etc.).—§ 200 (Droṇa): I, **130**, 5103.—§ 233 (Svayaṃvaraṇap.): I, **187**, 7011 (*sahasā°obhiḥ*).—§ 250 (Arjunavanavāsap.): I, **217**, 7882.—§ 264 (Sabhākriyāp.): II, **4**, 131 (*Gandharvā°as*).—§ 265 (Çakrasabhāv.): II, **7**, 305.—§ 267 (Yamasabhāv.): II, **8**, 349 (*A°o-gaṇāḥ*).—§ 268 (Varuṇasabhāv.): II, **9**, 378 (*Gandharvā°āṃ gaṇāḥ*).—§ 269 (Vaiçravaṇas.): II, **10**, 391 (*gaṇair A°āṃ*), 395 (*Gandharvā°āṃ gaṇāḥ*), 396 (do.).—§ 270 (Brahmasabhāv.): II, **11**, 445 (do.), 472 (*Gandharvā°as*).—§ 271 (Lokapālas.): II, **12**, 481 (do.).—§ 322 (Dvaitavanapr.): III, **24**, 925 (*yaḥ sarvaloka-dvāreṣu nityaṃ saṃcarate vaçī | devalokād Brahmalokaṃ Gandharvā°āṃ api*).—§ 335 (Indrolokābh.): III, **42**, 1726, 1741 (*°agaṇasaṃkīrṇe*, i.e. Himālaya ?), 1750 (*°āṃ gaṇān*).—§ 336 (do.): III, **43**, 1758 (*Nandanaṃ vanaṃ A°gaṇa-sevitaṃ*), 1764, 1786.—§ 338 (do.): III, **45**, 1801 (*°āṃ varāṃ Urvaçīṃ*); **46**, 1836 (*°āṃ vare*, i.e. Urvaçī), 1844 (*sarva°sū*), 1846.—§ 354 (Nalop.): III, **78**, 3043 (*divi Çakrasya ity apsaraḥsū*).—§ 357 (Tīrthay.): III, **82**, 4064 (*Gandharvā°aḥ*).—§ 359 (Vaḍavā): III, **82**, 5036 (*Gandharvā°āṃ gaṇāḥ*).—§ 361 (Kurukshetra): III, **83**, 5076 (*Gandharvā°o*).—§ 370 (Tīrthay.): III, **84**, 8164 (*Kāçeṣv evāṃ A°āṃ gaṇaiḥ*).—§ 373 (Pṛayāga): III, **85**, 8215 (*Gandharvā°o*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8391.—§ 382 (Agastyop.): III, **96**, 8568 (*Satyavatī rūpeṇāpsaraso 'py ati*).—§ 389 (Agastyop.): III, **108**, 9929.—§ 395 (Jamadagni): III, **115**, 10145 (*°eṣmā, ~ Reika*, i.e. Satyavatī).—§ 423 (Gandhamādanapr.): III, **143**, 10968 (*Gandharvā°āṃ priyaṃ Gandhamādanaṃ*).—§ 424 (Bhīmasenakailikhanāpr.): III, **146**, 11092 (*°o-nāpsaravarāḥ*).—§ 425 (Hanūmad-Bhīma-s.): III, **148**, 11220.—§ 432 (Saugandhikāh.): III, **153**, 11838; **154**, 11372 (*Gandharvā°aḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11623; **159**, 11645 (*Gandharvā°āṃ gaṇāḥ*), 11653.—§ 438 (Yakshayuddhap.): III, **161**, 11777 (*°āṃ gaṇāḥ*).—§ 441 (Nivātakavacav.): III, **166**, 11920 (*Gandharvā°āṃ gaṇāḥ*).—§ 443 (do.): III, **168**, 12001 (*gaṇāç ca°āṃ*), 12035 (*Gandharvā°āṃ prabhāvaṃ*), 12051.—§ 447 (do.): III, **175**, 12307 (*A°āṃ gaṇāḥ*).—§ 450 (Ājagarap.): III, **178**, 12368 (*°gaṇa-sevitāṃ deçāṃ Himavataḥ*).—§ 456 (Sarasvatī-Tārkshya-s.): III, **186**, 12721.—§ 459 (Mārkaṇḍeyas.): III, **188**, 12925 (*Gandharvā°*).—§ 474 (Dhundhumāropr.): III, **201**, 13485 (*kathaṃ Kiṃnarā°āṃ*).—§ 501 (Skandop.): III, **229**, 14440 (*A°āṃ gaṇaiḥ*).—§ 502 (Manushyagrahak.): **230**, 14493 (*yā janitrī tv A°āṃ garbhaṃ āste pragṛhya*).—§ 505 (Skandav.): III, **231**, 14539.—§ 506 (do.): III, **231**, 14557 (*°āṃ gaṇāḥ*).—§ 512 (Ghoshay.): III, **240**, 14870 (*gaṇair A°āṃ caiva*); **246**, 15026.—§ 520 (Vṛtrādraup.): III, **261**, 15446 (*Gandharvā°as*).—§ 523 (Draupadīhar.): III, **265**, 15589.—§ 533 (Rāmop.): III, **281**, 16178 (do.).—§ 548 (Pāṇḍavapr.): IV, **9**, 257.—§ 552 (Goharaṇap.): IV, **58**, 1895 (*Gandharvā°as*).—§ 555 (Sainyodyogap.): V, **9**, 235, 247; **11**, 354, 356 (*Gandharvā°āṃ gaṇāḥ*); **17**, 541 (*°āṃ gaṇāḥ*); **18**, 544 (*Gandharvā°āṃ gaṇaiḥ*), 546; **29**, 824 (*Gandharva-yakshā°*).—§ 560 (Sanatsujātap.): V, **44**, 1704 (*rūpaṃ A°āṃ abhāt*).—§ 565 (Gālavacar.): V, **111**, 3841 (*atra Vidyutprabhā nāma jajñire 'psaraso daçā*).—§ 566 (Yayāti): V, **121**, 4052; **123**, 4100 (*Gandharvā°āṃ gaṇaiḥ*).—§ 573 (Ambop.): V, **176**, 6054 (*Gandharvā°as*).—§ 574 (Jambūkh.): VI, **6**, 212 (*°o-gaṇa-saṃyuktāḥ*), 227 (*strīyaç cāpsarasopamāḥ*), 229 (*°āṃ saṃghaiḥ*); **7**, 261 (*strīyaç cāpsarasopamāḥ*).—§ 581 (Bhīshmav.): VI, **66**, 2997.—§ 595 (Dīlipa): VII, **81**, 2266 (only in B.); VII, **69**, 2403 (*Gandharvā°*; v. Pṛthu Vainya), 2418 (do.).—§ 596 (Pratijñāp.): VII, **80**, 2852.—§ 600 (Ghaṭotkacav.): VII, **156**, 6921; **160**, 7292 (*°āṃ gaṇāḥ*), 7312, 7313 (*Siddha°āṃ gaṇaiḥ*).—§ 602 (Droṇavadhap.): VII, **188**, 8611.—§ 603 (Nārāyaṇāstram.): VII, **202**, 9617 (*Gandharvā°*).—§ 606 (Tripurākh.): VIII, **34**, 1513 (*°āṃ gaṇāḥ*), 1514 (*āṃ vṛndair*), 1536 (*°āṃ gaṇāḥ*).—§ 608 (Karṇap.): VIII, **49**, 2373 (*°saṃghaiḥ*), 2374 (*gaṇaiḥ*); **57**, 2852; **61**, 3098; **69**, 3445 (*°o-gīta-vāditraiḥ*); **87**, 4424 (*Gandharvā°āṃ gaṇāḥ*); **88**, 4490 (*Gandharva-Rakshoparātāñ ca saṃghaiḥ*); **90**, 4640 (*sabdāvyejanair divyair divitthair A°o-gaṇaiḥ*).—§ 610 (Çalyap.): IX, **5**, 275 (*°āṃ gaṇāḥ*), 276.—§ 615*e* (Subhūmika): IX, **37**, 2121, 2123 (*°āṃ gaṇāḥ*), 2125; **38***i* (Saptasārasvatas), 2194 (*°o-gaṇāḥ*); **42** (Vasishṭhapāvāha), 2397; **45***u* (Skanda), 2509; **46**, 2656 (do.), 2677 (*°o-gaṇāḥ*); **49***ee* (Ādityatīrtha), 2848; **51***gg* (Sārasvata), 2941 (*°āṃ gaṇāḥ*); **57** (Gadāyuddhap.), 3243; **58** (do.), 3306; **61** (do.), 3443.—§ 619 (Strīvil.): XI, **20**, 593, 594.—§ 635 (Rājadh.): XII, **33**, 1200.—§ 639 (do.): XII, **52**, 1865 (*°āṃ gaṇāḥ*).—§ 641 (do.): XII, **98**, 3657 (*sarva°sahasrāṇi*).—§ 656*e* (Dakṣha): XII, **166**, 6137.—§ 662 (Jāpakop.): **200***b*, 7343 (*°saṃghāḥ*).—§ 669 (Mokshadh.): **221**, 8019.—§ 674*b* (Çrī-Vāsava-s.): XII, **229**, 8346.—§ 677 (Mokshadh.): XII, **244**, 8871 (*°āṃ loke jāmayo*, sc. *prabhuḥ*).—§ 686 (do.): XII, **273**, 9825.—§ 693*b* (do.): XII, **282**, 10114; **283** (Vṛtravadha), 10185, 10187, 10189 (*°āṃ gaṇāḥ*).—§ 694*b* (Jvarotp.): XII, **284**, 10219 (*°agaṇasaṃghāḥ*).—§ 69[illegible] (Dakṣha-yajña-vināça): **285**, 10276 (*Gandharvā°ā[illegible]*), 10279 (*Gandharvā°o*).—§ 709*b* (Sulabhā-Janakas.): XII, **321**, 12102 (*°gaṇāḥ*).—§ 712 (Çukotp.): XII, **324**, [illegible]; **325**, 12200 (*°gaṇāḥ*).—§ 713 (Çukakṛtv): XII, [illegible], 12249.—§ 714 (Çukakṛtv.): XII, **328**, [illegible] (Çukābhipat.): XII, **333**, 12591 (*Gan[illegible]*), 12594 (*sarva°gaṇāḥ*); **334**, 12624 (*°[illegible]*).—§ 717*b* (Nārāyaṇīya): XII, **34**[illegible] *strīyaḥ*); **351** (§ 717*d*: Brahm[illegible] (Anuçāsanik.): XIII, **14**[illegible] (do.).—§ 731*b* (Aṣhṭāvak[illegible] 1426.—§ 733*e* (Pushk[illegible] *nivāse*, a tīrtha ?), 17[illegible] potākh.): XIII, [illegible] **38**, 2208 (*ott[illegible]*

Kuçika-s.): XIII, **54**, 2837 (°*āṃ saṅghāṃ*), 2846 (°*aṁ gaṇāṁ*).—§ 746 (Ānuçāsanik.): XIII, **62**, 3190; **64**, 3268 (°*āṃ loke*), 3282 (°*āṃ gandhān*); **79***b*, 3779 (*Gandharvē°āṃ lokaṃ*); **80**, 3789 (*Gandharvā°*); **81**, 3832 (°*āṃ gaṇāṁ*).—§ 750 (do.): **93**, 4411.—§ 752 (do.): XIII, **96**, 4647.—§ 757*d* (Mandākinī): XIII, **102**, 4860, 4865 (§ 757*f*: Nandana).—§ 759 (Ānuçāsanik.): XIII, **106**, 5168 (°*āṃ adhivāse nṛtyagītā°*), 5186; **107**, 5216, 5222, 5233, 5292 (°*gaṇaseviṭaṃ*), 5296, 5305 (°*gaṇaiḥ*), 5315 (do.), 5316, 5328; **109**, 5378, 5379.—§ 768 (Umā-Maheçvara-s.): XIII, **140***a*, 6340 (°*gaṇa-*), 6347 (*prayṛttāpsarasaṃ saṅgaṃ*); **142**, 6547; **145**, 6688; **146***c*, 6805 (*Gandharvā°*).—§ 772*j* (Utathya): XIII, **155**, 7368.—§ 773 (Ānuçāsanik.): XIII, **162**, 7518 (*Gandharvā°*).—§ 775 (do.): XIII, **166***B*, 7640 (°*āṃ gaṇāṁ*; among the names that are to be recited morning, noon, and evening in order to be freed from sins).—§ 778*b* (Somv.-Mar.): XIV, **8**, 184 (*Gandharvā°*); **10**, 282.—§ 782*g* (Gurnçishyas.): XIV, **43***B*, 1185 (*strīṇāṃ uttamāṁ*).—§ 784*b* (Utanka): XIV, **54**, 1566.—§ 785 (Anugītāp.): XIV, **88**, 2639 (°*āṃ gaṇaiḥ*).—§ 786*e* (Agastya): XIV, **92**, 2870 (°*aṃ saṅghāṁ*).—§ 789 (Putradarç.): XV, **31**, 848 (*Gandharvā°*); **32**, 883 (°*aṃ gaṇaiḥ*).—§ 793 (Mausalap.): XVI, **3**, 62 (Kṛshṇa's and Baladeva's standards were taken away by Apsaras, who day and night called upon the Vṛshṇis and Andhakas to set out on a pilgrimage to some sacred water); **4***B*, 129, 131.—§ 795 (Svargārohaṇap.): XVIII, **3**, 104; **5***H*, 173 (the 16,000 wives of Kṛshṇa are transformed into Apsaras); **6**, 217 (§ 795*c*, Mahābhārata *f*: mentioned in the Mhbhr.), 235 (°*gaṇa-saṁkīrṇaṃ*), 242 (*sa°gaṇāṃ*), 248 (°*saṅghaiḥ*), 252.

Apsaras[2] (mostly sing.), special Apsarases, etc. § 21*f* (Pramadv.): I, **8**, 943, 944, 945, 970 (i.e. Menakā).—§ 76 (Mateya): I, **63**, 2396 (*varā°=*Ādṛikā), 2388 (do.).—§ 135 (Çakuntalop.): I, **74**, 3056 (*Menakā Brahmayoni-varāpsarāṁ*), 3057 (*Menakā°*), 3063 (*Menakā°āṃ çreshṭhā*).—§ 150 (Pūruvaṃç.): I, **94**, 3698 (*Mitrayakeçyāṃ daçāpsarasi sānavaḥ Raudrāçvasya*).—§ 162 (Çāntanūp.): I, **97**, 3894 (Çāntanu asks Gaṅgā if she is an Aps.).—§ 171 (Vicitravīrya-sutotp.): I, **106**, 4297 (*dāsīm Apsaropamāṃ*, i.e. the mother of Vidura).—§ 198 (Çaradvat): I, **130**, 5078 (*ārshṭeā Gautamo 'psarasaṃ vane*, i.e. *Jānapadīṃ*).—§ 200 (Drona): I, **130**, 5103 (*Bharadvāja iti khyātaḥ . . . dadarçāpsarasaṃ*—C. °*āṃ . . . Ghṛtācīm*).—§ 217 (Caitrarathap.): I, **166**, 6329 (do.).—§ 250 (Arjunavanavāsap.): I, **216**, 7853 (Vargā in Nārāyaṇīthāṇi).—§ 338 (Indralokābhig.): III, **45**, 1801 (°*āṃ varāṃ Urvaçīṃ*); **46**, 1836 (°*āṃ vare*, i.e. Urvaçī), 1857 (i.e. Urvaçī).—§ 354 (Nalop.): **78**, 3043 (*divi Çakram upāsarāḥ*).—§ 391 (Rçyaçṛṅga): III, **110**, 10002 (*drshṭvāp-sarasaṃ Urvaçīṃ*).—§ 523 (Draupadīhar.): III, **265**, 15589 (Koṭikāṣya asks Draupadī if she is a D., Y., Dā., Gandharvāpsaras, or a Dai.).—§ 615*aa* (Çrutāvatī): IX, **48**, 1907 (*Çrutāvatī*); 51 (§ 615*gg*: Sārasvata), 2931 (*Alambuchā*), 2936, 2712 (Çukotp.): XII, **325**, 12188 (*Ghṛtāchīṃ*), 12189 (§ 721 (Ānuçāsanik.): XIII, **3**, 191 (do.): XIII, **38**, 2204 (*Brāhmīṃ* . . . between her and Nārada), 2205 (. . .—§ 745*c* (Çyavana-Kuçika-s.): . . . 00 names[3]). . . . çākriyēṇa.): II, **4***a*, 107 . . . when Yudhishṭhira . . . **46**, 2622.

Apta, a serpent. § 47 (Sarpanāmak.): I, **35**, 1553.—§ 564 (Mātaliy.): V, **103***γ*, 3628.

Apūrṇa. § 47 (Sarpanāmak.): I, **35**, 1551.—§ 564 (Mātaliy.): V, **103***γ*, 3626.

Āraneya = Çuka. § 712 (Çukotp.): XII, **325**, 12207.—§ 713 (Çukakṛti): XII, **326**, 12253.—§ 714 (Çukakṛtya): XII, **328**, 12339.

Araṇeya ("belonging to or named after the firesticks—*araṇi*"), in the enumerations of the parvans of Mhbhr. § 10 (Parvas.): I, **2**, 327 (*parva*).—§ 11 (do.): I, **2**, 477 (*upākhyānaṃ*) = Araṇeyaparvan.

[Araṇeyaparvan] ("the section relating to the wood for producing fire by friction," the 51st of the minor parvans of Mhbhr. = ch. III, **311–315**). § 548: Asked by Janamejaya, Vaiçampāyana related what the Pāṇḍavas did after having rescued Kṛshṇā (from Jayadratha). The Pāṇḍavas left Kāmyaka and returned to Dvaitavana with Kṛshṇā. Once a deer carried off a brahman's araṇi and mantha, was pursued by the Pāṇḍavas, and suddenly became invisible. Bhīma repented that he had not slain the prātikāmin, Arjuna that he had not slain Karṇa, and Sahadeva that he had not slain Çakuni. Nakula, Sahadeva, Arjuna, and Bhīma were successively sent to fetch water, but caused to drop down dead by a Yaksha. At last Yudhishṭhira himself went, answered thirty-four questions put by the Yaksha, chose that Nakula should be revived, rescued all his brothers, learnt that the Yaksha was his father Dharma (*c*), was granted the boon that the brahman would recover his araṇi and mantha, that the Pāṇḍavas would manage to live the thirteenth year unrecognized in Virāṭa's kingdom, and that Yudhishṭhira (who was born of Dharma, as Vidura of a portion of Dharma) should overcome covetousness, etc. The Pāṇḍavas asked permission of the brahmans to live the thirteenth year in concealment from the Dhārtarāshṭras, Duryodhana, etc., and Karṇa and Saubala. Dhaumya, etc., consoled Yudhishṭhira: "Even the gods (Indra, *d*; Vishṇu, *e*; Agni, *f*; Aurva, *g*; Vivasvat, *h*) have wandered in disguise for the purpose of overcoming foes." The brahmans (yatis, munis) went back to their homes, and the Pāṇḍavas and Dhaumya set out with Kṛshṇā, and the next day proceeded for a kroça, and then sat down in order to take counsel of each other.

Arāṇi, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII, **4***β*, 257.

Araṇiparvan = Araṇeyaparvan. § 4 (Anukram.): I, **1**, 89.—§ 795 (Mahābhārata): XVIII, **6***β*, 268 (at its conclusion waterpots full of water should be given away).

Araniçuta = Çuka. § 714 (Çukakṛtya): XII, **328**, 12342.

Arantuka, a dvārapāla. § 369 (Kurukshetra): III, **83**, 7078 (*Tarantukārantukayor yad antaraṃ Rāmaḥradāṇāṃ ca Maudrukasaya ca | etat Kurukshetrasamantapañcakaṃ Pitāmahasyottaravedir ucyate*).—§ 615*kk* (Kurukshetrakathana): IX, **53**, 3032 (= do.). Cf. the reading of B. III, **83**, 6022.

***Araṇyaçāstra**, plur. (*°āṇi*) (the rules for the forest mode of life). § 184 (Pāṇḍu): I, **119**, 4627.

Araṇyaka[1], the Araṇyaka or Araṇyakas, considered as appendices to the Vedas and as containing the rules for the forest mode of life; often called çāstra. § 7 (Anukram.): I, **1**, 258 ("better than the Vedas").—§ 18 (Paulomap.): I, **4**, 856 (*çāstre cāraṇyake guruḥ*, i.e. Çaunaka).—§ 573 (Ambopākh.): V, **175**, 6014 (do., i.e. Çaikhāvatya).—§ 625 (Rājadh.): XII, **19**, 591 (*vedyeāṅāṃ . . . çāstraṃ Ā°ca*).—§ 841 (do.): XII, **61**, 2328 (°*çāstrāṇi*).—§ 717*c* (Uparicara): XII, **337**, 12762 (no animals were slain in his

sacrifice but *"padoḍbhūtaḥ bhāgās tatropakalpitāḥ*, i.e. presumably that the portions of offerings were made according to the prescripts of the Āraṇyakas; differently PCR.).—§ 715 (Nārāyaṇīya): XII, **340**, 12872 (Nārāyana with his mouth uttered the syllable Om, Gāyatrī, the Āranyaka, and the four Vedas); **343**$_X$, 13257 (*saharaṣākhaṃ yat sāma ye vai vedavido janāḥ | gāyanty Āraṇyake vipraḥ*, i.e. Nārāyaṇa); **344**$_{\beta\beta}$, 13316 ("as the Āraṇyaka from the Vedas . . . "); **349** (IV), 13577 (in that kalpa, when Brahmán took his birth in the ear of Nārāyana; the Āraṇyakas, etc., sprang from Nārāyaṇa's mouth), 13629 ("the Sāṅkhya-yoga, the Veda and Āraṇyakas—*Vedāraṇyakam*—and the Pañcarātra are parts of one whole—*paraṣparāṅgāni*"); **350**, 13637 (= do.). —§ 787 (Āśramavāsik.): XV, **19**, 532 (Çatayūpa instructed Dhṛtarāshṭra in the *Āraṇyakaṃ vidhiṃ* with the permission of Vyāsa).—§ 788 (do.): XV, **28**, 744 (Vyāsa asked Dhṛtarāshṭra if he followed the rules of the Āraṇyaka—*caraṣy Āraṇyakaṃ vidhiṃ* ?).

Araṇyaka[2] = Araṇyakaparvan. § 10 (Parvas.): I, **2**, 319 (*parva*).—§ 11 (do.): I, **2**, 417 (*ataḥ paraṃ tṛtīyaṃ tu jñeyam Araṇyakam mahat* = Vanaparvan), 478 (*etadāraṇyakaṃ parva tṛtīyaṃ parikīrtitaṃ* = Vanaparvan). — § 596 (Pratijñāp.): VII, **81**, 2905 (*varam Āraṇyake dattaṃ*, all. to Kairātaparvan, *A.* therefore is = Vanaparvan). — § 795*e* (Mahābhārata): XVIII, 6*β*, 268 (when one has arrived at the *A.* one should feed the foremost brahmans with roots and fruits).

Araṇyakaparvan ("section relating to the forest life of the Pañḍavas," the 30th of the minor parvans of Mhbhr.). § 308: The *Pāṇḍavas* set out from *Hastinapura* through the *Vardhamāna* gate with their weapons, accompanied by *Kṛshṇā*, in a northerly direction. *Indrasena* and other servants, 14 in number (see BR. s.v. *pari*; Nil. and PCR. take it to be = 15), with their wives, followed them on swift cars. The citizens wished to leave the town and follow them, but were prevailed upon by *Yudhishṭhira* to return and cherish *Bhīshma*, *Dhṛtarāshṭra*, *Vidura*, *Kuntī*, etc. About the close of the day the *Pāṇḍavas* reached the banian *Pramāṇa* on the banks of the *Gangā*, purified themselves by touching the water, and passed the night there, taking water alone as their sole sustenance, in the company of brahmans with and without fire, who had followed them (III, **1**). When the day broke in, *Yudhishṭhira* tried to prevail upon the brahmans to leave him, in order that they might not undergo sufferings, living on fruits, roots, and deer. But they declared that they would follow him, themselves providing their own food. — § 309: Then a learned brahman, *Çaunaka*, versed in *Sāṅkhya* and *Yoga*, quoting the çlokas of *Janaka*, told *Yudhishṭhira* not only to retire from the world, but also in his heart not to mind the loss of his wealth. *Yudhishṭhira* declared that it was not from avarice, but only because he could no more support the brahmans, that he regretted his wealth; "nobody should cook his food for himself alone, and nobody should slay an animal without devoting it to the gods, the pitṛs, and guests, nor should one eat of that food which had not been duly dedicated to the gods and the pitṛs." *Çaunaka* said that sacrifices, study, gifts, and penance pave the way to the world of the *Pitṛs*—truth, forgiveness, subduing the senses, and renunciation of desire to the heaven of the gods, and they should be practised without reference to self (*abhimāna*). It was by their wealth of *yoga* that the *Rudras*, *Sādhyas*, *Ādityas*, *Vasus*, and *Açvins* rule over the creatures. So *Yudhishṭhira*, who had already achieved success as to his indebtedness towards his ancestors and as to sacrifices, now ought to seek success in *yoga* and in ascetic austerities; then he would be able to realize all his wishes (III, **2**). —§ 310: *Yudhishṭhira* then, having consulted *Dhaumya*, was taught by him (as *Bhima*, *Kārtavīrya*, *Vainya*, and *Nahuṣa* had by ascetic meditation delivered the people from affliction) 108 names of *Sūrya* (*a*), [originally] proclaimed by *Svayambhū* (i.e. Brahmán)* (the Sun). *Yudhishṭhira*, touching the water of Gangā, with his senses under control, and feeding upon air alone, stood engaged in *prāṇāyāma*, and began a hymn in praise of *Sūrya* (*b*) (the Sun). The Sun then showed himself to *Yudhishṭhira* and gave him a copper vessel, saying that if *Pāñcālī* (i.e. *Kṛshṇā*) kept this vessel fruits, roots, meat, and vegetables, cooked in their kitchen, would be inexhaustible for twelve years. Then the god vanished. Rising from the water, *Yudhishṭhira* took hold of *Dhaumya's* feet and embraced his brothers. The clean food that was dressed, however little, became inexhaustible, and only after the brahmans, the brothers, *Yudhishṭhira*, and at last *Kṛshṇā* had eaten the day's food became exhausted. Having then performed sacrifices, they set out for the *Kāmyaka* wood, accompanied by *Dhaumya* and the brahmans (III, **3**).—§ 311: *Dhṛtarāshṭra* asked *Vidura* what they should do to secure the good-will of the citizens. *Vidura* said that he must give back to the *Pāṇḍavas* all that had been theirs, let *Duryodhana*, *Çakuni*, and *Karṇa* wait upon them, and *Duḥçāsana* ask their forgiveness in open court, and if *Duryodhana* would not consent to reign in peace jointly with *Yudhishṭhira*, he ought to abandon him and let *Yudhishṭhira* reign alone. *Dhṛtarāshṭra* did not approve, and saying "stay or go, as thou listest," he suddenly rose and went away, and *Vidura* went away to the *Pāṇḍavas* (III, **4**).—§ 312: Starting from the *Gangā*, the *Pāṇḍavas* went to *Kurukshetra*, performed ablutions in the *Sarasvatī*, *Dṛçadvatī*, and *Yamunā*, and, travelling in a westerly direction, they arrived at the *Kāmyaka* wood on the *Sarasvatī*. There *Vidura* came to them in a single car. When seeing him, *Yudhishṭhira* was afraid that he brought an invitation to a new match at dice with *Çakuni* about their weapons. *Vidura* told them that he had been forsaken by *Dhṛtarāshṭra*, and gave them advice how to secure adherents (III, **5**).—§ 313: After *Vidura* had gone *Dhṛtarāshṭra* repented and fell down senseless, and having regained consciousness caused *Sañjaya* to bring *Vidura* back (III, **6**). *Duryodhana*, being afraid because *Vidura* had returned, held counsel with *Çakuni*, *Karṇa*, and *Duḥçāsana*, who were of opinion that the *Pāṇḍavas* would remain [illegible] promised space of time in the wood. As *Duryodhana*, however, was not contented, *Karṇa* proposed to set out and slay [illegible]. When they had gone out *Kṛshṇa Dvaipāyana* came [illegible] them and commanded them to desist, and then [illegible] before *Dhṛtarāshṭra* (III, **7**). *Vyāsa* warned [illegible] against permitting *Duryodhana* to try to [illegible] (III, **8**).—§ 314: As *Dhṛtarāshṭra* [illegible] cast off his senseless son, *Vyāsa* told [illegible] *Indra* saw *Surabhi* weeping in [illegible] she wept, she told him that [illegible] exceedingly harassed by a [illegible] had 1,000 offspring, and [illegible] all, yet she felt gre[illegible] poured down a sh[illegible] husbandman's [illegible] *Pāṇḍavas* in [illegible]

the weak, and let *Duryodhana* make peace with them" (III, 9).—§ 315: Maitreya-çāpa (q.v.) (III, 10).

Araṭṭa, a people. § 584 (Bhīshmavadh.): VI, **85**, 3784 (*°jān vāhān Sindhu-rājasya*).—§ 585 (do.): VI, **90***ρ*, 3973 (horses).—§ 592*b* (Dṛḥanta): VII, **23**, 1024 (B. *°jāḥ hayaçreshṭhāḥ*; C. *aridhvajāḥ*).—§ 603 (Nārāyaṇāstram.): VII, **193**, 8905 (*Kaliṅga°-Vāhlikāiḥ*; among the troops of Kṛtavarman).—§ 607 (Karṇap.): VIII, **44***b*, 2055 (*Araṭṭā nāma te deçā nashṭadharmā, na tān vrajet*), 2061 (*Araṭṭā nāma Vāhlikā varjaniyā vipaçcitā*), 2064 (*Araṭṭā nāma Vāhlikā, na teshu āryo dey-aham vaset*), 2068 (*Araṭṭā nāma te deçā Vāhlikaṃ nāma taṃ janaṃ | brāhmaṇāpasadā yatra tulyakālāḥ Prajāpateḥ*; v. also 2069), 2070 (*Prasthalā Madra - Gāndhārā Araṭṭā nāmataḥ Khaçāḥ | Vasāti-Sindhu-Sauvīrā iti prāyo 'tikutsitāḥ*); **45**, 2081 (*sati pwrā hṛtā kācid Araṭṭāt kila dāsyubhiḥ*, etc.; the Araṭṭaa had been cursed by a chaste woman), 2100 (*Araṭṭānāṃ* — var. *°kān — Pañcanadān dhig astu*), 2110 (*Araṭṭeyān Pañcanadān dhig astu*).

Araudra = Viṣhṇu (1000 names).

Aravindāksha = Sūrya, Viṣhṇu (XII, 13586; 1000 names).

Arbuda[1], a Serpent. § 277 (Jarāsandhav.): II, **21**, 806 (among the Nāgas who formerly dwelt at Girivraja).

Arbuda[2], a tīrtha. § 358 (Tīrthay.): III, **82**, 4097 (*Himavat-sutam Arbudaṃ*, "where there was formerly a hole in the earth").

Arcayanty arkam arkinaḥ = Çiva (1000 names[3]).

Arcikaparvata, a holy place. § 406*b* (Tīrthay.): III, **125**, 10411, 10416: The place of the Maruts, with the caityas of the gods, the tīrtha of the Moon, inhabited by Vaikhānasas, Vālikhilyas, Pāvakas, living upon air; where Çāṇḍaṇu and Çunaka, Nara and Nārāyaṇa have attained eternity; where gods, Pitṛs, and great Ṛshis have practised austerities.

Arcismantaḥ, one of the three classes of Pitṛs. § 684 (Mokshadh.): XII, **270***a*, 9650.

Arcismat = Viṣhṇu (1000 names).

Arcismati, a daughter of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14127 (*paçyaty Aᵒtibhābhiḥ*).

Arcita = Viṣhṇu (1000 names).

Arçyaçṛṅgi, v. Ṛshyaçṛṅgi.

Ardana = Çiva (1000 names[3]).

***Ardhacandravyūha**, a certain array. § 580 (Bhīshmav.): VI, **56**, 2418 (employed by Arjuna and Dhṛshṭadyumna); see vyūha.

Ardhakīla, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7024.

Ardhamāsa[1] = Skanda.

Ardhamāsa**[3], pl. (*°dāḥ*), the half-months, person. § 615*u* (Skanda): IX, **45γ*, 2517.

...drā, a nakshatra. § 746 (Anuçāsanik.): XIII, **64**, 3259 (*Hṛdrāyāṃ kṛsharaṃ dattvā tilamiçraṃ uposhitaḥ | naras tarati ...ṇāni kshuradhārāṇç ca parvatān*).—§ 749 (do.): XIII, ...7 (by performing a çrāddha under *Ā*. a man becomes ... of fierce deeds—*krūrakarmā*). —§ 759 (do.): ... (description of the candravrata).

... Çiva (1000 names[3]).

... the handing over of the gift of honour = ...10 (Parvas.): I, **2**, 318.

... ("on the handing over of the ... minor parvans of Mhbhr.). ... *maharshis* and *Nārada* ... together with the *rājarshis* ... on and dispute. No ... body without vows (*acratin*). *Nārada* sat there with feelings of awe, remembering the words he had heard of old in the mansion of Brahmán regarding the incarnation of the deities, and knowing that *Kṛshṇa* was the incarnation of *Nārāyaṇa* and would himself destroy all these assembled *kshattriyas*. *Bhīshma* then proposed to *Yudhishṭhira* that *arghas* should be offered to the kings, and first to him who was the foremost. As *Bhīshma* declared *Kṛshṇa* to be foremost, he caused *Sahadeva* to present the first *argha* to *Kṛshṇa*, which filled the *Cedi* king *Çiçupāla* with envy (II, 36). *Çiçupāla* gravely censures *Bhīshma*, *Yudhishṭhira*, and *Kṛshṇa* (saying that he was a servant and cowherd and no king, and speaking deprecatingly of his exploits), and accompanied by the kings left the assembly (II, 37). *Yudhishṭhira* ran after *Çiçupāla* and spoke sweetly to him in order to conciliate him; *Bhīshma* maintained the fitness of giving *Kṛshṇa* the first *argha* (II, 38). *Sahadeva* and *Nārada* declared it to be highly improper not to worship *Kṛshṇa*. *Susṭṭha* (i.e. *Çiçupāla*) stirred the kings up in order to obstruct the completion of the sacrifice (II, 39).

Arghasamvāda = Arghāharaṇaparvan. § 11 (Parvas.): I, **2**, 410 (*rājasūya 'rgha-samvāde Çiçupālavadhas tathā*).

Arha[1] = Viṣhṇu (1000 names).

Arha[2], a people. § 295 (Dyūtap.): II, **52**, 1859 (among the people who brought tribute to Yudhishṭhira).

Arihā[1], son of Avāçina. § 156 (Pūruv.): I, **95**, 3771, 3772.

Arihā[2], son of Devāṭithi. § 156 (Pūruv.): I, **95**, 3776, 3777.

Arihā[3] ("slayer of foes"), seems to be a son of Dhṛtarāshṭra's. § 611 (Çalyap.): IX, **26**, 1405.

Arimejaya, a Vṛshni. § 589 (Dropābhishek.): VII, **11***ζ*, 409.

Arishṭā. § 130 (Aṃçāvat.): I, **67**, 2718 (mother of the Gandharva king Haṃsa, who was reborn as Dhṛtarāshṭra, the son of Vyāsa).

Arishṭanemi[1] ("whose felly is unhurt"), a ṛshi, sometimes identified with Tārkshya and sometimes named together with him. § 99 (Aṃçāvat.): I, **65**, 2548 (*Tārkshyaç cārishṭanemiç ca*, among the Vainateyas, the sons of Vinatā).—§ 191 (Arjuna): I, **123**, 4830 (do.).—§ 267 (Yamasabhāv.): II, **8**, 320 (among the ṛshis in the palace of Yama), 333 (do.).—§ 454 (Brāhmaṇamāhātmyak.): III, **184**, 12660 (as a prince of the Haihayas had killed a brahman by error, the Haihayas repaired to the viprarshi *A*. (*jagmuç cārishṭanemno 'tha Tārkshyasyāçramaṃ atīyasī*)).—§ 605 (Mokshadh.): XII, **208**, 7574 (Mariçi had a son Kaçyapa or Arishṭanemi).—§ 700 (do.): XII, **289**, 10613 (Bhīshma told Yudhishṭhira the old narrative that was uttered by Tārkshya Arishṭanemi to Sagara).

Arishṭanemi[2]. § 549 (Pāṇḍavapr.): IV, **10**, 284 (Sahadeva introduced himself to Virāṭa as a vaiçya named *A*.).

Arishṭasena. § 610 (Çalyap.): IX, **6***ξ*, 294 ("there they passed the night: Çalya, etc.").

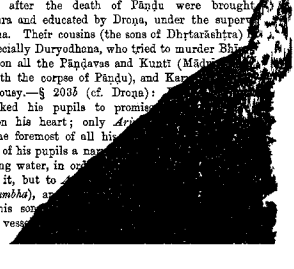
Arivindavaktra = Skanda.

Arjava. § 585 (Bhīshmav.): VI, **90***σ*, 3997 (together with his brothers Çakuni, etc., he fought Irāvat, on the eighth day of the battle).

Arjuna[1] Kārtavīrya, Haihaya king. § 169 (Paraçu-Rāma): I, **104**, 4173 (*Haihayādhipatiḥ*; killed by Paraçu-Rāma).—§ 376 (Tīrthay.): III, **85**, 8273 (*Kārtavīryārjuno yathā*).—§ 394 (Tīrthay.): III, **115**: The Haihaya king Arjuna had 1,000 arms, and, by the favour of Dattātreya, he had obtained a golden vimāna that could proceed everywhere without obstruction, and ruled over all beings (*Bhūtān*!). The gods and ṛshis asked Viṣhṇu to kill him. On his celestial vimāna,

Arjuna affronted Indra, when he was sporting with Çaçî. After having held a consultation with Indra, Vishṇu went to his hermitage Badarî (for continuation v. Jamadagni), 10135 (*Haihayâdhipatiḥ*), 10140.—§ 397 (Jamadagni): III, **116**: Once, when the sons of Jamadagni had gone out, Arjuna Kârtavîrya, the lord of the country near the sea-shore (*Anûpapatiḥ*), came to the hermitage, and, being received hospitably by Reṇukâ (the wife of Jamadagni), carried off the calf of the *homadhenu* and pulled down the trees. As Jamadagni told Râma this, Râma rushed towards Arjuna, and cut down his 1,000 arms with his arrows, and killed him. The heirs of Arjuna came while Râma was away, and shot Jamadagni to death with their arrows. When they had gone away Râma returned to the hermitage (III, **116**), 10195.—§ 398 (Paruça-Râma): III, **117**: After having lamented for and cremated his father, Râma vowed the slaughter of the entire kshattriya caste, killed Kârtavîrya's sons, etc.—§ 638*b* (Râmop.): XII, **49**: Meanwhile the virtuous kshattriya, the Haihaya king Arjuna Kârtavîrya, with 1,000 arms through the grace of Dattâtreya, having subjugated the whole earth with its mountains and seven islands, became a powerful emperor, and gave away the earth to the brahmans in a horse-sacrifice. Solicited by Agni, he once gave alms to that deity, who sprung from the point of his shaft, i.e. Agni burnt villages, etc., and he burnt also the retreat of Âpava (=Vasishṭha), who cursed Arjuna, saying that Râma should lop off his arms. Always devoted to peace, always regardful of brahmans, etc., Arjuna did not mind that curse. His sons, always haughty and cruel, seized and brought away the calf of Jamadagni's *homa*-cow, without the knowledge of Arjuna. Râma lopped off the arms of Arjuna and brought back the calf; the sons of Arjuna came and slew Jamadagni in the absence of Râma, who vowed to free the earth of kshattriyas, and slaughtered all the sons and grandsons of Arjuna, and 1,000 Haihayas, and freed the earth of all kshattriyas, etc., 1750 (*Kṛtavîryâtmajo, Haihayâdhipaḥ*), 1757, 1758, 1759, 1763, 1764 (*°aya sutâḥ*).—§ 772*b* (Pavanârjunas.): XIII, **153***ff*: The Haihaya king Arjuna Kârtavîrya with 1,000 arms became the lord of this whole world (i.e. the earth), residing in Mâhishmatî; he gave large gifts to Dattâtreya, who granted him four boons: that he should have 1,000 arms in battle, but only two at home; that he should subjugate the whole earth righteously; and reign with vigilance; and that whenever he might happen to go wrong, the righteous should set him right. *A.* now regarded himself as having no equal. An invisible voice said that the brahman is superior to the kshattriya; *A.* maintained that the brahmans take refuge with the kshattriyas; "I shall bring the skin-clad brahmans under my sway." Vâyu (Wind) warned *A.*, addressing him from the air, etc. At last Arjuna praised the brahmans, mentioning Dattâtreya. Vâyu told him always to protect them; "a terrible danger threatens thee from the Bhṛgus; that will take place after a time," 7186 (*Arjunasya saṃvâdaṃ Pavanasya ca*), (7199), 7207, (7211); **154**, 7225; **167**, 7291, 7305; **168**, 7326, 7349, (7350).—§ 782*c* (Brâhmaṇagîtâ): XIV, **29**, 818, (822): The 1,000 armed king Kârtavîryârjuna conquered the whole earth with his bow; once he showered hundreds of arrows at the ocean. The ocean asked him to desist, as he injured the creatures in the waters; Arjuna asked if there existed any bowman who was his equal in shooting. The Ocean named Râma Jâmadagnya. Arjuna came and began to trouble him; Râma burnt his troops and prostrated him with his battle-axe and drove away his kinsmen to the mountain fastnesses; their progeny became Vṛshalas owing to their inability to find brahmans: so the Draviḍas, etc. Cf. Paraçu-Râma (*d*).—Cf. also Anûpapati, Haihaya, Haihayendra, Haihayâdhipati, Haihayarshabha, Haihayaçreshṭha, Kârtavîrya.

Arjuna[2] Pândava. § 4 (Anukram.): I, **1**, 109, 123, 125, 127, 129, 149, 150, 152, 160, 162, 165, 169, 172, 178, 179, 184, 187, 190, 191, 193, 212.—§ 10 (Parvas.): I, **2**, 315, 320 (*°syâtthiçatamanaṃ parvea*).—§ 11 (do.): I, **2**, 386, 389, 438, 439, 459, 493, 505, 546, 622.—§ 71 (Bhâratasûtra): I, **61**, 2267 (*udîrṇaṃ, so. ajayat*), 2271, 2274.—§ 83 (Kṛshṇâ): I, **63**, 2449 (his son with Subhadrâ was Abhimanyu), 2451 (his son with Kṛshṇâ was Çrutakîrti).—§ 130 (Âṇçvat.): I, **67**, 2746 (son of Indra), 2748 (*Abhimanyur Arjunasya suto 'bhavat*), 2751.—[§ 181 (do.): I, **67**, 2779 (for his sake Indra asked Karṇa for his mail and earrings).]—§ 157 (Pûrvav.): I, **95**, 3814 (son of Indra and Kuntî).—§ 159 (do.): I, **95**, 3827 (his son with Kṛshṇâ was Çrutakîrti), 3830 (his son with Subhadrâ was Abhimanyu). After Pâṇḍu had been cursed, that he should have no progeny, he caused Dharma to procreate Yudhishṭhira in Kuntî, then Vâyu to procreate Bhîmasena, and then Indra to procreate Arjuna.—§ 190*d* (Pâṇḍavotp.): I, **123**: In order to propitiate *Indra* (before summoning him), *Paṇḍu*, took counsel with the *maharshis*, and caused *Kunti* to observe an auspicious vow for a full year, while he himself began to stand upon one leg, etc. After the birth of *A.* a bodyless voice said that he should subjugate the *Madras*, the *Kurus*, the *Somakas*, the *Cedis*, *Kâçis*, and *Kauçikas*, and satiate *Havyavâhana* (Fire) in the *Khâṇḍava* wood with the fat of all beings, and, with his brothers, perform three sacrifices; in battle he would gratify *Çankara*, and receive from him the *Pâçupata* weapon, and, at the command of *Indra*, slay the *Nivâtakavacas*, and acquire all sorts of celestial weapons: 4791, 4795.—§ 191: On hearing this voice, the ascetics dwelling on *Çataçṛṅga* became exceedingly glad. There was heard the sound of *dundubhis*, and flowers were showered down. The various tribes of celestials (*devagaṇâḥ*), etc. (*a*), came there (enumeration, among others, of *Devagandharvas*, *Apsarases*, the twelve *Âdityas*, the *Rudras*, the *Vainateyas*). Then the Açvins procreated the twins Nakula and Sahadeva in Mâdrî.—§ 192 (Pâṇḍavotp.): I, **124**, 4854 (the third son of Kuntî). Having been procreated on Çataçṛṅga in behalf of Pâṇḍu by the gods Dharma (Yudhishṭhira), Vâyu (Bhîmasena), Indra (Arjuna; the mother of these three was Kuntî), and the Açvins (Nakula and Sahadeva, who were twins and sons of Mâdrî) in Pâṇḍu's wives Kuntî and Mâdrî, the five Pândavas after the death of Pâṇḍu were brought to Hâstinapura and educated by Droṇa, under the supervision of Bhîshma. Their cousins (the sons of Dhṛtarâshṭra) hated them, especially Duryodhana, who tried to murder Bhîma and later on all the Pâṇḍavas and Kuntî (Mâdrî killed herself with the corpse of Pâṇḍu), and Kaṇika tried to estrange them from jealousy.—§ 203*b* (cf. Droṇa): I, **128**, 5033: *Droṇa* asked his pupils to promise that whatever boon he had on his heart; only *Arjuna* promised, and became the foremost of all his pupils. Droṇa tested every one of his pupils a number of times, e.g. for fetching water, in order to see their skill in filling it, but to no avail; he gave each a vessel (*kumbha*), and instructed him to fill it; only Arjuna filled the vessel



to come at the same time as *Ayuṭṭhâman*. *Droṇa* told the cook never to give *Arjuna* his food in the dark, but not to tell him that it was he (*Droṇa*) that had ordered this. One day a wind put the lamp out when *Arjuna* was taking his food; but his hand went up to his mouth from habit. His attention being thus called to the force of habit, *Arjuna* practised with his bow in the night, and *Droṇa* promised him that there should not be a bowman equal to him in the world. He taught him also to fight on horseback, etc., with the mace, etc.: 5217, 5218, 5224, 5225, 5230, 5232, 5233, 5238.—§ 204 (Ekalavya): I, **132**, 5252 (Droṇa took from Ekalavya as his fee the thumb of his right hand in order that he might not surpass Arjuna).—§ 205*e* (cf. Droṇa): I, **132**, 5278, 5274: Arjuna excelled everyone in every respect, and alone became an *atiratha* ("a charioteer capable of fighting at one time with 60,000 foes," PCR.).—§ 205 (Droṇa): I, **132***f*, 5293, 5296. One day Droṇa caused an artificial bird to be placed on the top of a tree, and first repeatedly asked Yudhishṭhira to tell what he did see, while aiming at the bird. He answered that he saw the tree, Droṇa, his brothers, and the bird. Droṇa reproachfully told him to stand apart. Then Droṇa repeated the experiment with his other pupils, with the same result (ch. **132**). At last Arjuna's turn came; he said first that he saw only the vulture, and then that he saw only its head, and, when Droṇa gave the order, he struck off its head with his shaft (I, **133**).—§ 207 (do.): I, **133**: Arjuna rescued the life of Droṇa by shooting with five arrows an alligator in the Gaṅgâ that had seized his thigh. Droṇa gave him the weapon Brahmaçiras on the condition that he should not use it against a human foe, as it might burn the whole universe. —§ 208*b* (cf. Astradarçana): I, **135**: Then *Arjuna* appeared, while *Kunti* wept with joy, and *Dhṛtarâshṭra* learned from *Vidura* who it was. By the *Agneya* weapon *Arjuna* created fire, by the *Vâruṇa* water, by the *Vâyavya* air, by the *Pârjanya* clouds; by means of the *Pârvata* a mountain came into being (v. 5366, read with V. "*abhavadgiriḥ*" or with B. "*asṛjadgirin*"), and by the *Antardhâna* weapon it again disappeared, etc.; he at one time shot five shafts together into the mouth of a moving iron boar, and discharged twenty-one arrows into the hollow of a cow's horn hung up in a rope and swaying to and fro (v. 5370, instead of "*bale*" read with B. and V. "*cale*").—§ 208 (Astradarçana): I, **137**, 5440, 5442: At the show of arms Karṇa in vain challenged Arjuna.—§ 209 (Drupadaçâsana): I, **138**, 5484, 5492, 5499, 5500, 5501. Arjuna helped Droṇa to subjugate Drupada, which favour Droṇa had asked as his fee.—§ 210*c* (cf. Sambhavaparvan): I, **139**: *Droṇa* taught *Arjuna* Brahmaçiras (that he had learnt from *Agniveça*, the disciple of *Agastya*), on the condition that he should not hurl at any human being (cf. § 207), and obtained from his fee the promise that he would fight with him reat battle]. Then *Arjuna* went away to the —§ 211 (Sambhavap.): I, **139**, 5537, 5538. the Pâṇḍavas in war slew Saurîra, who ree years' sacrifice at the inroad of the ana king, whom even Pâṇḍu had ued by Arjuna; as was also the who had always shown a dis- Saurîra Sumitra, called 2); assisted by Bhîma, gated all the kings of uriots; and in the same way the south. Dhṛtarâshṭra's sentiments towards the Pâṇḍavas suddenly became poisoned, and from anxiety he could not sleep (I, **139**).—§ 213 (Jatugrhap.): I, **151**, 5911 (has escaped from the lac house).—§ 214 (Hiḍimbav.): I, **154**, 6019, (6027), (6034), 6039 (*A.* offered to assist Bhîmasena against Hiḍimba, and exhorted him to kill him without delay; then he caused the Pâṇḍavas to proceed to a town not far off); **156**, 6096.—§ 217 (Caitrarathap.): I, **166**, 6346 (a brahman related how Bhîshma prevailed upon Droṇa to teach the princes, etc.; both Arjuna and the others promised to do whatever he might ask as his fee, etc.).—§ 219 (do.): I, **168**, 6419 (the brothers set out for the town of Drupada).—§ 221 (do.): I, **170**, (6451), (6462), (6472), 6474, (6493), 6499 (while the Pâṇḍavas were wandering from Ekacakrâ to the town of the Pâñcâlas, Arjuna walking before them torch in hand, the Gandharva king Citraratha opposed them at the Gaṅgâ, but was vanquished by Arjuna, whom he then gave the Gandharvic māyâ called Cûkshushî, and on whom and each of his brothers he bestowed 100 Gandharva horses; he gave them the counsel to select a fit purohita; Arjuna in return gave him the Âgneya weapon).—§ 222 (Tapatyup.): I, **171**, (6516) (as Citraratha had called *A.* Tâpatya, Arjuna caused him to relate Tapaty-upâkhyâna). **173**, 6633 ("their son was Kuru, the ancestor of Arjuna").—§ 223 (Vaiśishṭha): I, **174**, 6634 (Citraratha told Arjuna about Vaśishṭha). **175**, (6649), 6659 (Citraratha related the hostilities between Viçvâmitra and Vaśishṭha to Arjuna).—§ 229 (Vaśishṭhop.): I, **182**, (6888) (asked by Arjuna, Citraratha related why Kalmâshapâda commanded his queen to go to Vaśishṭha, etc.).—§ 230 (Dhaumyapuroh.): I, **183**, (6913), 6915 (according to the counsel of Citraratha, the Pâṇḍavas installed Dhaumya as their purohita, and resolved to go to the svayaṃvara of Kṛshṇâ).—§ 231 (Svayaṃvarap.): I, **184**: The Pâṇḍavas went to the Pâñcâla land in the company of brahmans who told them of the svayaṃvara, etc.). **185**: On their way they beheld Vyâsa; they took up their quarters in the house of a potter; and adopting the brahmanical profession, they began to lead an eleemosynary life. Drupada always wished to bestow his daughter on Kirîṭin (i.e. Arjuna), and therefore caused a very stiff bow to be made which was incapable of being bent by anybody except Arjuna.—§ 233 (do.): I, **187**: When Duryodhana, etc., had in vain tried to string the bow, and Karṇa, though having succeeded in stringing it, had, as a sûta, been rejected by Kṛshṇâ, Jishṇu (i.e. Arjuna) came forward. **188**, 7049, 7051, 7052: Some of the brahmans spoke reproachingly of Arjuna's daring undertaking, some approved of it. Bending his head unto Içâna and remembering Kṛshṇa, Arjuna accomplished the task; Kṛshṇâ approached Arjuna, who soon after left the lists, followed by her.—§ 234 (do.): I, **189**, 7075, 7080: When Drupada expressed his desire of bestowing his daughter on that brahman the kings resolved to slay Drupada and burn Kṛshṇâ, but spare Arjuna, whom they took for a brahman; Arjuna and Bhîmasena rescued them; Kṛshṇa knew the Pâṇḍavas. **190**, 7086, 7094, 7098, 7099: Karṇa is defeated by Arjuna ("accomplished in the Brâhma and the Paurandara weapons," v. 7105), etc. Bhîmasena and Arjuna with difficulty escaped from the throng, followed by Kṛshṇâ.—§ 235 (do.): I, **191**, (7138), 7141: When they came with Kṛshṇâ, Kunti said "enjoy ye all"; Yudhishṭhira declared that Arjuna should wed her, but agreed that she should be the common wife of them all.—§ 236 (do.): I, **192**: Dhṛshṭadyumna secretly followed Bhîmasena and

Arjuna, and from their conversation learned who they were.—§ 237 (Vaivāhikap.): I, **193**, 7192: Dhṛshṭadyumna related what had happened; Arjuna is said to have large red eyes (v. 7175); from their conversation he concluded that they were the Pāṇḍavas of whom it had been heard that they had all escaped from the house of lac. **195**, 7226, 7235, 7237: Drupada vowed to restore Yudhishṭhira on his paternal throne; he became very perplexed at the project of marrying Kṛshṇā to all the five brothers; meanwhile Vyāsa arrived.—§ 241 (Vidurāgam.): I, **200**, 7367: Vidura and Dhṛtarāshṭra became glad at the Pāṇḍavas having won Kṛshṇā; but Duryodhana and Karṇa tried to stir Dhṛtarāshṭra up against them. **201**, 7408: Duryodhana proposed several means of getting the better of the Pāṇḍavas, etc.—§ 244 (Rājyalābhap.): I, **207**, 7547: Dhṛtarāshṭra caused the Pāṇḍavas together with Kuntī and Kṛshṇā to repair to Khāṇḍavaprastha (Indraprastha), giving them half the kingdom.—§ 247 (Arjunavanavāsap.): I, **213**, (7774): The Pāṇḍavas reigned in prosperity at Indraprastha; once Arjuna, having violated an established rule regarding Kṛshṇā, set out to live twelve years in the forest.—§ 248 (do.): I, **214**, (7796), 7804: Arjuna was drawn away to the bottom of the water by Ulūpī (upon whom he begat a son); she said that he would be invincible in water.—§ 249 (do.): I, **215**: *A.* visited many tīrthas, married Citrāṅgadā at Maṇipūra, where he dwelled for three years; she gave birth to a son.—§ 250 (do.): I, **216**, 7850: *A.* visited the tīrthas of the southern ocean, where he liberated the apsaras Vargā, etc., in Nārītīrthāni.—§ 251 (do.): I, **218**, 7890, 7894: *A.* visits Kṛshṇa.—§ 252 (Subhadrāhar.): I, **219**, 7920, (7923), 7928, 7929. **220**, 7961: *A.* carried away Subhadrā, the sister of Kṛshna.—§ 253 (Haraṇāharaṇap.): I, **221**, 7969, 7987, 8032, 8039, 8048: Kṛshṇa reconciled *A.* with the Bhojas, etc.; *A.* married Subhadrā and passed a whole year at Dvārakā; then Kṛshṇa remained for some time with *A.* at Indraprastha; Subhadrā brought forth Abhimanyu, who became the favourite of Kṛshṇa and from his father acquired the Dhanurveda. Kṛshṇā also obtained five sons (Çrutakarman by Arjuna), who, after having studied the Vedas, from Arjuna acquired knowledge of all weapons celestial and human.—§§ 254–260 (Khāṇḍavadah.): I, **222–234**: **224**, 8161, 8167; **225**, 8201, (8203); **227**, 8238, 8245, 8247, 8275, 8278, 8282; **228**, 8298, 8301, 8308, 8309, 8310, 8312, 8317, 8322, 8326; **234**, 8466, 8476, 8478: Kṛshṇa and Arjuna assisted Agni in burning the Khāṇḍava forest; Agni caused Varuṇa to give Arjuna the Gāṇḍīva bow, two inexhaustible quivers, and a car yoked with horses; then Agni gave Kṛshṇa the discus Sudarçana; Varuṇa gave Kṛshṇa the mace Kaumodakī; Indra in vain poured down showers of rain in order to prevent the burning. An incorporeal voice said that Kṛshṇa and Arjuna, being really the old ṛshis and gods Nara and Nārāyaṇa, were invincible. Indra appeared and promised to give Arjuna all his weapons (both the Āgneya and the Vāyavya), when Mahādeva had been pleased by him; he granted Kṛshṇa that his friendship with Arjuna should be eternal. The car (I, 8183 ff.) which Varuṇa gave to Arjuna was furnished with celestial weapons, etc., and incapable of being vanquished by gods or Asuras; its banner bore a large monkey; the car was drawn by horses white as silver, born in the region of the Gandharvas (*Gāndharvaiḥ*), and harnessed with gold, and in speed resembling the wind or the mind; its splendour was great, and the sound of its wheels was tremendous; it had been created by the Prajāpati Bhaumana (Viçvakarman) after severe ascetic meditation; no one could gaze at its splendour; it was the very car riding upon which Soma had vanquished the Dānavas; it was furnished with an excellent flagstaff of golden colour, upon which was seen a celestial ape apparently bent upon burning everything it beheld; and upon the flags were seen various creatures of large size whose roars and yells caused the enemy's soldiers to faint.—§ 251 (Sabhākriyāp.): II, **1**, (3), (6): Maya asked Arjuna to tell him what he was to do for him because he had been rescued by him in the Khāṇḍava forest; Arjuna told him to do something for Kṛshṇa, who causes him to build a palace for Yudhishṭhira.—§ 262 (do.): II, **2**, 37 (Kṛshṇa departed for Dvārakā).—§ 263 (do.): II, **3**, 58, 78: Maya told Arjuna about the huge riches on Himavyaçṛṅga, and gave Arjuna the conch-shell Devadatta, etc.; the palace was constructed in fourteen months.—§ 264 (do.): II, **4**, 128: Among those who waited on Yudhishṭhira in the palace were the princes who, dressed in deer-skins, learned the science of arms under Arjuna.—§ 272 (Rājasūyār.): II, **13**, 557: Yudhishṭhira consulted his brothers, etc., as to the rājasūya; all people lived happily; Arjuna protected the people from enemies, etc.—§ 274 (do.): II, **15**, 643: Deliberation about slaying Jarāsandha. **16**, 661: Some objections made by Yudhishṭhira are refuted by *A.*—§ 275 (do.): II, **17**, 676: Approving the words of Arjuna, Kṛshṇa related the origin of Jarāsandha.—§ 276 (Jarāsandhavadhap.): II, **20**, 774, 775, 787: *A.* set out with Bhīmasena and Kṛshṇa to slay Jarāsandha.—§ 277 (do.): II, **21**, 804: They entered the city of Girivraja in the guise of snātakas, etc. **24**, 938, 954, 971: The combat between Bhīma and Jarāsandha having lasted for thirteen days, Bhīma killed him on the fourteenth night; they installed Jarāsandha's son Sahadeva as king of Magadha, then they returned to Indraprastha on Jarāsandha's celestial car; Kṛshṇa set out for Dvārakā.—§ 278 (Digvijap.): II, **25**, (984): Having obtained the bow, *A.*, etc., prevailed upon Yudhishṭhira to let him subdue the north; *A.* set out on that celestial car which he had obtained from Agni and subdued the north, while his brothers subdued the other regions, and Yudhishṭhira stayed at Indraprastha.—§ 279 (cf. Digvijayaparvan): *Arjuna* subdued the *Kulindas*, *Anarttas*, *Kālakūṭas*, *Sumaṇḍala*, and with him *Çakala-dvīpa* and king *Prativindhya* and the kings in *Çakala-dvīpa* and the Seven Islands (*Saptadvīpeshu*, i.e. the Earth), and together with them he vanquished *Bhagadatta*, king of *Prāgjyotisha* and friend of *Indra*, who was surrounded by *Kirātas*, *Cīnas*, and other warriors dwelling on the sea-coast; after eight days of combat, *Arjuna* prevailed upon him to give tribute to *Yudhishṭhira* at his will (II, **26**), 999, (1007). Having vanquished all the mountain kings of the north, he subd[ued] *Bṛhanta*, the mountain king dwelling in *Ulāka*, and [de]him *Senāvindu*; at the command of *Yudhishṭhir*[a] at *Devaprastha*, the city of *Senāvindu*, w[hich] subjugated *Modāpura*, *Vāmadeva*, *Sudā*[man] the *Northern Ulūkas*. Then, having [con]tainers, he conquered the town[s] *Viçvagaçva*; then the seven [ki]etc. Having conquered th[e] BR.), he came to *Çveta*[-] *Çvetaparvata*, he subd[ued] ruled by *Drumaputr*[a] country named *Il*[a] to the *Mānasa*

Then he conquered the region of the *Gandharvas*, and took as tribute from the *Gandharva* city horses spotted as partridges and named *manḍûkas* ('frogs'). At the entrance to *Northern Hariwarsha* he was encountered by huge guardians (*dvârapâlâḥ*), who told him that this city could not be conquered, that he who entered it was sure to perish, that nothing might be seen there by one with a human body, for this was the abode of the *Northern Kurus*, but that they would do anything else he would ask of them. At his request they gave him heavenly clothes, etc., as a tribute for *Yudhishṭhira*. Then he returned to *Indraprastha*, and gave all he had won to *Yudhishṭhira* (II, **28**), 1048, 1051.—§ 286 (Râjasûyikap.): II, **33**, 1221, 1234: Under Yudhishṭhira's rule the people were very happy, and great riches filled the treasury; then he resolved to celebrate the rājasūya; he engaged Indrasena and Viçoka and Puru, with Arjuna for his charioteer, to collect food, etc. Kṛshṇa himself had arrived there.—§ 290 (Çiçupâlav.): II, **42**, 1475: In the quarrel between Kṛshṇa, etc., and Çiçupâla on the occasion of the handing over of the gift of honour (Arghâbaraṇap.), in which Çiçupâla was ultimately killed by Kṛshṇa, Çiçupâla also spoke with depreciation about Arjuna's, etc., slaying Jarâsandha.—[§ 292*a* (Râjasûyikap.): II, **45***a*, 1607 (Dhanañjaya, i.e. Arjuna, followed Yajñasena, i.e. Drupada).]—§ 293 (Dyûtap.): II, **46**, 1640: Terrible omens had appeared at the rājasūya, which Vyâsa explained as foreboding the destruction of the kshattriyas after thirteen years by Bhîma, *A.*, etc.; *A.* prevailed upon Yudhishṭhira to give up his intention to die.—§ 294 (do.): II, **47** ff., 1670, 1755: Bhîma, Arjuna, etc., laughed at Duryodhana's mistakes in the palace; Çakuni caused him to invite the Pâṇḍavas to a match of dice.—§ 295 (do.): II, **52**, 1890 (Kṛshṇa is the soul of Arjuna, and *vice versâ*).—§ 299 (do.): II, **68**, (2257): At the match of dice Yudhishṭhira lost his kingdom, his brothers, himself, and Draupadî, etc.; Bhîma wanted to burn his hands, but was appeased by Arjuna.—§ 301 (do.): II, **70**, 2363, 2376: The admonitions of Arjuna, etc., retained Bhîma from killing the Dhârtarâshṭras. **71**, 2383, 2388, 2399, (2400): Duryodhana said that if Bhîma, Arjuna, and the twins would declare that Yudhishṭhira was not their master, then Draupadî would be free; *A.* said that he was certainly their master before the play; terrible omens appeared; Draupadî was granted a boon, and chose the liberty of Yudhishṭhira and his brothers. **72**, (2423): Bhîma threatened to slay all his foes instantly, but was restrained by Arjuna and Yudhishṭhira. **73**, 2447: Dhṛtarâshṭra sent Yudhishṭhira with his brothers and Kṛshṇâ upon their cars to Indraprastha; he said that Arjuna is patient, etc.—§ 304 (Anudyûtap.): II, **77**, (2543), (2545), 2546: Having been vanquished in the second match of dice, the Pâṇḍavas had to live thirteen years in the forest and a fourteenth among men without being recognized; when they were going away [illegible] attended that Arjuna would slay Karṇa, etc.—§ 306 [illegible]*a*, 2634, 2653, 2665: When going away, [illegible] red sand-grains, thus alluding to the arrowa[illegible] the battle; terrible omens appeared; [illegible] in the fourteenth year hence the [illegible] troyed by Bhîma and Arjuna.—[illegible]38: Saying that neither Bhîma [illegible]s, Vidura in vain exhorted [illegible]ṇḍavas all they had lost [illegible] Dhṛtarâshṭra, who has [illegible] Pâṇḍavas to bring Vidura back; Sañjaya was honoured by Bhîma and Arjuna.—§ 316 (Kirmîrav.): III, **11**, 411, 425: *A.* stringed the Gâṇḍîva against Kirmîra; but Bhîma made him desist and slew him himself.—§ 317 (Arjunâbhigam.): III, **12**, 468, (471), 537, 593: Kṛshṇa said: "The earth shall drink the blood of Duryodhana"; Arjuna tried to pacify him by reciting the feats achieved in his former life; then Arjuna, "the soul of Kṛshṇa," became silent, and Janârdana (i.e. Kṛshṇa) replied that he was identical with Arjuna; Kṛshṇâ mentioned that *A.* won her at the svayaṃvara; Kṛshṇa promised that she should be avenged; "Arjuna will slay Karṇa, etc."—§ 321 (Saubhavadhop.): III, **22**, 894: Kṛshṇa took leave of *A.*, etc., and set out for Dvârakâ.—§ 322 (Dvaitavanaṗr.): III, **23**, 903, 917: Description of the Pâṇḍavas' going to the forest; *A.* told the citizens, etc., that they would carry off the good name of their enemies into their exile, and asked them to beseech the ascetics to bless them.—§ 325 (Draupadîparitâp.): III, **27**, 1012, 1015: Kṛshṇâ lamented their present state (she compared *A.* to Arjuna Kârtavîrya, etc.).—§ 327 (do.): III, **30**, 1123 (discourse between Kṛshṇâ and Yudhishṭhira); **33**, 1325 (Arjuna is incomparable in battle).—§ 329 (Kâmyakav.): III, **36**, 1441 (*A.* is a mighty rshi, the friend of Nârâyaṇa, ancient, eternal, a god himself).—§ 330 (Indradarçana): III, **37**, 1457, 1504: Yudhishṭhira taught *A.* in private the [Pratishṭhâ] science, etc., and sent him away to Indra to obtain his weapons.—§ 331 (Kairâtap.): III, **38**, 1520, 1527, 1533, 1536, 1537: Arjuna on his way to Indra practised austerities for four months. **39**, 1558, (1576), 1582, 1584, 1601: Combat between *A.* and Çiva in the guise of a Kirâta, etc.; Çiva gave him "*cakshus*."—§ 332 (do.): III, **39**: *A.* worshipped Çiva, (1624).—§ 333 (do.): III, **40**, 1643, 1656, 1661: Çiva said to *A.*: "Thou wast in thy former life Nara, the friend of Nârâyaṇa; in Badarî thou wast engaged in ascetic austerities for thousands of years; the Gâṇḍîva (which I got from thee by my power of illusion) is the bow with which thou assistedst Kṛshṇa in chastising the Dânavas during the coronation of Indra." When granted a boon, Arjuna asked Çiva to give him the Pâçupata weapon named Brahmaçîras (*e*). Having purified himself, he was instructed in its use on the condition that he should not hurl it against any human being, for then it would destroy the universe. The earth trembled, etc.; the gods and Dânavas beheld the weapon in its embodied form by the side of Arjuna. Then Arjuna was touched by Çiva, and all that was bad in his body was dispelled. Having said to Arjuna, "Go thou into heaven," Çiva went up into the skies accompanied by Umâ.—§ 334 (do.): III, **41**, 1665, 1672, 1676, 1680, 1705, 1711, 1713: Then the Lokapâlas, etc., came to *A.* on the Himavat; they granted him "vision" (*dṛshṭi*) that he might see them; Yama gave him his staff as a weapon, Varuṇa his nooses, Kubera (saying that in ancient kalpas *A.* had ever gone through ascetic austerities along with them) gave him his favourite weapon Antardhâna (*e*), etc.—§ 335 (Indralok.): III, **42**, 1723, (1728), 1733, 1742: *A.* ascended with Mâtali to heaven on Indra's car.—§ 336 (do.): III, **43**, 1778: *A.* dwelt with Indra at Amarâvatî.—§ 337 (do.): III, **44**: *A.* dwelt there for five years.—§ 338 (do.): III, **45**, 1812: Urvaçî becomes enamoured of *A.*, who had studied the four Vedas with the Aṅgas and Upanishads and the Âkhyâna (i.e. the Purâṇa) as the fifth. **46**, 1833, (1836), 1852, (1853), (1861), 1867: As Arjuna said that he regarded Urvaçî as his mother, she cursed him, saying that he would have to pass his time among females as a dancer

and destitute of manhood; Indra told him that this would come to pass in the thirteenth year of their exile, then he should regain his manhood; (the desire of the man that listens to this history of *A.* never runs after lustful ends, etc.).—§ 339 (do.): III, **47**: One day Lomaça came to the abode of Indra; as Lomaça wondered how *A.*, who was a kshattriya, had attained the seat of Indra, Indra explained to him who Arjuna really was; *A.* had dwelt with Vishṇu in Badarî, which the gods and ṛshis were unable to behold, and whence the Gaṅgâ, worshipped by Siddhas and Câraṇas, springs forth; he and Kṛshṇa had, at Indra's desire, been born on earth and would lighten its burdea, etc. Lomaça was sent to Yudhishṭhira in order to bring him news about *A.* and accompany him on a tîrthayâtrâ.—§ 340 (do.): III, **46**, 1919, 1926: Dhṛtarâshṭra expressed his anxiety at Arjuna's exploits to Sañjaya; **49**, 1952, especially his encounter with Çiva in the guise of a Kirâta, etc.—§ 341 (do.): III, **50**, 1966: Arjuna's absence lasted for five years. —§ 342 (do.): III, **51**, 1973, 1993: Dhṛtarâshṭra expressed his anxiety before Sañjaya.—§ 343 (Nalop.): III, **52**, 2018: One day, when the Pâṇḍavas were grieving for Arjuna, the ṛshi Bṛhadvaça came and told the history of Nala, who was yet more unfortunate than Yudhishṭhira.—§ 356 ff. (Tîrthay.): III, **80**, 4001: The Pâṇḍavas, etc., lamented Arjuna. **81** ff.: Pulastya's enumerations of tîrthas.—§ 377 (do.): III, **86**, 8289, 8295: Yudhishṭhira told Dhaṁya that he did not like to live longer in the Kâmyaka wood without Arjuna. **87** ff.: Dhaṁya described the tîrthas of the various regions to Yudhishṭhira.—§ 378 (do.): III, **91**, 8424, 8428: Lomaça arrived and told that Arjuna had obtained Brahmaçiras (*b*), learned the Gândharva Veda, etc. **92**, 8439: Lomaça said that Arjuna had asked him to accompany Yudhishṭhira to all the tîrthas. **93** ff.: Accompanied by Lomaça, the Pâṇḍavas (except Arjuna), etc., visited all the tîrthas.—§ 400 (do.): III, **118**, 10218, 10219, 10220: At the Nârîtîrthas they heard of, and praised the deed of Arjuna.—§ 402 (do.): III, **120**, 10282: Kṛshṇa said that Arjuna, etc., would never renounce the rules of his caste.—§ 418 (do.): III, **139**, 10838: Kṛshṇâ always sought the protection of Bhîma, whether Arjuna were near or not.—§ 420 (Gandhamâdanapr.): III, **141**, 10896: Yudhishṭhira complained to Bhîma that he had not seen Arjuna for five years; they now ought to enter Gandhamâdana (*b*) in company with brahmans of strict vows.—§ 424 (Bhîmakadalikhaṇḍapr.): III, **146**, 11101: Bhîma thought "as Arjuna has gone to heaven and I have come here for the sake of the flowers, what will Yudhishṭhira do?"—§ 436 (Yakshayuddhap.): III, **159**, 11658: When they had come to the hermitage of Ârshṭishena, Ârshṭishena told the Pâṇḍavas that they must not attempt to proceed further, but wait for Arjuna there.—§ 438 (do.): III, **162**: Arjuna had never uttered an untruth; in heaven he was honoured by gods, Pitṛs, and Gandharvas, and by Çântanu, who, after having performed seven great sacrifices on the Yamunâ, resided in the world of Çakra, and had enquired about his welfare.—§ 440 (do.): III, **164**, 11883, 11902: Since the departure of Arjuna the Pâṇḍavas had not felt joy. After having dwelt in the abode of Indra for five years and obtained all celestial weapons from him, viz., Âgneya, Vâruṇa, Saumya, Vâyavya, Vaishṇava, Aindra, Pâçupata, Brâhmya, Pârameshṭhya, likewise those of Prâjâpati, Yama, Dhâtṛ, Savitṛ, Tvashṭṛ, and Vaiçravaṇa, Arjuna took leave of Indra and came to Gandhamâdana.—§ 441 (Nivâtakavacayuddhap.): III, **165** f., 11903: One day the Pâṇḍavas saw Arjuna descending to them with Mâtali on Indra's car; *A.* gave Draupadî precious gems, presented to him by Indra; the next morning Indra visited them.—§ 442 (do.): III, **167**, 11937, (11943): When Indra had gone, *A.* related his journey; against the Kirâta he had in vain employed the Vâyavya, Sthûṇâkarṇa, Jâla, and the Çalabhâstra, and showers of shafts and stones, as the Kirâta had swallowed them all, and he had in vain discharged the Brahmâstra.—§ 443 (do.): III, **168**: Arjuna continued his tale; he enumerated a great many weapons, the use of which Indra promised to teach him; Mâtali wondered that Arjuna was not jerked on the car of Indra, though Indra himself got jerked at the first pull of the steeds; when he had learned the use of the weapons, Indra had said that not even the gods could now conquer him; he had received fifteen weapons and learnt five ways of using them; Indra had asked him as his fee to slay the Nivâtakavacas, and had given him the car (conducted by Mâtali) upon which he (Indra) had vanquished Bali, etc., and "this" diadem and ornaments of his own and the impenetrable mail, and he had fastened "this" durable (*ajarâm*) string to the Gâṇḍîva, and the gods gave him the shell Devadatta by which Indra had conquered the worlds (cf. § 446).—§ 444 (do.): III, **169** f., 12173, 12181: Arjuna related his victory over the Nivâtakavacas; Indra had formerly been told by Svayambhû that he himself would destroy them in another body; as the gods were unable to slay them, Indra had presented those weapons to Arjuna in order to have them killed. Then Arjuna and Mâtali again went to the abode of the gods.—§ 445 (do.): III, **173**: While returning, *A.* destroyed Hiraṇyapura, inhabited by Paulomas and Kâlakhañjas, who could not be slain even by the gods, etc.; therefore Brahmân had determined that Arjuna, a mortal, should kill them; he employed the Raudra weapon. Mâtali took Arjuna to the abode of Indra, and in detail related Arjuna's achievement to Indra, and Indra praised him, and said that gods, etc., would not be able to stand him in fight, etc.—§ 446 (do.): III, **174**, 12281, (12289): Indra said that in the battlefield Bhîshma, Droṇa, etc., would not be equal to one-sixteenth part of Arjuna. Then Indra gave him "this" golden garland, the shell Devadatta, etc. (see § 443). Then Indra told him to depart. *A.* promised that he would show Yudhishṭhira all the celestial weapons the next morning.—§ 447 (do.): III, **175**, 12292, 12309: The next morning, when Arjuna was about to show the celestial weapons to Yudhishṭhira, the earth trembled, etc. Vâyu laid celestial garlands on Arjuna; sent by the gods, Nârada came and prevailed upon Arjuna not to charge the celestial weapons without necessity, which would destroy the three worlds; then the gods departed.—§ 448 (Âjagarap.): III, **176**, 12317: The Pâṇḍavas spent four years with Arjuna in the garden of Kuhera.—§ 450 (do.): III, **179**, 12427: Bhîma had been seized by a serpent (Nahusha), Yudhishṭhira to Arjuna to protect Draupadî, while he himself set out on the trunks of Bhîma.—§ 462 (do.): III, **183**, 12559: In the Kâmyaka wood of Arjuna," came accompanied by (Ghoshayâtrâp.): III, **236** Pâṇḍavas were dwelling Dhṛtarâshṭra was much would not have left B weapons, if it were and his brothers

having set out to insult the Pāṇḍavas under the pretext of supervising their cattle stations, was vanquished by the Gandharva king Citrasena; Duryodhana was made captive, and the soldiers took refuge with Yudhishṭhira, who prevailed upon Arjuna to rescue Duryodhana, he being himself prohibited by a sacrifice. **244**: As the Gandharvas would not set free Duryodhana, etc., as requested by Arjuna, a fierce battle ensued. **245**, 14984, 15001, 15002, 15003, 15004, 15005: The Gandharvas in vain attempted to break the cars of the Pāṇḍavas; especially Arjuna sent millions of them to the abode of Yama by means of his Āgneya weapon. The Gandharvas then rose up to the skies, taking the Dhārtarāshṭras with them, showering maces, darts, etc., upon Arjuna, who killed them with his weapons Sthūṇākarṇa (C. Sthūlā[2]), Indrajāla, Saura, Āgneya, and Saumya. At last Citrasena rushed at Arjuna, armed with a mace of iron; when Arjuna had cut that mace into seven pieces with his arrows, Citrasena, by means of his science, concealed himself from the view of Arjuna, and thus continued to fight with him; but Arjuna destroyed his power of concealing himself by shooting at him with his celestial arms, guided by the sound (*śabdavedhaṃ samādriya*). Then Citrasena showed himself to Arjuna, reminding him that he was his friend, and the battle was interrupted. **246**, 15010: Citrasena relates that he had been acquainted with the purpose of Duryodhana, etc., and had been requested by Indra to bring Duryodhana thither in chains; Arjuna entreated him to set Duryodhana free, but, at the request of Citrasena, they left the matter to be decided by Yudhishṭhira; Yudhishṭhira then liberated all the Kauravas. **249**, 15070: Duryodhana renounced all food from shame, as he had been liberated by Arjuna.—§ 513 (do.): III, **252**, 15173, 15189: The Dānavas (Daityas) in Pātāla comforted Duryodhana, saying that Naraka, who had been reborn as Karṇa, would slay Arjuna, etc., and that the Saṃśaptakas, possessed by the Rākshasas, were desirous of slaying Arjuna, etc. — § 514 (do.): III, **252**, 15196: Karṇa promised to slay Arjuna; Duryodhana was comforted. — § 518 (Mṛgasvapn.): III, **258**: The Pāṇḍavas left Dvaitavana and repaired to the Kāmyaka forest.—§ 522 (Draupadīharaṇap.): III, **264**: The Sindhu king Jayadratha saw Kṛishṇā and became enamoured of her. **265**: Kotikāsya introduced him to Kṛishṇā. **266**: She said that her husbands were hunting, Arjuna to the west, etc. **267**: Jayadratha was treated hospitably by Kṛishṇā, and asked her to leave the miserable Pāṇḍavas and become his wife. **268**, 15656: She threatened him with Kṛishṇa and Arjuna, etc., but at last she was obliged to ascend his chariot. **269**: The Pāṇḍavas overtook Jayadratha. **270**, 15695: Kṛishṇā showed Jayadratha each of the five Pāṇḍavas. **271**, 15717, 15759, 15767: Arjuna killed the twelve Saṃvira heroes, etc.; Jayadratha fled; Arjuna exhorted Bhīma to refrain from slaughtering [illegible]nt of the Saindhava host; Bhīma and Arjuna [illegible]rch of Jayadratha; Arjuna killed the horses of [illegible] entreated Bhīma not to kill himself.—§ 524 (do.): III, **272**, 15805: Jayadratha obtained [illegible]hould be able to defeat all the five [illegible]s invincible, being in reality Nara, [illegible] austerities in Badarī, and had [illegible] from the Lokapālas, and was [illegible]vas continued to dwell in [illegible]: III, **300** ff.: Lomaça [illegible]udhishṭhira: "That [illegible] never express to anyone I will remove when Dhanañjaya (i.e. Arjuna) has left." After twelve years of the exile of the Pāṇḍavas had passed away, Indra obtained for Arjuna the earrings and mail of Karṇa, giving him a lance instead; **301**, 16974, 16976; **302**, 16984, 16989.—[§ 547 (do.): III, **309**: Karṇa was always desirous of fighting with Phālguna (i.e. Arjuna), and he and Karṇa used to challenge each other.]—§ 548 (Āraṇeyap.): III, **313**, 17409, 17412: When the Pāṇḍavas had left Kāmyaka and returned to Dvaitavana, and a deer carried off a brahman's *araṇi* and *mantha*, Arjuna repented that he had not slain Karṇa; Arjuna and his brothers were sent after water and dropped down dead, until Yudhishṭhira resuscitated them all by answering the questions of the Yaksha (i.e. Dharma).—§ 549 (Pāṇḍavapr.): IV, **1**, 8, (9), (19); **2**, 41, 51, (52), 60; **5**, 149, 150, (154); **11**, 305: Yudhishṭhira asked Arjuna to select some spot where they might dwell during the fourteenth year without being recognized; Arjuna mentioned some countries surrounding the kingdom of the Kurus; Yudhishṭhira chose the city of Virāṭa, where Arjuna presented himself as one of the neuter sex, Bṛhannalā by name, saying that he had been a waiting-maid of Kṛshṇā's; Arjuna carried Kṛshṇā; Arjuna caused them to stow away their weapons on a śamī tree near a cemetery; they assumed secret names, Vijaya (i.e. Arjuna), etc.; Arjuna (§ 549e), "who proceeded to the Khāṇḍava forest and gratified Agni on a single car, vanquishing and slaying Nāgas and Rākshasas, and who married the sister of the Nāga king Vāsuki . . . . the tenth Rudra, the thirteenth Āditya, the ninth Vasu, the tenth Graha," said: "I sing, dance, and play on instruments; I will be dancing-master to Uttarā."—§ 550 (Samayapāl.): IV, **13**, 332: Arjuna distributed among his brothers the proceeds of the sale of worn-out clothes which he received in the inner apartments of the palace, etc.; he pleased the king and all the ladies of the inner apartments by singing and dancing.—§ 551 (Kīcakavadhap.): IV, **14**-**24**: **19**, 576; **24**, 846: The senāpati Kīcaka tempted Kṛshṇā, and was slain by Bhīmasena.—§ 552 (Goharaṇap.): IV, **35**-**69**: **35**, 1168; **36**, 1179, 1180, 1188; **37**, 1198, 1206, 1218, 1229; **38**, 1264, 1272; **39**, 1299; **41**, 1324; **43**, 1344, 1355, 1362; **44**, 1368, (1371), (1374), 1375, 1378, (1386), 1387; **45**, (1395), 1398, 1399, 1407, 1425; **46**, 1445, (1448); **47**, 1492; **48**, 1514, 1515; **50**, 1574; **51**, 1602; **53**, 1630, 1640; **54**, 1684; **55**, 1703, 1715, 1725, 1726, (1738); **56**, 1764, 1779; **57**, 1785, 1787, 1790, 1811, 1819; **58**, 1824, 1833, 1853, 1871, 1873, 1874, 1878, 1882, 1886; **59**, 1901, 1905, 1916; **60**, 1949; **61**, (1963), 1966, 1989, 1992; **62**, 1998, 2014; **64**, 2054, 2065; **65**, 2086, (2101); **66**, 2120, 2122, (2140), 2142: Duryodhana, etc., invaded Virāṭa's country and plundered his cattle and wealth. The Pāṇḍavas helped Virāṭa; Uttara with Bṛhannalā (i.e. Arjuna) for his charioteer encountered the Kurus; Arjuna seized his own weapons, defeated the foes, and was recognized; but the appointed time had passed; the conquered cattle and wealth was recovered and the Kurus fled; when Uttara became afraid he was comforted by Arjuna: (§ 552*d*) "At Indra's command I formerly slew . . . the Paulomas and Kālakhañjas; *aham Indrād dṛḍhāṃ muṣṭiṃ, Brahmaṇaḥ kṛtahastatāṃ | prāgvadhe tumulaṃ citraṃ anividdhaṃ* (B. *iti viddhi*) *Prajāpateḥ*; on the other side of the Ocean I vanquished 60,000 of car-warriors residing in Hiraṇyapura . . . I have obtained the Raudra from Rudra, the Vāruṇa from Varuṇa, the Āgneya from Agni, the Vāyavya astra from Mātariśvan, the thunderbolt (*śaṭra*) and other weapons from

Çakra."—§ 552 (*β*) (**44**, v. 1375 f.): Enumeration of *A.*'s ten names.—§ 552 (*γ*) (**45**, v. 1429 ff.): Combat with the Gandharvas on the occasion of the Ghosha-yātrā; conflict at Khāṇḍava against D. and Dā.; combat on behalf of Indra against the Nivātakavaças and Paulomas; svayaṃvara of Kṛshṇā.—§ 552 (*ε*) (**45**, v. 1433 f.): Droṇa, Çakra, Vaiçravaṇa, Yama, Varuṇa, Agni, Kṛpa, Kṛshṇa (Mādhava), Pināka-pāṇin (Çiva) [have been my preceptors].—§ 552 (*ε*) (**49**, v. 1535 ff.): Alone he saved the Kurus (from the Gandharvas), satiated Agni, led the life of a brahmacārin for five years; taking np Subhadrā on his car, he alone challenged Kṛshṇa to single combat; he fought with Rudra as a forester; rescued Kṛshṇā (*from Jayadratha*); for five years studied the use of arms under Indra; vanquished all foes; vanquished the Gandharva king Citrasena; vanquished the Nivātakavaças and Kālakhañjas.—Arjuna caused Uttara to bring away the white garments of Droṇa and Kṛpa and the yellow ones of Karṇa and the blue ones of Duryodhana and Açvatthaman, but not those of Bhīshma, because he was not stupefied; these garments he presented to Uttarā.—§ 553 (Vaivāhikap.[3]): IV, **70**, 2267, 2289; **71**, (2291), 2297, 2299, 2303, 2306, 2324; **72**, (2327), 2346: After the victory over the Kurus, Arjuna praised Yudhishṭhira before Virāṭa, and showed him all the Pāṇḍavas; Uttara spoke about Arjuna's prowess, and described each of the Pāṇḍavas, especially Arjuna ("it was by him that Bhīshma, Droṇa, and Duryodhana were vanquished"). Virāṭa offered to bestow his daughter Uttarā upon Arjuna, who accepted her for Abhimanyu. The nuptial festival was held at Upaplavya, where a great many kings came with akshauhiṇīs of troops.—§ 554 (Sainyodyogap.): V, **1**, 5; **7**, 140, (167): After the nuptials the assembled kings took counsel of each other about the preparations of war; after Kṛshṇa had set out for Dvārakā, Arjuna and Duryodhana came thither while Kṛshṇa was asleep; Arjuna chose Kṛshṇa himself, who was not to fight, and Kṛshṇa promised to become Arjuna's charioteer; Arjuna came back to Yudhishṭhira with Kṛshṇa and the foremost Daçārhas.—§ 555 (do.): V, **8**, 199, 214, 215; **18**, 561, 567: Çalya came with an army to the Pāṇḍavas, but was enlisted in the cause of Duryodhana; he, however, promised Yudhishṭhira to dispirit Karṇa as his charioteer, and related the misery endured by Indra and his queen.—§ 556 (Sañjayayānap.): V, **20–32**: **22**, 658, 668, 706, 711; **26**, 758, 759; **27**, 785; **29**, 861; **30**, 868: Drupada's purohita was sent as a messenger to Dhṛtarāshṭra; he said, "Nobody can fight Arjuna and Kṛshṇa"; Dhṛtarāshṭra sent Drupada's purohita back to the Pāṇḍavas. *Praising* Arjuna, etc. (**22***a*, etc.), Dhṛtarāshṭra sent Sañjaya to Upaplavya, where he saluted Dhanañjaya (**23***b*); Yudhishṭhira said that by a single effort of his hand (**23***c*) *A.* could shoot sixty-one whetted and keen-edged shafts, furnished with excellent feathers, etc.; Yudhishṭhira demanded Indraprastha, compared Arjuna, etc., with Duryodhana, etc.; the Pāṇḍavas might be compared with a tree of righteousness, whose trunk was Arjuna, etc.; Sañjaya then bade farewell to *A.*, etc. (**30***b*); Yudhishṭhira declared Sañjaya to be as dear to him as Dhanañjaya (i.e. Arjuna); Sañjaya, having returned to Hāstinapura, spoke to Dhṛtarāshṭra about Arjuna's ascending to the very heavens, etc.—§ 561 (Yānasandhip.): V, **47–71**: **48**, 1810, 1815, 1816, 1831; **49**, 1933, 1940, 1963; **51**, 2031, 2037, 2084; **52**, 2092; **53**, 2109, 2111; **54**, 2131, 2135; **55**, 2182, 2184, 2195, 2202; **56**, 2215, 2219; **57**, 2246, 2247, 2292; **59**, 2329, 2352, 2358; **60**, 2366, 2378; **65**, 2497; **66**, 2499; **67**, 2522; **68**, 2523; **69**, 2545: The next morning Sañjaya in the council hall related that Arjuna (! cf. § 556, V, **23–28**) had said with Yudhishṭhira's sanction that Sañjaya should threaten Duryodhana, etc., saying that the Pāṇḍavas only wished for war; Arjuna said (§ 561*b*, V, **48**) that one morning when he had finished his water rites and prayers, a brahman said to him that he would have to fight with his foes, and that either Indra riding on his steed would walk before him, or Kṛshṇa would protect him from behind riding on his car drawn by Sugrīva; and Arjuna had preferred Vāsudeva (Kṛshṇa) as his ally to Indra. Arjuna also said that Duryodhana thought of imprisoning Kṛshṇa and seeks to create a sudden disunion between Kṛshṇa and Arjuna, and relates terrific omens; "I will hurl the Sthūṇākarṇa, Pāçupata, and Brāhma weapons, and all those that Çakra gave me." Bhīshma said that Nara and Nārāyaṇa are Arjuna and Kṛshṇa; Arjuna with an arrow severed in battle the head of the Asura Jambha, etc., and Bhīshma rebuked Karṇa, who had seen his brother in the city of Virāṭa slain by Arjuna; Sañjaya mentioned Arjuna's burning of the Khāṇḍava forest. Dhṛtarāshṭra was most afraid of Bhīma (who in height is higher than Arjuna by the span of the thumb); yet he was also afraid of Arjuna; "33 years have passed away since the burning of the Khāṇḍava forest; we have never heard of his being defeated anywhere"; Duryodhana alluded to the resolution of the Saṃçaptakas to slay Arjuna.—§ 561*b* (Yānas.): V, **56**: *Bhaumana* (i.e. Viçvakarman, Nīl.) and *Çakra* had always created wonderful forms, [he who is] *Tvashṭṛ*, [and] *Dhātṛ* (i.e. Prajāpati, Nīl.); for on this (i.e. Arjuna's) flagstaff they (i.e. Tvashṭṛ, Çakra, and Dhātṛ, Nīl.) have made forms by divine illusion (*devamāyayā*); and at *Bhīmasena's* request *Hanumat* will also place his own image on it. The banter in all directions both perpendicularly and laterally covered one *yojana*, and even if trees stood in its way its course could not be impeded; it was ever varying like *Çakra's* bow (i.e. the rainbow). And to that chariot were yoked 100 white celestial steeds with the speed of the winds, given by *Citraratha*; neither on earth, nor in the sky, nor in heaven, their course could be impeded; a boon had been granted that their number would always remain full, however often they might be slain.—Arjuna had got Karṇa, Jayadratha, etc., assigned as his share in the combat. Arjuna was protected by the celestials; Sañjaya had seen two straight lines on his foot soles; Agni would help him as in Khāṇḍava; he took up 500 arrows at a time, and Kṛshṇa protected him; on a single chariot Arjuna conquered the whole earth, etc.; he had said that Bhīshma, etc., were all on the eve of death, if they did not give up to Yudhishṭhira his own share of the kingdom.—§ 562 (Bhagavadyānap.): V, **72–95**: **74**, 2739; **77**, 2799; **78**, (2802); **79**, 2838; **81**, 2865; **82**, 2907, 2916; **83**, 2[illegible]; **90**, 3156, 3209, 3210: *A.* and Yudhishṭhira were ever [illegible] war, and *A.* told Kṛshṇa to exert himself sincer[illegible] about peace; if, however, Duryodhana would [illegible] what they demanded, he would annihilate t[illegible] During Kṛshṇa's embassy Kuntī co[illegible] Kārtavīrya, and mentioned the invi[illegible] Arjuna's birth.—§ 563 (Dambh[illegible] 3496 (identified with Nara[illegible] **124–132**: **124**, 4172, 41[illegible] **126**, 4229; **131**, 4425[illegible] before Duryodhana, [illegible] contend with Bh[illegible] 4663; **138**, 46[illegible]

4925, 4926; **146**, 4949, 4950, 4951: Kuntī asked Kṛshṇa to remind *A.* of the voice heard at his birth, and tell him always to tread in the path pointed out by Draupadī; that Bhīma and Arjuna, like two Yamas, were capable of slaying the very gods, etc. Bhīshma and Droṇa reminded Duryodhana of the exploits of *A.*; Droṇa said that his affection for *A.* was greater than for Açvatthāman. Duryodhana had chosen Karṇa as the antagonist of Arjuna. Kṛshṇa described Arjuna's banner, made by Tvashṭṛ, by means of celestial illusion; his Aindra, Āgneya, and Māruta weapons, etc. Karṇa promised Kuntī, that except Arjuna, her other sons should not be slain by him.—§ 570 (Sainyaniryāṇap.): V, **151–159**: **153**, 5197; **154**, 5232; **157**, 5318, 5328: At the commencement of the battle Anādṛshṭi, etc. (ξ), marched surrounding Kṛshṇa and Arjuna, all of them blowing their conchs on entering Kurukshetra. As Yudhishṭhira complained that he had to slay his preceptors, etc., *A.* reminded him of what Kuntī and Vidurā had said through Kṛshṇa. Bhīshma said that he did not know of any warrior upon earth who was equal to him, except Arjuna; but Arjuna would never openly fight with him. Karṇa wanted to fight with Arjuna, but not before Bhīshma was slain. Arjuna "of curly hair" was made the leader of all the leaders of the Pāṇḍava army, and Kṛshṇa the leader of Arjuna and the driver of his steeds. Bhīshmaka's son Rukmin offered Arjuna his assistance if he was afraid; *A.*, mentioning his exploits, and that he had paid his homage to Rudra, etc. (ρ), for battle's sake, would not say he was afraid.—§ 571 (Ulūkadūt.): V, **160–164**: **160**, 5460, 5513; **161**, 5558; **162**, 5578, 5585, 5640; **163**, 5651, 5693, 5697; **164**, 5704, 5706: Ulūka had to state before *A.* that among the Kuru troops were the Kāmbojas, etc. (γ); "I know that thy Gāṇḍīva is full 6 cubits long"; Ulūka repeated the statement to the Pāṇḍavas, etc., and once more repeated his words to *A.*; *A.* said that Duryodhana's contrivance of seeking cover behind Bhīshma would be of no avail, as he would himself slay Bhīshma.—§ 572 (Rathātirathas.): V, **165–172**: **172**, 5935.—§ 573 (Ambop.): V, **173–186**: **185**, 7308; **193**, 7560; **194**, 7587: "*A.* had been ordained by Svayambhū to slay Bhīshma." Karṇa having said that he could annihilate Bhīma and Arjuna in the course of five nights, Bhīshma ridiculed him, saying that he would think otherwise when he had encountered Arjuna and Kṛshṇa; to Yudhishṭhira Arjuna said that with Kṛshṇa as his ally he might exterminate the three worlds with the gods, etc., in the twinkling of an eye, etc. In the array of Yudhishṭhira, Bhīma and Arjuna were in the second division, then, with Kṛshṇa, in the middle division together with Virāṭa, etc.—§ 575 (Bhagavadg.): VI, **13–42**: **19**, 713, (714), 723; **20**, 754, 759; **21**, 761, 765; **22**, 785; **23**, 793, 795, (796), 813; **25**, 833, 878; **26**, 880, (932); **27**, (951), 957, (986); **28**, (997), 998, 1002, 1; **29**, 1036; **30**, 1050, 1096, (1097), (1101), 1110; 7, 1137; **32**, (1142), 1157, 1158; **34**, (1216), 1246; **35**, (1247), 1293, 1296, (1297), 1300; 7, (1322); **38**, (1375); **41**, (1427); **42**, (1527), 1530: Yudhishṭhira told Arjuna a needle-mouthed (*sūchīmukha*) array in s of M.-r. Bṛhaspati. Arjuna said ray, which was designed by Indra. Yudhishṭhira sorrowfully n, mentioning his truthful- instance Arjuna recited ve him assurance of hariot between the two armies, so that he might see who had assembled to fight. Beholding his relatives, etc., Arjuna was filled with compassion and overcome with despondency, and refused to fight. Kṛshṇa appeals to Arjuna to shake off his despondency, but in vain. Kṛshṇa then explained to Arjuna the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to fulfil the duties of his caste by fighting like a man, and to concern himself with work for work's sake and not for the sake of its results, etc. (Bhagavadgītā). Arjuna praised Kṛshṇa; his delusion was destroyed, and he once more seized the Gāṇḍīva.—§ 577 (Bhīshmav.): VI, **43**, (1543), 1560: Beholding *A.* again seizing the Gāṇḍīva, the Pāṇḍavas and Somakas were filled with joy.—§ 578 (do.), VI, **44–51**: THE FIRST DAY'S ENCOUNTER: **45**, 1678; **49**, 1994, 1998, 2017; **50**, 2072: Bhīshma attacked Arjuna; Abhimanyu was regarded equal to Arjuna; placing himself in front of Çaṅkha, *A.* attacked Bhīshma; Çaṅkha mounted Arjuna's chariot; Bhīshma abandoned Arjuna, and attacked Drupada. The Pāṇḍavas were routed, the sun set, and the Pāṇḍavas withdrew their forces. Arjuna was indifferent; Kṛshṇa consoled Yudhishṭhira, who recommended the array called Kraunchāruṇa. When morning dawned, Dhṛshṭadyumna placed Arjuna in the van of the army; (§ 578, VI, **50**) *A.*'s standard was created at Indra's command by the celestial artificer. *A.* blows the Devadatta.—§ 579 (do.), VI, **52–55**: SECOND DAY: **52**, 2123, 2132, 2142, 2144, 2163, 2167, 2168, 2172, 2189; **55**, 2383, 2391, 2393: Bhīshma shot on *A.*, etc. (ϱ); *A.* told Kṛshṇa to drive his chariot before Bhīshma; only Bhīshma, Droṇa, and Karṇa were able to encounter Arjuna; encounter between Bhīshma and *A.*, who was surrounded by Sātyaki, etc.; the Kurus were routed; *A.* and Kṛshṇa blew their conchs.—§ 580 (do.), VI, **56–59**: THIRD DAY: **58**, 2487; **59**, 2563, 2586, 2588, 2621, 2639, 2646: Arjuna and Dhṛshṭadyumna formed an array in the shape of the half-moon, with Arjuna on the left wing; Arjuna fought with the Kauravas, who could not be defeated, as they were protected by Droṇa; and the Pāṇḍavas could not be defeated as they were protected by Arjuna and Bhīma; at last Bhīshma, etc. (ι), broke the ranks of the Pāṇḍavas. D., Dā., G., Pç., U., and Rā. eclogized Arjuna. Arjuna routed the Kaurava army, and their fight could not be checked by Bhīshma and Droṇa, but was checked by Duryodhana. Kṛshṇa told Arjuna to fight Bhīshma; he and Arjuna were both wounded by Bhīshma, and the Pāṇḍava army was routed; Bhīshma ordered Droṇa, etc. (κ), to attack Arjuna; the grandson of Çini (i.e. Sātyaki=Yuyudhāna) came to Arjuna's assistance. Kṛshṇa jumped down from the chariot with his discus Sudarçana in his hand, and rushed towards Bhīshma, but was held back by Arjuna; then Duryodhana, etc. (ν), attacked Arjuna, who invoked the Māhendra weapon and checked the Kaurava host; *A.* then produced a river of blood, with Rākshasas on its banks. At sunset the Kurus (Bhīshma, etc.) withdrew their forces; Arjuna did the same. There was a great uproar among the Kurus: "the Sauvīras (π) have all been slain by Arjuna, and he has vanquished Çrutāyus, etc. (ρ)."—§ 581 (do.), VI, **60–68**: FOURTH DAY: **60**, 2656, 2673; **61**, 2697: Bhīshma, Droṇa, etc., attacked Arjuna. Arjuna and Kṛshṇa as incarnations of the old ṛshis Nara and Nārāyaṇa.—§ 582 (do.), VI, **69–74**: FIFTH DAY: Bhīshma proceeded in a Makara-array; the Pāṇḍavas in a Çyena-array; Arjuna attacked Bhīshma; Duryodhana protected Bhīshma, who was attacked by the Pāṇḍavas headed by Arjuna. (§ 582b, VI, **71**): *A.*'s standard bore the device of a lion's tail and looked like

a blazing mountain in the welkin . . . of celestial workmanship . . . with various hues; looking like a rising comet it could not be obstructed by trees. The Kurus were afraid and seemed to melt away. Arjuna encountered Droṇa (ξ). Duryodhana urged 25,000 to slay Arjuna, who, however, slew them all. The Matsyas and Kekayas surrounded Arjuna and Abhimanyu. At sunset both parties withdrew their troops.—§ 583 (do.), VI, **75-80**: SIXTH DAY: **75**, 3303, 3310: The next day the Pāṇḍavas were arranged in the Makara-array, headed by Drupada and Arjuna. The Pāṇḍava army was protected by *A.*; the Kauravas fled, mangled by Bhīma and Arjuna.—§ 584 (do.), VI, **81-86**: SEVENTH DAY: **81**, 3572; **82**, 3584; **84**, 3743, 3748; **85**, 3760; **86**, 3828, 3834: The next day Yudhishṭhira disposed his troops in a *vajra*-array; many kings attacked Arjuna, among others the Trigarta king with his brothers; Arjuna invoked the Aindra weapon; the foes fled and were rescued by Bhīshma. When the Kuru army had been routed by Arjuna, and Bhīshma had proceeded against the chariot of Arjuna, Duryodhana exhorted the kings to protect Bhīshma. Fighting with Alambusha, Sātyaki employed the Aindra weapon which he had obtained from Arjuna, and destroyed the productions of Alambusha's illusive force. Arjuna caused Kṛshṇa to drive the chariot towards Bhīshma; *A.* fought with Suçarman, and slew many. The Trigarta king and thirty-two others attacked Arjuna, who slew sixty of them and then hastened to slay Bhīshma. The Trigarta king attacking Arjuna, Çikhaṇḍin, etc., came to his aid. Arjuna shot at them with the Gāṇḍiva. Duryodhana and Jayadratha, etc., came in order to protect Bhīshma against Arjuna; *A.* fought against many foes. At sunset Arjuna (having vanquished Suçarman, etc.), etc., proceeded to their tents.—§ 585 (do.), VI, **87-98**: EIGHTH DAY: **89**, 3949, 3965; **90**, 3977, 3979, 3981, 3983, 3986, 4022, 4040, 4048, 4052; **95**, 4243, 4322; **96**, 4358; **98**, 4476, 4495: Dhṛshṭadyumna formed a Çṛiṅgāṭaka-array: Bhīmasena and Sātyaki, etc., in the wings, next to them Arjuna and Kṛshṇa, etc. *A.*, etc. (ξ), rushed against all the kings under the command of Duryodhana with horses of the Kāmboja, etc. (ρ), breed. Arjuna's son Irāvat (*b*) attacked the Kauravas, but was slain by the Rākshasa, Ṛshyaçṛiṅga's son [Alambusha]. Arjuna, etc., slew many; he complained of Irāvat's death before Kṛshṇa; he fought Bhīshma, etc. (γγ). When dark night set in, both parties withdrew their armies. "Yudhāmanyu protects Arjuna's left wheel, Uttamaujas his right wheel, and Arjuna protects Çikhaṇḍin"; *A.* told Dhṛshṭadyumna to place Çikhaṇḍin before Bhishma; he would himself be his protector.—§ 586 (do.), VI, **99-107**: NINTH DAY: **101**, 4589, 4597, 4622, 4642; **102**, 4650, 4655; **104**, 4729; **106**, 4848, 4871; **107**, 4912, 4924, 4968, 4976, (4989): *A.* fought Bhīshma, Kṛpa, and Droṇa; then the Trigarta king and his son; *A.* employed the Vāyarya weapon; the Trigarta division turned their backs; Duryodhana, etc. (ι), surrounded *A.* *A.* slew all the followers of Suçarman; fought Duryodhana. Kṛshṇa urged Arjuna to slay Bhīshma; Kṛshṇa left the chariot and rushed at Bhīshma, whip in hand, but was brought back by Arjuna. When the sun set, both parties withdrew their forces. Kṛshṇa said that Arjuna, etc. (χ), were invincible; they went to Bhīshma himself in order to ask him about the means of killing him; Bhīshma advised *A.* to fight with him, placing Çikhaṇḍin before him; *A.* grieved at the prospect of killing Bhīshma, but was reminded by Kṛshṇa of his vow to slay Bhīshma. The Pāṇḍavas and Kṛshṇa went away with rejoicing hearts.—§ 587 (do.), VI, **108-120**: TENTH DAY: **108**, 5011; **110**, 5094, 5114, 5115, 5125, 5139; **111**, 5195; **112**, 5213, 5218; **113**, 5284, 5287, 5289, 5290; **114**, 5298, 5308, 5324; **115**, 5340, 5341; **116**, 5428, 5429, 5430, 5433, 5434, 5435; **117**, 5455, 5459, 5465, 5470, 5472; **119**, 5627, 5632, 5642: The Pāṇḍavas went out for battle, placing Çikhaṇḍin in their van; Bhīmasena and Arjuna became the protectors of his wheels, etc.; headed by Arjuna, they proceeded against Bhīshma; Arjuna urged Çikhaṇḍin to slay Bhīshma, while he himself would check Droṇa, etc. (ξ); *A.* defeated the Kuru army; Duryodhana complained of *A.* before Bhīshma, etc. Urged by *A.*, Çikhaṇḍin, etc., attacked Bhīshma; Duḥçāsana attacked Arjuna and Çikhaṇḍin; *A.* could not advance further than to the chariot of Duḥçāsana; *A.* compelled Duḥçāsana to turn back, and then crushed the Kuru troops; Duḥçāsana again resisted him; Arjuna and Çikhaṇḍin approached Bhīma (for aid); Duryodhana urged the Trigarta king Suçarman to slay Arjuna and Bhīmasena; *A.* fought Çalya, etc. (κ); Droṇa, etc., fought Arjuna and Bhīmasena; so did Bhīshma; Droṇa, etc. (ξ), fought the Pārthas, especially Arjuna, etc. (ο); the sons of Dhṛtarāshṭra fought with Çikhaṇḍin and *A.*; *A.* fought with Bhīshma and Bhagadatta, and urged Çikhaṇḍin to slay Bhīshma; the Kurus attacked Arjuna; no chariot-warrior ventured to approach Bhīshma except Arjuna and Çikhaṇḍin; Bhīshma did not defend himself against Çikhaṇḍin, whom Arjuna urged quickly to slay Bhīshma; Duḥçāsana fought with Arjuna and all the Pārthas, but was vanquished by *A.*; the Videhas, etc. (ρ), attacked Arjuna, who defeated them all by means of celestial weapons; then *A.* fought with Duḥçāsana, etc., Bhīshma, etc.; Kṛshṇa urged *A.* to slay Bhīshma; the Pāñcāla king Dhṛshṭaketu, etc. (υ), were afflicted by Bhīshma and rescued by Arjuna; protected by Arjuna, Çikhaṇḍin rushed against Bhīshma; *A.* slew all Bhīshma's followers, and then rushed at him himself; Droṇa, etc. (employing celestial weapons), fought with *A.*; Bhīshma said to Duḥçāsana that *A.* was invincible, and that he himself was not able to be vanquished by D., Dā., and Rā.; Dhṛtarāshṭra's sons surrounded Bhīshma, but fled before Arjuna. Bhīshma fell down from his chariot a little before sunset, but put off his death, as the sun was in the southern solstice; both parties desisted from battle; as Bhīshma's head hung down he asked for a pillow; Arjuna supported his head with three arrows shot from the Gāṇḍiva and consecrated by means of mantras, at which Bhīma was highly gratified.—§ 588 (do.), VI, **121-122**: ELEVENTH DAY: **121**, 5776, 5780, 5781: The next morning, as Bhīshma asked for water, Arjuna mounted his chariot and from the Gāṇḍiva shot an arrow consecrated with mantra and identified with the Pārjanya weapon, therewith pier the earth, and there arose a jet of pure and cold Bhīshma praised Arjuna: "even Nārada spoke of ancient ṛshi . . . "; he said to Duryo weapons appertaining to Agni, etc., were Arjuna and Kṛshṇa. Bhīshma tried the side of his uterine brothers, bu fight Arjuna, etc., though pro (Droṇābhish.), VII, 1-11: 197; **8**, 226; **10**, 327; Bhīshma, mentioning th Arjuna with the Gāṇ Yudhishṭhira disp (crane), with K

and Sṛñjayas were defeated by Droṇa; Yudhishṭhira asked *A.* to check Droṇa. Dhṛtarāshṭra regretted that Duryodhana did not know Kṛshṇa and Arjuna.—§ 590 (do.), VII, **12–16**: Eleventh day (Sañjaya begins his narrative in detail): **12**, 453; **13**, (472): Droṇa promised to seize Yudhishṭhira, if he was not protected by Arjuna (with his weapons received from Indra and Rudra, etc.); Arjuna must therefore be withdrawn from Yudhishṭhira. Yudhishṭhira learnt through his spies that Droṇa had promised to seize him; *A.* consoled him. A fierce battle commenced; protected by Droṇa and Arjuna, both hosts seemed to stand inactive. In order to rescue Yudhishṭhira, *A.* attacked Droṇa's division. When the sun set, both parties withdrew their troops. The Pāṇḍavas, etc., praised Arjuna.—§ 591 (Saṃçaptakavadhap.), VII, **17**, 630, 688, 709: Droṇa confessed his inability of seizing Yudhishṭhira if Arjuna were by; the Trigarta king, saying that Arjuna had always injured them, said that they would take an oath that either Arjuna or the Trigartas should be slain. Then they summoned Arjuna to the southern part of the field. Arjuna told Satyajit to guard Yudhishṭhira, and went out against the Trigartas.—§ 592 (do.), VII, **18–32**: Twelfth day: **18**, 728, 733, 734, 736, 737; **19**, 753, 756, 763, 764, 765, 770, 773; **23**, 1017; **26**, 1130; **27**, 1208, 1212, 1219; **28**, 1232, 1234, 1235, 1241; **29**, 1265, 1266, 1274; **30**, 1303, 1306, 1312, 1319, 1321, 1324, 1325, 1326, 1328, 1329, 1336, 1339; **32**, 1418, 1428, 1426, 1428, 1443: The Saṃçaptakas rejoiced at the prospect of fighting with *A.*, who terrified them with the sound of Devadatta, and attacked them; Subāhu and Suçarman, etc. (*a*), fought with *A.*; they fled to Duryodhana, but, urged by the Trigarta king, they once more returned to the field with the Nārāyaṇa cowherds. Kṛshṇa conveyed Arjuna to the Saṃçaptakas. The Nārāyaṇas fought with Arjuna. *A.* blew the Devadatta and employed the Tvāshṭra weapon, that confounded the foes, who began to strike each other; Arjuna crossed the Lalitthas, etc. (*β*), and used the Vāyavya weapon to frustrate the downpour of arrows shot by his foes, and Vāyu bore away crowds of Saṃçaptakas with their steeds, etc. Yudhishṭhira disposed his troops in the form of a semicircle. Yudhishṭhira fled. Arjuna's son Çrutakīrti fought with the son of Duḥçāsana. *A.*, etc. (*γ*), fought with Bhagadatta (upon his elephant). Urged by Arjuna, Kṛshṇa began to proceed against Bhagadatta; the Saṃçaptakas (14,000, including 10,000 Gopālāḥ or Nārāyaṇāḥ) challenged Arjuna, and he encountered them, discharged the Brāhma weapon, defeated and slew them, and then turned against Bhagadatta; but as Suçarman with his brothers followed him from behind, he again attacked Suçarman, and then again Bhagadatta; Bhagadatta, at last, consecrated his hook with mantras so as to become the Vaishṇava weapon; Kṛshṇa received it on his breast, and it became a garland. [illegible] taxed Kṛshṇa for fighting himself, Kṛshṇa related the [illegible] of the Vaishṇavāstra (*ε*); "the great Asura has [illegible] divested of that supreme weapon; now slay [illegible] that enemy of the gods, just as I formerly [illegible] Naraka for the good of the worlds"; [illegible] Bhagadatta and the elephant. Then *A.* [illegible] Vṛsha and Acala. Dhṛtarāshṭra's [illegible] Çakuni employed magics in order to [illegible] producing clubs, etc., and asses, [illegible] weapons; then darkness, [illegible] his *A.* dispelled with the [illegible] ter, which were dried [illegible] rd. *A.* slaughtered the Kuru army: some followed Droṇa, others Duryodhana; a fierce battle took place on the southern side between Arjuna and the Kurus. The Pāṇḍavas regretted that Arjuna was engaged on the southern part of the field in slaughtering the Saṃçaptakas and the Nārāyaṇa force. Having slain the Saṃçaptakas, Arjuna fought with Droṇa, etc., employing the Āgneya weapon; *A.* slew three of Karṇa's brothers (**77**). At sunset the armies retired.—§ 593 (Abhimanyuvadhap.), VII, **33–51**: Thirteenth day: **33**, 1456, 1466, 1468; **35**, 1520, 1521; **36**, 1545; **40**, 1661; **45**, 1824; **51**, 1989, 1991: Being overcome by *A.*, and Droṇa having failed to seize Yudhishṭhira, the Kurus were regarded as defeated; they heard everybody praise *A.* and Kṛshṇa. Next morning Duryodhana blamed Droṇa for not having seized Yudhishṭhira; Droṇa said that nobody could defeat the force protected by Arjuna and Kṛshṇa, save Mahādeva. The Saṃçaptakas challenged Arjuna and took him away to the southern side of the field. The Pāṇḍavas were headed by Bhīmasena. Abhimanyu defeated all the warriors that encountered him with the weapons he had received from Arjuna and Kṛshṇa. At last Abhimanyu was slain by Duḥçāsana's son, after Jayadratha had checked those who tried to follow Abhimanyu.—§ 595 (do.), VII, **71**, 2465: Vyāsa consoled Yudhishṭhira, who became free from grief; but "what shall we say to Arjuna?" —§ 596 (Pratijñāp.), VII, **72–81**: **72**, 2485, 2537, 2562, 2563; **73**, 2581, 2610; **74**, 2636, 2637; **75**, 2666, 2667, 2672; **76**, (2679), 2704; **77**, 2716; **78**, 2774; **79**, 2775, 2787, 2790, 2791, 2795, 2799, 2801, 2803, 2808; **80**, 2842, 2868, 2872, (2874), 2885; **81**, 2889, 2895, 2905, 2909: In the evening Arjuna, after having slain large numbers of Saṃçaptakas, proceeded towards his tent and told Kṛshṇa that his heart was afflicted; he saw indications of disaster; Abhimanyu did not come out with smiles to receive him, etc. He remembered that Droṇa had this day formed the circular array, which none save Abhimanyu could break; but he had not taught him how to come out of it after having pierced it; he had heard the leonine shouts of the Dhārtarāshṭras, and Kṛshṇa had heard Yuyutsu censuring them for having slain a child instead of Arjuna, and then Yuyutsu had cast up his weapons afflicted with rage and grief. Kṛshṇa consoled Arjuna, talking about the kshattriya duties and heaven. None save Kṛshṇa and Yudhishṭhira (who were always acceptable to him) could address Arjuna. Yudhishṭhira addressed him and told (VII, **72**) him the particulars of Abhimanyu's heroism and fall. Arjuna vowed to slay Jayadratha before the sun set the following day (his oath); even as to As., D., men, birds, snakes, P., wanderers of the night, B.-r., and D.-r., etc., he said that they would not succeed in protecting him, even if he entered Rasātala, or ascended the firmament, or repaired to the city of the gods (*Devapuraṃ*) or the city of Diti (*Diteḥ puraṃ*); if the sun set before he had slain him, he would himself enter the fire. Arjuna bent the Gāṇḍīva, Kṛshṇa blew the Pāñcajanya, Arjuna the Devadatta (VII, **73**). Having been informed by spies, Jayadratha was overwhelmed with sorrow and fear, thinking that not even Droṇa (*a*), not even D., G., Aç., U., Rā., could protect him against Arjuna. He wished to return home. Duryodhana comforted him saying that he, Karṇa, etc. (*β*), would protect him. Accompanied by Duryodhana, Jayadratha that very night repaired to Droṇa and questioned him about the difference between himself and Arjuna. Droṇa said they had got the same instruction, but Arjuna was superior to Jayadratha in consequence of yoga and the hard life he had led; Droṇa would, however, protect him, forming an

impenetrable array; and, moreover, death ought not to be an object of terror to him (VII, **74**). Kṛshṇa remonstrated with *A.* for his rash vow; the Kurus had expected an attack by *A.*; now they would protect Jayadratha (who had mentioned *A.'s* encounter with Çiva, Hiraṇyapura, etc.); Karṇa, etc. (*γ*), would be in Jayadratha's van; Droṇa's array would be half a çakaṭa and half a lotus with a needle-mouthed array in the middle (VII, **75**). *A.* assured Kṛshṇa of his competence to accomplish his vow, notwithstanding Droṇa, Çā., R., V., A., M., with Indra, V.-D., D., P., G., Garuḍa, etc., by means of the Gāṇḍīva and the weapons he had obtained from Yama, etc. (*ε*) (VII, **76**). The gods, including Indra, became very anxious. Sinister omens appeared in nature. Kṛshṇa went to *A.'s* abode and consoled Subhadrā (mentioning the kshattriya duties, etc., and revenge) (VII, **77**). Subhadrā bewailed Abhimanyu, and said "Shame on Bhīmasena, etc. (*ε*)," because they had not protected him. Draupadī and Uttarī came to her, lamenting. Kṛshṇa said that Abhimanyu had attained the most laudable and enviable goal. Then he returned to *A.* (VII, **78**). *A.* performed his usual nightly sacrifice to Çiva. Kṛshṇa with Dāruka repaired to his own tent. None in the Pāṇḍava camp slept that night, thinking of *A.* In the middle of the night Kṛshṇa said to Dāruka that he had resolved to fight the next day [if necessary]; he must equip his chariot, placing Kaumodakī, etc., on it, making room for Garuḍa, and yoking Balāhaka, etc. (*ξ*), to it; when hearing Pāñcajanya emitting the shrill Ṛshabha note, he should come to Kṛshṇa (VII, **79**). *A.* saw Kṛshṇa in a dream, who told him not to grieve, and mentioned the Pāçupata weapon (with which Çiva slew all the Daityas in battle); if he remembered it now, he would be able to slay Jayadratha next day; otherwise he must pray to Çiva. At the Brāhma hour *A.* saw himself sojourning through the sky (Himavat, Maṇimat, frequented by Si. and Cā., etc. (*γ*)), with Kṛshṇa, to where Çiva was seated with Pārvatī (description) (*o*); Kṛshṇa and *A.* praised Mahādeva (VII, **80**). *A.* beheld the offerings that Çiva made every night to Kṛshṇa, and he mentally adored both Kṛshṇa and Çiva. Çiva told them to bring Çiva's bow and arrow from a lake of amṛta. In the lake they saw two terrible snakes; when they had uttered the Brahma Çatarudriya, the snakes assumed the forms of a bow and arrow; from Çiva's body there came out a brahmacārin with blue throat and red locks, and having showed *A.* the use of the bow and arrow and the mantras, he sped these weapons to that same lake. Having thus once more obtained the Pāçupata weapon, *A.* and Kṛshṇa came back to their own camp (VII, **81**).—§ 597 (do.), VII, **82–84**: Fourteenth day: **83**, 2958, 2969, 2970; **84**, 2975, 2977, 2982, 2983, 2995, 2998: Yudhishṭhira underwent his morning rites (very copious description); Kṛshṇa visited Yudhishṭhira (VII, **82**). Then also Virāṭa, etc. (*α*), arrived. Yudhishṭhira asked Kṛshṇa to rescue the Pāṇḍavas, quoting Nārada. Kṛshṇa assured Yudhishṭhira of Arjuna's success (VII, **83**). *A.* came and acquainted Yudhishṭhira with his dream, then he and Kṛshṇa and Yuyudhāna (these two on one chariot) set out for *A.'s* pavilion. Kṛshṇa equipped *A.'s* chariot (which had previously been sanctified with mantras), which *A.* circumambulated with his bow and arrow in hand. *A.*, Yuyudhāna, and Kṛshṇa mounted the chariot. Many and suspicious omens appeared. *A.* charged Yuyudhāna to protect Yudhishṭhira in his absence (only he or Pradyumna was able to do it). Yuyudhāna proceeded to Yudhishṭhira (VII, **84**).—§ 598 (Jayadrathavadhap.), VII, **85–88**: **85**, 3047, 3053, 3056; **86**, 3082; **87**, 3095: The warriors of Droṇa shouted in anger "where is *A.*?" etc. (*γ*). After the Rudra-hour had set in, *A.* made his appearance, while omens appeared in nature. Durmarshaṇa (Dhārtarāshṭra) took up his position in the van in order to oppose *A.* *A.* was at the very van of his army. Kṛshṇa and *A.* blew their conchs. The Kuru army was afraid (VII, **88**).—§ 599 (do.), VII, **89–152**: Fourteenth day: **89**, 3174, 3180; **90**, 3185, 3186; **91**, 3230, 3236, 3241, 3242, (3250), 3256, 3259; **92**, 3265, 3270, 3272, 3286, 3288, 3294, 3297, 3299, 3301; **93**, 3346, 3347, 3366, 3392, 3402, 3405; **94**, 3413, 3436, 3446, 3484; **99**, 3668, 3674, 3677, 3683, 3684, 3694, 3696, 3697, 3700, (3705), 3720, 3721; **100**, 3738, 3743; **101**, 3804; **103**, 3843, 3847, (3853), 3864, 3873, 3876, 3877, 3879, 3880; **104**, 3908, 3913, 3914, 3924; **105**, 3954, 3955, 3956, 3963; **106**, 3965; **110**, 4181, 4198, 4222, 4224, 4233, 4235; **111**, 4264, 4265, 4268, 4272, 4274, 4280; **112**, 4371; **114**, 4467, 4470, 4471, 4473, 4475, 4485; **118**, 4700; **119**, 4713, 4757; **120**, 4758, 4787; **121**, 4806; **124**, 4991, 5014, 5016; **128**, 5110, 5136, 5141; **127**, 5191, 5193; **128**, 5245; **129**, 5279; **130**, 5311, 5317, 5338; **131**, 5357, 5363; **137**, 5629; **139**, 5774, 5780, 5810, 5815; **140**, 5835, 5841; **142**, 5863, 5926, 5928, 5930, 5932, 5933, 5941, 5947; **143**, (5967), (5997), 6007; **145**, 6056, 6066, 6069, 6085, 6088, 6099, 6103, 6127, 6134, 6139, 6145; **146**, 6196, 6204, 6210, 6211, 6252, 6255, 6274, 6288, 6294; **147**, 6324, 6386; **148**, 6394, 6408, 6418; **149**, 6497; **150**, 6522; **151**, 6535, 6549, 6552, 6576; **152**, 6587: *A.* fought with Durmarshaṇa and caused a terrible carnage (VII, **89**); then with Duḥçāsana, whose division was routed (VII, **90**). *A.* met Droṇa and asked leave to slay Jayadratha; Droṇa refused leave and attacked *A.*; *A.* avoided him and penetrated into the Kuru army, the Pāñcāla princes Yudhāmanyu and Uttamaujas being the protectors of his wheels; he was opposed by Jaya, etc. (*α*), and the Abhishāhas, etc. (*β*) (VII, **91**). *A.* employed the Brāhma weapon against Droṇa, avoided him again, fought with Kṛtavarman and the Kāmboja king Sudakshiṇa; Kṛtavarman prevented Yudhāmanyu and Uttamaujas from following *A.*, who did not slay Kṛtavarman. Çrutāyudha (*b*) attacked *A.* and was slain by Kṛshṇa. Then *A.* slew Sudakshiṇa; all the troops fled away (VII, **92**). *A.* slew the Abhishāhas, etc. (*γ*), and slew Çrutāyus and Acyutāyus with the Aindra weapon, and then their sons Nityatāyus and Dīrghāyus. *A.* caused a great carnage among the Aṅgas (on elephants), the Kaliṅga king, etc. (on elephants), the Mlecchas, Yavanas, etc. (*ε*); *A.* slew the Ambastha king Çrutāyus (VII, **93**). Droṇa acknowledged his inability to oppose Arjuna, clad Duryodhana in invulnerable armour and urged him to oppose *A.* Duryodhana and the Trigartas, etc., proceeded toward the chariot of *A.* (VII, **94**). *A.* and Kṛshṇa steadily proceeded towards Jayadratha (description). *A.* slew and Anuvinda. While Kṛshṇa led Arjuna's ste foot kept the whole Kuru army in check, an earth with a weapon made a lake for his from and a hall of arrows for them to came to see the lake (VII, **99**). Si (VII, **100**). The progress of Ar irresistible. Duryodhana (V (VII, **102**), who had also from Indra; *A.* shot terr at Duryodhana; this should slay *A.* hi chariot, steeds, an

jaya and *A.* bent the Gāṇḍīva, the Kurus fell down on the ground. The protectors of Jayadratha attacked Kṛshṇa and *A.* (VII, 103). *A.* fought Bhūriçravas, etc. (*μ*), (and blew the Devadatta), Duryodhana, Açvatthāman (VII, 104), and slew many chariot-warriors. *A.'s* standard bore the sign of an ape with fierce face and tail like that of the lion (*ν*) (VII, 105). Yudhishṭhira heard the blare of Pāñcajanya and thought *A.* to be in distress; he requested Sātyaki to go to *A.* and bring him intelligence of his safety; *A.* had said in the Dvaita wood to Yudhishṭhira, "even if Kṛshṇa, etc. (*ε*), assists us, I shall yet appoint Sātyaki for our aid, since there is none equal to him," and Yudhishṭhira had witnessed his reverence for *A.* at Dvārakā, after his return from the tīrthas, etc.; "the day is about to end"; Pradyumna and Sātyaki are equal to *A.* in bravery (VII, 110). Sātyaki hesitated to comply with Yudhishṭhira's request on the ground of a counter-command by *A.*; "the Sauvīrakas, etc. (*τ*), D., As., men, Rā., K., M.-U., etc., cannot cope with *A.* in battle" (VII, 111). Sātyaki agreed to obey Yudhishṭhira's order; "the distance from here is 3 yojanas"; he would crush the elephants of the Añjana breed mounted by Mlecchas (named Rukmarathas), who at Karṇa's command had returned from the pursuit of *A.* and were waiting for Sātyaki, and likewise crush those 700 elephants mounted by Kirātas (*ε*) and formerly given by the Kirāta king to *A.* (VII, 112). Yuyudhāna proceeded towards the chariot of *A.* (VII, 120). Yudhishṭhira was anxious because he had not obtained any news of *A.* and Sātyaki, and thought of sending Bhīma after Sātyaki; Bhīma penetrated to Arjuna, making his presence known by a roar; *A.* and Kṛshṇa uttered loud roars in return; Yudhishṭhira understood that all was safe, and recalled *A.'s* feats (*ττ*) (VII, 128). *A.* bent the Gāṇḍīva, and Kṛshṇa blew the Pāñcajanya (VII, 129). Yudhāmanyu and Uttamaujas proceeded towards *A.* (VII, 130). Bhīma was attacked by Karṇa; Kṛshṇa and *A.* became anxious for Bhīma (VII, 132). Bhīma gladdened *A.*, etc. (*ψψ*) (VII, 136). Bhīma's weapons being exhausted, he fled away from Karṇa and defended himself with the bodies of the elephants slain by *A.*; but, recollecting *A.'s* vow, he did not take the life of Karṇa; and Karṇa, recollecting his promise to Kuntī, did not take the life of Bhīma; *A.* then turned Karṇa and then Açvatthāman to flight (VII, 139). Sātyaki slew the steeds of Duḥçāsana, gladdening *A.* and Kṛshṇa (VII, 140). Sātyaki approached *A.*, who was anxious for Yudhishṭhira (*εεε*) (VII, 141). As Sātyaki succumbed to Bhūriçravas, *A.*, urged by Kṛshṇa, cut off one of the arms of Bhūriçravas (VII, 142). Bhūriçravas rebuked *A.* (*γγ*); *A.* justified his conduct (*θθθ*). Bhūriçravas (*d*) desired to die in prāya (description); he acknowledged the justice of *A.'s* plea, and as blessed by Kṛshṇa and *A.* (*ιι*). Though forbidden by , etc. (*κκκ*), Sātyaki slew Bhūriçravas sitting in prāya 3). *A.* proceeded to Jayadratha's chariot; Duryo- (*μμ*), encountered *A.* Duryodhana prevailed upon Jayadratha (*νννν*); *A.* deprived Karṇa of his d charioteer. *A.* invoked the Vāruṇa reat carnage (VII, 145). *A.* employed (description). *A.* cut off Jaya- is charioteer; Jayadratha was chariot-warriors. Kṛshṇa oga power, so that all, o set, and he urged t delay; *A.* caused oned Jayadratha in fear and fled away; Kṛshṇa again urged *A.* to cut off Jayadratha's head without delay, telling him about the curse of Jayadratha's father Vṛddhakshattra (*g*), who was still engaged in penances outside Samantapañcaka; therefore *A.* should make the head fall upon the lap of Vṛddhakshattra himself, lest *A.'s* head should crack into 100 pieces; this *A.* did, and as the head fell down from Vṛddhakshattra's lap the latter's head split into 100 pieces. Kṛshṇa then withdrew the darkness he had created; Kṛshṇa and *A.* blew their conchs, etc.; *A.* fought with many mighty chariot-warriors (VII, 146); Kṛpa (at whose death-like swoon *A.* grieved), Açvatthāman (who fled), Karṇa; Kṛshṇa told *A.* to avoid Karṇa, because the latter was still in possession of the lance that Indra had given him. "In this world there are only three mighty archers, Kṛshṇa, *A.*, and Sātyaki," said Sañjaya (VII, 147). Bhīma tried to induce *A.* to permit him to slay Karṇa; *A.* vowed to slay Karṇa's son Vṛshasena in his presence. Kṛshṇa congratulated *A.* (*φφφ*), who attributed the victory to Kṛshṇa; Kṛshṇa pointed out to *A.* the results of that day's battle (VII, 148). Kṛshṇa and *A.* congratulated Yudhishṭhira (*ψψψ*) (VII, 149). A fierce battle ensued (VII, 152).—§ 600 (Ghaṭotkacavadhap.), VII, 153–183: THE NIGHT COMBAT AFTER THE FOURTEENTH DAY: 159, 7024, 7044, 7049, 7107; 164, 7325, 7346, 7350; 165, 7371; 167, 7479, 7502, 7503, 7505, 7508; 170, 7660, 7661; 171, 7704, 7705, 7706, 7707, 7709; 172, 7760; 181, (8213); 182, 8275; 183, 8298: A dreadful battle took place between the Pāñcālas and the Kauravas (VII, 153); *A.*, etc. (*β*), fought with Droṇa (VII, 154); do.; Duryodhana urged Çakuni to proceed against *A.* together with Karṇa, etc. (*κ*) (VII, 156). Drupada's division, which fled before Droṇa, was rallied by *A.* and Bhīma, followed by the Kaikayas, etc. (*σ*) (VII, 157). Karṇa vowed to slay *A.*, etc. (*υ*) (VII, 158). Açvatthāman, etc. (*ββ*), fought with *A.* in order to rescue Karṇa; *A.* slew the steeds and driver of Karṇa, etc.; Duryodhana fought with *A.*; Kṛpa urged Açvatthāman to proceed against *A.*; he made Duryodhana desist from an encounter with *A.* (VII, 159). *A.* slew the Yaudheyas, etc. (*ξξ*); the Pāñcālas fled, but were rallied by Bhīma and *A.*; the Kauravas fled (VII, 161). Kṛshṇa told Yudhishṭhira not to fight with Droṇa, he should go to Duryodhana, *A.*, and Bhīma (VII, 162). Duryodhana commanded his troops to take up lighted lamps and torches (VII, 163). "Karṇa will vanquish *A.*, etc.," said Droṇa; *A.* fought against the Kauravas (VII, 164). Alambusha fought with *A.* (VII, 165). *A.* vanquished Alambusha and attacked Droṇa (VII, 167). A new battle ensued (description) (VII, 169); the Gāṇḍīva and the rattle of *A.'s* chariot were heard; Duryodhana despatched Çakuni against *A.* (VII, 170). *A.* deprived Çakuni of his chariot, etc.; Kṛshṇa and *A.* blew their conchs (VII, 171). The Pāṇḍava host fled; *A.* and Kṛshṇa rallied the retreating troops (*σσ*) (VII, 172). Dhṛshṭadyumna was deprived of his chariot by Karṇa, and ascended the chariot of *A.* *A.* and Kṛshṇa and Yudhishṭhira conversed about Karṇa; *A.* asked Kṛshṇa to proceed towards Karṇa. Kṛshṇa said that none except *A.* and Ghaṭotkaca could encounter him; but *A.* must not do it as long as he retained the lance presented by Indra; "but Ghaṭotkaca will vanquish Karṇa." They prevailed upon Ghaṭotkaca to encounter Karṇa (*τ*) (VII, 173). Ghaṭotkaca slew Alambusha and fought with Karṇa (VII, 174). Kṛshṇa urged *A.* to proceed in Bhīma's wake and resist Droṇa's division (VII, 177). *A.* shot many Kshattriyas (VII, 178).

Karṇa slew Ghaṭotkaca with his celestial dart (VII, 179). Kṛshṇa with transports of delight embraced *A.*, because Karṇa's dart could no more kill *A.* (VII, 180). Kṛshṇa's policy was the reason why Karṇa had never hurled the fatal dart at *A.* (VII, 182). — § 601 (Droṇavadhap.), VII, 184-185: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: 184, 8395; 185, 8431, 8440, 8441, 8445, 8448, 8449: *A.* granted permission to the warriors to sleep. D., Ṛ., and soldiers applauded *A.*; all the combatants lay down on the field to sleep (description); the Kaurava troops blessed *A.* for his act of kindness. When the moon rose, both hosts rose from sleep and again prepared for battle (VII, 184). Droṇa described the extent of *A.*'s might and prowess (*η*); Duryodhana vowed that he would slay *A.* that day. Droṇa was of opinion that it was only right that Duryodhana and Çakuni should proceed against *A.* (VII, 185).— § 602 (do.), VII, 186-192: FIFTEENTH DAY: 186, 8462, 8465; 187, 8540, 8543; 188, 8597, 8605, 8607, 8608, 8610; 189, 8691; 190, 8701, 8702; 192, 8875: When three-fourths of that night had worn away the battle once more commenced. Urged by Kṛshṇa *A.* moved to the left of Droṇa and Karṇa. Bhīma urged *A.* to put forth all his vigour. *A.* fought with Droṇa, Karṇa, etc. (*ζ*) (description); he was assisted by Drupada, etc. Soon the morning sun arose (VII, 186). The battle was revived (VII, 187). D., G., Ṛ., Si., Aṣv., Y., and Rā. applauded Droṇa and *A.*, saying that "this is no human, etc. (*μ*), but an exalted Brāhma encounter"; both employed the Brāhma weapon; the engagement became general (VII, 188). *A.* attacked the Kurus, and Droṇa attacked the Pāñcālas (VII, 189). The Pāṇḍavas feared, thinking that *A.* would not fight with Droṇa. Kṛshṇa told *A.* to abandon virtue and let some one tell Droṇa that Açvatthāman had been slain in battle. *A.* did not approve; others approved, Yudhiṣhṭhira, however, with great difficulty (VII, 190). A fierce encounter took place between Droṇa and Dhṛshṭadyumna; Sātyaki rescued Dhṛshṭadyumna and was applauded by Kṛshṇa, *A.*, and Si., etc. (VII, 191). Dhṛshṭadyumna cut off Droṇa's head, though forbidden by *A.* and blamed by everybody (VII, 192).—§ 603 (Nārāyaṇāstram.), VII, 193-202: THE LAST PART OF THE FIFTEENTH DAY: 193, 8957, 8958; 195, 9002; 196, 9037, (9054); 197, 9082, 9119, 9123, 9125; 198, 9132; 199, 9246, (9247); 200, 9259, 9267, †9337; 201, 9426, 9429, 9431, 9444, 9479; 202, 9645: Açvatthāman was filled with rage; he said there was none equal to him and *A.* in knowledge of arms; he had a weapon (the Nārāyaṇa weapon) that neither *A.*, etc. (*δ*), knew, presented by Nārāyaṇa to his father, with the promiss that no man should ever be his equal in battle; only this weapon must never be used in haste, etc., and never be hurled upon persons that abandoned their chariots and weapons in battle, etc.; with this he would rout and slay the Pāṇḍavas, etc. (*ι*) (VII, 195). Terrible signs appeared in nature. Yudhiṣhṭhira spoke about the matter to *A.* (*κ*); *A.* in reply described the prowess of Açvatthāman and the unrighteousness of the Pāṇḍavas in slaying Droṇa (*λ*); "all of us have passed the greater parts of our lives; the days that remain to us are few; this exceedingly unrighteous act has stained what is left; ' . . . I did not interfere, as he was about to be slain; for this fault I have already sunk into hell, overcome with shame" (VII, 196). Bhīmasena, reproaching *A.*, vindicated the deed (*μ*) (VII, 197). *A.* cast oblique glances upon Dhṛshṭadyumna; Dhṛshṭadyumna taunted Sātyaki for the slaughter of Bhūriçravas (*ρ*); Sātyaki would slay Dhṛshṭadyumna; Dhṛshṭadyumna asked Bhīma to let him slay Sātyaki (*τ*); then he and *A.* would slay the enemies. Kṛshṇa and Yudhiṣhṭhira restored peace (VII, 198). Açvatthāman invoked the Nārāyaṇa weapon (description). Kṛshṇa prevailed upon the troops to lay down their weapons and alight from their chariots; Bhīmasena alone refused to do so. *A.* said that his vow was that the Gāṇḍīva should not be used against the Nārāyaṇa weapon, kine, and brahmans. Bhīma attacked Açvatthāman, but was overwhelmed by the energy of the Nārāyaṇa weapon (VII, 199). *A.* covered Bhīmasena with the Vāruṇa weapon; he and Kṛshṇa forcibly brought Bhīma down from his chariot, making him abandon his weapons. Then the Nārāyaṇa weapon became pacified. It could not be used twice. *A.*, etc. (*γγ*), fought with Açvatthāman (VII, 200). *A.* addressed Açvatthāman in harsh words (*δδ*), though *A.* and Açvatthāman loved each other. Açvatthāman became angry with *A.* and especially with Kṛshṇa, touched water, and invoked the Āgneya weapon, the result being sinister omens and a great slaughter in the Pāṇḍava army; *A.* invoked the Brāhma weapon; the darkness was dispelled, etc., a full akshauhiṇī of the Pāṇḍava troops had been felled; Kṛshṇa and *A.* were unwounded; Açvatthāman lost heart and ran away; he met Vyāsa, who told him the history of Nārāyaṇa (*b*); "Nara and Nārāyaṇa are *A.* and Kṛshṇa" (VII, 201). *A.* met with Vyāsa and inquired of him about the invisible person who aided him in the battle. Vyāsa said that it was Mahādeva himself, and related the tale of the sacrifice of Daksha, the destruction of Tripura (*d*), etc. —§ 604 (Karṇap.), VIII, 1-9: THE NIGHT AFTER DROṆA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAY: 3, 72; 5, 101, 143, 146; 9, 267, 313: The Kurus made Karṇa their leader; he fonght for two days and was then slain by *A.* (VIII, 1). Sañjaya related to Dhṛtarāshṭra that Karṇa was made generalissimo and slain by *A.* on the second day (VIII, 3). —§ 605 (do.), VIII, 10-32: SIXTEENTH DAY: 11, 428; 16, 610, 611, 616, 618, 621, 627, 628, 633, 639, 640, 641, 642; 17, 663, †665, †666, †667, †674, †675, †677, †679, 686; 18, 688, 694, 695, 697, 708; 19, 715, 718, 719, 721, 729, 731, 762; 20, 772, 774; 21, 821, 824; 26, 1053; 27, 1080, 1081; 30, 1217, 1219, 1223, 1227, 1237, 1245; 31, 1249, 1257, 1286, 1289, 1295, 1298, 1311, 1315; 32, 1340, 1344: After Droṇa's fall the Kauravas fought for a long time with the Pāṇḍavas (Arjuna). On the approach of the evening twilight the Kauravas retired to their encampment; they held a consultation in the night; Karṇa was installed as generalissimo (*ι*) (VIII, 10). Yudhiṣhṭhira asked *A.* to array the Pāṇḍava army and slay Karṇa. The Pāṇḍava army was arranged after the form of a half-moon, *A.* in the middle (*ω*); Yudhāmanyu and Uttamaujas became the protectors of *A.*'s chariot-wheels (VIII, 11). *A.* fought with the Saṃçaptakas (VIII, 13, 16) and Açvatthāman (VIII, 16). The Kaliṅga, Vaṅga, and Nishāda heroes attacked *A.* with a division of elephants, which was broken by *A.* not to spare Açvatthāman, who was [illegible] his steeds; Kṛshṇa and *A.* proceeded [illegible] (VIII, 17). Urged by Kṛshṇa, [illegible] Daṇḍadhāra (lord of Girivraja) [illegible] his brother Daṇḍa; *A.* [illegible] Saṃçaptakas (VIII, 1[illegible] Ugrāyudha's son; [illegible] remnant of the S[illegible] in slaying Karṇ[illegible]

not see Yudhishṭhira (VIII, **21**). *A.* fought the Trigartas, etc. (λλ), slew king Ṣatrunjaya, and Suçruta's son and Candradeva; king Satyasena wounded Kṛshṇa and was slain by *A.*, who then slew Citravarman and Mitrasena, etc., and wounded Suçarman; all the Saṃçaptakas attacked *A.*, who invoked the Aindra weapon (description); the hostile army fled away almost entirely (VIII, **27**). Karṇa slaughtered the Pāñcālas, *A.* the Trigartas, etc., when the sun had passed the meridian (VIII, **28**). In the afternoon *A.* and Kṛshṇa (having said their daily prayers and worshipped Bhava) destroyed the Kurus; *A.* fought Duryodhana, Açvatthāman, Karṇa. At the close of the day both armies withdrew; Rā. and Pç., etc., came (VIII, **30**). Dhṛtarāshṭra exalted the prowess of *A.* (*oo*). Karṇa assured Duryodhana that he would slay *A.* next day; at dawn he repeated his pledge: "*A.* is superior to me only by having Kṛshṇa, the creator of the universe, for his charioteer, the chariot given him by Agni, his steed, and his standard with the ape." He wanted Çalya ("who is superior to Kṛshṇa") as his charioteer (VIII, **31**).—§ 606 (do.), VIII, **35**, 1657: Duryodhana prevailed upon Çalya to be Karṇa's charioteer by relating how Brahmán had acted as such to Rudra, and by pointing to the fact that Kṛshṇa had become the charioteer of *A.*, and would fight if *A.* were slain (VIII, **35**).—§ 607 (do.), VIII, **36-45**: **36**, 1688; **37**, †1722, †1728, †1735, †1740, †1741, †1745; **38**, 1756, 1757, 1758, 1760, 1763, 1766, 1768, 1771, 1774; **39**, 1791, †1794, †1796, †1797, †1798, 1806; **40**, 1818, 1829; **41**, 1958, 1960, 1961; **42**, 1962; **45**, 2111: When the morning came, Duryodhana prevailed upon Çalya to become Karṇa's charioteer. Karṇa told Çalya to urge the steeds that he might slay *A.*, etc. (*β*) (VIII, **36**). Karṇa boasted (*γ*); Çalya ridiculed him and praised *A.* (*δ*). Karṇa proceeded on his chariot and inquired after *A.* (VIII, **37**), promising every Pāṇḍava soldier that he who pointed out to him *A.* would receive whatever wealth he desired (VIII, **38**). Çalya said that Karṇa would have a sight of *A.* without troubling to make a search, and asked him to abandon his desire for a single combat with *A.* (VIII, **39**). Karṇa said that Kṛshṇa and *A.* were well known to him but did not inspire him with fright; notwithstanding the curse of Paraçu-Rāma he would slay *A.*; he would employ the Brāhma weapon, which *A.* would never be able to escape, if only the wheels of Karṇa's chariot did not sink into the earth that day according to the brahman's curse whose homa-cow's calf he had inadvertently struck (VIII, **42**).—§ 608 (do.), VIII, **46-98**: THE SEVENTEENTH DAY'S BATTLE: **46**, 2130, 2132, 2152, 2154, 2161, 2177, 2193, 2197, 2199, 2201, 2206; **47**, 2212, 2217, 2219; **50**, 2415, 2421; **53**, 2574, 2598, 2604; **56**, 2774, 2784, 2801, 2810, 2828; **57**, 2849; **58**, 2857, 2858, 2894, 2898, 2903; **59**, 2955, 2966, 2970; **60**, 3055, 3063; **61**, 3079; **62**, 3142; **63**, 3198; **64**, 19, 3223, 3230, 3231, 3240, 3241, 3272; **65**, †3292, 4, 3307; **66**, 3309, 3317, 3335; **68**, 3386; 70), 3483; **70**, 3492, 3515; **71**, 3562; **72**, 3634; **74**, 3791, 3803; **76**, 3842, 3859, 2, 3874, 3875, 3876, 3878, 3879, 3881; 37, 4056, 4057, 4068, 4072, 4075, 4145, 4146, 4157, 4159, 4161; 329, 4340, 4347; **86**, 4349, 4415, 4416, 4421, 4423, 4478, 4479; **88**, 4505; 36, 4539, 4559, 4591; 4658, 4662, 4664, 4667, 4670, 4671, 4672, 4675, 4685, 4688, 4690, 4696, 4698, 4701, 4715, 4718, 4720, 4725, 4731, 4736, 4741; **91**, 4766, 4780, 4807, 4811, 4816; **92**, 4819, 4826, 4829; **93**, 4834, 4851, 4867; **94**, 4905, 4919, 4947, 4956, 4960; **95**, 4977; **96**, 4990, 4992, 4997, 5008, 5016, 5027: Yudhishṭhira spoke to *A.* of the hostile army; *A.* should proceed against Karṇa, etc.; Çalya pointed out to Karṇa the chariot of *A.* (*δ*). *A.*'s chariot of which Agni Vaiçvānara, the first (*pūrvā*), the brahmán, Indu (i.e. Soma), had become the steeds, [and] that was originally (*prathamayā*) born from him, [that chariot] the gods and the brahmans knew; which had in days of old borne Brahmán, Īçāna (i.e. Çiva), Indra, and Varuṇa; riding on that primeval (*ādyayā*) chariot, Keçava (i.e. Kṛshṇa) and *A.* now proceeded to battle . . . . with white steeds. How the Saṃçaptakas threatened to slay *A.*, etc.; Çalya dissuaded Karṇa from trying to slay *A.* (VIII, **46**). *A.* arrayed his troops, headed by Dhṛshṭadyumna (with steeds white like pigeons); by the side of Dhṛshṭadyumna were the Draupadeyas. *A.* fought the Saṃçaptakas (VIII, **47**). *A.* fought the Saṃçaptakas, etc. (*γγ*); *A.* fought Suçarman; *A.* repeatedly invoked the Nāga weapon, paralyzing the legs (encircled with snakes) of the Saṃçaptakas; Suçarman invoked the Sauparṇa weapon; birds came down and devoured the snakes; *A.* sat down, recovered, and invoked the Aindra weapon; the battle became awful (VIII, **53**). *A.* fought the Saṃçaptakas; he addressed Kṛshṇa upon beholding Karṇa's (*ε*) prowess, and as the Saṃçaptakas were defeated (when the sun had ascended the meridian), *A.* pierced through the Kuru host. Duryodhana once more urged the Saṃçaptakas against him. Having slain 10,000 kshattriyas, *A.* came to the further wing of the Saṃçaptakas, which was protected by the Kāmbojas; the younger brother of the Kāmboja chief Sudakshiṇa was slain by *A.*; the Kāmbojas, etc. (*ττ*), were slain. *A.* fought Açvatthāman; Çi. and Cā. arrived; Kṛshṇa urged *A.* not to spare Açvatthāman, who swooned away and was borne away by his charioteer; *A.* slaughtered the Kuru troops, etc. (VIII, **56**). *A.* pointed out to Kṛshṇa that the Pāṇḍava army was fleeing before Karṇa, and that Yudhishṭhira was nowhere to be seen; "the third part of the day still remains." *A.* proceeded to Yudhishṭhira; Kṛshṇa described the field of battle to *A.* (*γγ*). A terrible battle ensued (VIII, **58**). A remnant only of the Saṃçaptakas were left unslaughtered. Dhṛshṭadyumna was worsted by Açvatthāman and rescued by *A.*; *A.* proceeded towards the Saṃçaptakas (VIII, **59**). Kṛshṇa pointed out to *A.* that Yudhishṭhira was being pursued by many Dhārtarāshṭras and was in great danger; Karṇa would soon come against *A.* and was protected by Duryodhana; he should be slain. *A.* then destroyed the remnant of his foes; the Saṃçaptakas fled (VIII, **60**). *A.* fought against Açvatthāman (VIII, **61**). *A.* appeared (VIII, **62**). Çalya exhorted Karṇa to fight with *A.*, but in vain; he once more reminded Karṇa of *A.*, etc. (*γγ*) (VIII, **63**). *A.* fought with Açvatthāman; Açvatthāman employed the Aindra weapon, which *A.* neutralized with a mighty weapon created by Indra; at last Açvatthāman was borne away by his steeds. The Sṛñjayas called upon *A.* and Kṛshṇa. *A.* spoke to Kṛshṇa about Karṇa; Kṛshṇa asked him first to find Yudhishṭhira (VIII, **64**). *A.* met with Bhīma and asked him to bring intelligence of Yudhishṭhira; but they agreed that *A.* should go to Yudhishṭhira while Bhīma should resist the Saṃçaptakas. *A.* and Kṛshṇa found Yudhishṭhira lying on his bed (VIII, **65**). *A.* swore to slay Karṇa and all the

foes that day (VIII, 67). Yudhishṭhira censured *A.*, thinking that he had run away from the battle leaving Bhīma unsupported (λλλ), several times invoking him to give up the Gāṇḍīva to somebody else (VIII, 68). *A.* drew his sword in order to strike off Yudhishṭhira's head in fulfilment of his vow regarding the person who would tell him to give up the Gāṇḍīva (*μμμ*); Kṛshṇa addressed *A.* on the nature of truth (*νννν*); *A.* said he must keep his vow (*ξξξ*); Kṛshṇa suggested that *A.*, by insulting Yudhishṭhira, by addressing him with "thou," would be regarded as having slain him (*οοο*) (VIII, 69). Urged by Kṛshṇa, *A.* insulted Yudhishṭhira in a long speech (*πππ*); then he became despondent and desired to cut off his own head; Kṛshṇa urged him to utter his own praises, as self-praise was equal to self-destruction. *A.* praised himself (*ρρρ*) and asked for Yudhishṭhira's forgiveness, promising to slay Karṇa and rescue Bhīma. Kṛshṇa induced him to forgive both himself and *A.* (*σσσ*) (VIII, 70). Speeches of Kṛshṇa, *A.*, and Yudhishṭhira on the same topic (*τττ*) (VIII, 71). *A.* proceeded to slay Karṇa, having obtained Yudhishṭhira's leave; Kṛshṇa addressed *A.* in order to raise his spirits (*υυυ*) (VIII, 72); continuation (*υυυ*) (VIII, 73). *A.*'s cheerful reply to Kṛshṇa (*ψψψ*) (VIII, 74). Sañjaya related: *A.* slew many (VIII, 75). Bhīma said to his charioteer Viçoka that he was anxious about *A.* and Yudhishṭhira; Viçoka pointed out to Bhīma that *A.* was returning to battle (*ωωω*) (VIII, 76). *A.* and Bhīma attacked the Kaurava army (description) (VIII, 77). *A.* produced a river of blood (description). Requested by *A.* (*ζ*), Kṛshṇa brought him to Karṇa; Duryodhana attacked *A.*; *A.* vanquished Açvatthāman, Kṛpa, and Kṛtavarman; Çikhaṇḍin, etc. (*ι*), proceeding towards *A.*, checked the foes (VIII, 79). *A.*, avoiding Karṇa, proceeded to the rescue of Bhīma; he informed Bhīma that Yudhishṭhira was well; he slew ten sons of Dhṛtarāshṭra (VIII, 80). *A.* was assailed by ninety Saṃçaptakas as he was proceeding towards Karṇa's chariot; he slew them; so also many Kauravas and a force of Mlecchas, mounted on 1,300 elephants under the command of Duryodhana. Bhīma rushed towards *A.*, and destroyed a small unslaughtered remnant of the Kauravas; then he followed *A.* in his rear (VIII, 81). Kṛshṇa urged *A.* to slay Karṇa; *A.* proceeded with Bhīmasena (VIII, 82). Bhīmasena took up a little of Duḥçāsana's blood and drank it (*μ*), addressing Kṛshṇa and *A.*, and vowing soon to slay Duryodhana (VIII, 83). Urged by Bhīma and Nakula, *A.* proceeded towards Vṛshasena (VIII, 84). *A.* slew Karṇa's son Vṛshasena, and threatened to slay Karṇa, as Bhīma would slay Duryodhana; *A.* attacked Karṇa (VIII, 85); Kṛshṇa addressed *A.* (*τ*); *A.*'s reply (*υ*) (VIII, 86); description of *A.* and Karṇa (*φ*); Às., Yātudhānas, Gh., etc., sided with Karṇa; the Vedas, etc. (*χ*), took the side of *A.*; the smaller snakes all sided with Karṇa; V., M., Sā., R., V.-D., A., and Agni, etc. (*χ*), sided with *A.*, while all Á. sided with Karṇa; the Vaiçyas, etc. (*ψ*), sided with Karṇa; P., etc. (*χ*), with *A.*; the Pretas, Pç., Rā., etc., with Karṇa; D.-r., R.-r., R.-r., with *A.*, as also G. headed by Tumburu. With the Prādhoyas and Mauneyas, G., and Aps., and many wise sages, having wolves for their vehicles, came to witness the encounter that was also witnessed by D., Dā., G, N., Y., etc., M.-r., P. (subsisting upon Svadhā), etc., and Brahmán with B.-r., and Prajāpatis, and Bhava. Indra wished that *A.* should vanquish Karṇa; Sūrya, that Karṇa should vanquish *A.*; the gods urged Brahmán that the success of both should be equal, Indra that *A.* and Kṛshṇa should win; Brahmán and Īçāna (i.e. Çiva) said that the victory of *A.* was certain (*ω*): "let Karṇa obtain identity with V. or M., let him be worshipped in heaven with Droṇa and Bhīshma." Indra acquiesced by their words. Description of Karṇa's and *A.*'s chariots; the ape on *A.*'s banner attacked the elephant's rope on Karṇa's banner. Kṛshṇa and Çalya darted keen glances at each other, and so did *A.* and Karṇa. Çalya said that he would slay both Kṛshṇa and *A.* if Karṇa was slain; Kṛshṇa said that Karṇa could not slay *A.*; otherwise, the destruction of the universe would be at hand, and he would himself slay Karṇa and Çalya. *A.* said that that day the wives of Karṇa would become widows (*aa'*) (VIII, 87). In the welkin D., N., As., Si., Y., G., Rā., Aps., and B.-r., etc., looked on. The battle commenced. *A.* defeated Duryodhana, etc. (VIII, 88); description of the battle between *A.* and Karṇa; *A.* employed an Āgneya weapon, which was neutralized by Karṇa with a Vāruṇa weapon by means of clouds, which was in its turn dispelled by *A.* by means of a Vāyavya weapon; *A.* employed the Aindra weapon (? *dayitaṃ devarājñaḥ; Mahendrasyāstraṃ*), Karṇa the Bhārgava weapon. Seeing *A.*'s weapons neutralized by Karṇa, Bhīma (*ae'*) and Kṛshṇa (*aξ'*) urged *A.* to put forth his strength. *A.* bowed to Brahmán and invoked the Brāhma weapon, which could be applied by the mind alone; Karṇa neutralized it; urged by Bhīma, *A.* applied a second Brāhma weapon, which caused a great carnage among the Kaurava troops (description). *A.* shot at Karṇa and Çalya and slew Subhāpati, etc. The Kauravas urged Karṇa to slay *A.* Yudhishṭhira appeared in order to witness the encounter. *A.*'s bowstring burst; Karṇa pierced *A.* (*aδ'*). Karṇa employed five snakes as arrows; they were cut off by *A.*, who slew 2,000 Kurus. The Kurus fled, leaving Karṇa to fight alone with *A.* (VIII, 89). The snake Açvasena entered into Karṇa's quiver in the form of an arrow. Karṇa and *A.* were fanned and sprinkled with fragrant sandal-water by many Aps., staying in the welkin, and Çakra and Sūrya gently brushed their faces with their hands. Karṇa aimed that arrow which he had long kept for *A.*'s destruction. Omens appeared; Karṇa did not know that Açvasena had entered his arrow. Kṛshṇa with his feet pressed *A.*'s car about a cubit into the earth and the snake-arrow only broke his diadem (made by Svayambhū for Indra > *A.*); incapable of being crushed by Rudra, etc. (*aa'*). Karṇa would not shoot the same weapon again. Açvasena then of his own accord came towards *A.* in the shape of an arrow; Kṛshṇa informed *A.*; *A.* cut off the snake, and Kṛshṇa raised the chariot from the earth. Once, when Karṇa was stupefied, *A.* did not wish to slay him, but he was taught by Kṛshṇa never to spare an enemy. Karṇa invoked the Brāhma weapon, and *A.* the Aindra weapon, which was neutralized by Karṇa; urged by Kṛshṇa to shoot "high weapons," *A.* shot the Brāhma weapon. Karṇa cut off eleven bowstrings of *A.*'s [illegible] another, not knowing that *A.* had 100 strings; urged by Kṛshṇa to strike Karṇa with "[illegible] *A.* then consecrated another celestial weapon, uniting the Raudra weapon with it. [illegible] swallowed up Karṇa's wheels. Karṇa [illegible] a moment till he had raised his [illegible] Kṛshṇa urged *A.* to pierce [illegible] *A.* kindled with fury; [illegible] emanate from all the pores [illegible] invoked the Brāhma [illegible] which was neutralized [illegible] spreading darkness [illegible]

with the Vāyavya weapon. Pierced by a shaft of Karṇa's, *A.* began to reel, etc.; Karṇa in vain endeavoured to extricate his chariot. Recovering his senses, *A.* took up an Añjalika weapon. Urged by Kṛshṇa, *A.* cut off Karṇa's standard, and then struck off Karṇa's head with an Añjalika weapon (the R. loudly crying out "Peace be to the universe!") (VIII, 91). *A.* fought the chariots of the Kauravas. *A.* and Kṛshṇa blew their conchs; D., G., men, Cā., M.-r., Y., and M.-U. congratulated *A.* (VIII, 94). Urged by Kṛshṇa (*αβ*), *A.* presented himself to Yudhishṭhira, who greeted *A.* and Kṛshṇa. Yudhishṭhira, with Kṛshṇa and *A.*, came back to the field to have a look at Karṇa's body (VIII, 96).—§ 609 (Çalyap.), IX, 1-2: 2, 119: Çalya was made the commander of the army (IX, 1). Dhṛtarāshṭra's lament (IX, 2).—§ 610 (do.), IX, 3-7: 3, 143, 150; 4, 207, 208, 234; 5, 251; 7, 351: *A.* proceeded towards the chariots; he fought with 25,000 foot-soldiers; Cekitāna, etc. (*κ*), having slain a large number, *A.* attacked the rest (IX, 3). The troops passed the night at the foot of Himavat (IX, 6). Kṛshṇa said that Çalya was equal to Bhīshma and superior to *A.* (*χ*) (IX, 7).—§ 611 (do.), IX, 8-28: THE BATTLE OF THE FORENOON OF THE EIGHTEENTH DAY: 8, 398; 9, 448; 11, 567; 14, 705, 708, 710, 714, 730, 737, 749, 750, 751; 18, 961; 19, 1015; 24, 1325; 25, 1364, 1395; 27, 1471, 1480, 1485: *A.* went against Kṛtavarman and the Saṃçaptakas (IX, 8). *A.* and Bhīmasena stupefied their foes (IX, 9). *A.*, having slaughtered the Saṃçaptakas, encountered Çalya (IX, 10). Duryodhana fought with *A.* (IX, 11). *A.* fought with Açvatthāman (IX, 12). *A.* fought against Açvatthāman and the Trigartas; he destroyed 2,000 cars (IX, 14). The Pāṇḍavas (in the very sight of Kṛshṇa and *A.*) were afflicted by the Kurus; *A.* fought with Kṛpa and Kṛtavarman. Yudhishṭhira said that *A.* should protect his rear; *A.* began to slay the Kaurava troops (IX, 16). Yudhishṭhira slew Çalya with a celestial dart (IX, 17). *A.*, etc. (*ββ*), began to slaughter the Madrakas (IX, 18). Also the sons of Dhṛtarāshṭra almost all turned away from the fight at midday; *A.* fought against the chariots; Duryodhana rallied a small force by a spirited address (*ξξ*); the Pāṇḍavas, and especially *A.*, rushed against them (IX, 19). The whole army of Duryodhana fled except Duryodhana (IX, 21). *A.* (desiring to exterminate the Kurus) addressed Kṛshṇa, recounting the loss sustained by the Kurus (*νν*), and attacked the remnant of the Kuru army, and caused a great slaughter (IX, 24). *A.* and Bhīma, etc. (*οο*), slew 3,000 elephants, encompassing the Pāṇḍava brothers; *A.* had afflicted Saṃjaya's men; Rhīma and *A.* destroyed the elephants (IX, 25). Kṛshṇa urged *A.* to destroy the remnant of Duryodhana's troops (*οϱ*); *A.* ascended his chariot (*ττ*); *A.* fought against Suçarman and Çakuni, the Trigartas, slew Satyakarman, [illegible]shu, and the Prasthala rider Suçarman, and the latter's [illegible]ve sons, etc., and then proceeded against the remnant [illegible]rata lost (IX, 27).—§ 612 (Hiṇḍapr.), IX, 1568, 1600; 30, 1725: the followers of [illegible]he Pāṇḍavas; *A.* and Rhīmasena came to the [illegible] *A.* slew them. Duryodhana abandoned [illegible] away without a companion, on foot [illegible]his mace. The Pāṇḍavas with *A.* [illegible]ns. In Duryodhana's army no [illegible]ave Açvatthāman, Kṛpa, and [illegible] sun had set, *A.*, etc. (*ϵ*), Yudhishṭhira in vain [illegible]e lake and fight with them (IX, 31).—§ 613 (Gadāyuddh.), IX, 32-33: 33, 1890, 1921: Yudhishṭhira (though reproved by Kṛshṇa) granted Duryodhana that if he could slay even one of the five Pāṇḍavas he would continue king (IX, 32); Bhīmasena undertook to encounter him with the mace (IX, 33).—§ 614 (do.), IX, 34: Bala-Rāma (*δ*) came to see the encounter.—§ 615 (do.), IX, 35-65: 58, 3246; 61, 3416; 62, 3474, 3477: According to the proposal of Bala-Rāma, Yudhishṭhira, with his brothers and Duryodhana, proceeded to Samantapañcaka (IX, 55). *A.* inquires of Kṛshṇa about the relative merits of the two combatants. Kṛshṇa said that by fighting fairly Bhīma would never succeed in vanquishing Duryodhana. *A.* struck his own left thigh before the eyes of Bhīmasena, who understood the sign and fractured Duryodhana's thigh with his mace (IX, 58). Kṛshṇa ceased *A.* to take down the Gāṇḍīva and his inexhaustible quivers, and then to dismount; then Kṛshṇa also dismounted; the celestial Ape on his standard disappeared, and the chariot (burnt by Droṇa and Karṇa with the Brāhma weapon) with its steeds, etc., was reduced to ashes. At Kṛshṇa's suggestion the Pāṇḍavas and Sātyaki resolved to pass the night at a spot outside the camp, on the banks of the Oghavatī. They then despatched Kṛshṇa to Hāstinapura in order to pacify the wrath of Gāndhārī and console her and Dhṛtarāshṭra (IX, 62). Duryodhana induced Kṛpa to instal Açvatthāman as the Kuru generalissimo; then they took leave of Duryodhana and left him alone (IX, 65).—§ 616 (Sauptikap.), X, 1-9: 4, 171; 9, 509: Açvatthāman, Kṛpa, and Kṛtavarman murdered all who were present in the Pāṇḍava camp during the night. "*A.* is incapable of being vanquished by D., As., G., Y., and Rā." They went to Duryodhana and informed him; Duryodhana died (X, 9).—§ 617 (Aishīkap.), X, 10-18: 10, 550; 13, 652 (*satyakarmā*); 14, 670, 671; 15, 695, 696, 706: The Pāṇḍavas with Kṛshṇa proceeded in the track of Bhīmasena and Nakula in pursuit of Açvatthāman: Kṛshṇa, *A.*, and Yudhishṭhira on Kṛshṇa's chariot. Açvatthāman shot a celestial weapon "for the destruction of the Pāṇḍavas" (X, 13). Urged by Kṛshṇa, *A.* shot the [Brāhma] weapon. Extraordinary omens appeared in nature; Nārada and Vyāsa, seeking to save the three worlds, stood between the two fires (X, 14). *A.* withdrew his weapon, but Açvatthāman could not. Vyāsa praised *A.* for not having used the Brahmaçiras weapon before (X, 15). Kṛshṇa said that Uttarā's son Parikshit would be stillborn, but be brought to life by Kṛshṇa, etc. Açvatthāman's gem was placed upon Yudhishṭhira (X, 16).—§ 618 (Jalapradānikap.), XI, 1-15: 15, 412: Dhṛtarāshṭra resolved to visit the field of battle accompanied by the Kuru ladies (XI, 10). Yudhishṭhira and his brothers set out to meet Dhṛtarāshṭra, accompanied by Kṛshṇa, etc. (*κ*); they met the weeping ladies on the way (*λ*), and saluted Dhṛtarāshṭra, who reluctantly embraced Yudhishṭhira and broke an iron statue of Bhīma (XI, 12). Commanded by Dhṛtarāshṭra, the Pāṇḍava brothers proceeded with Kṛshṇa to see Gāndhārī (XI, 14). *A.* moved away to the rear of Kṛshṇa (XI, 15).—§ 619 (Strīvil.), XI, 16-25: 16, 540; 23, 660; 24, 684, 696: With the Pāṇḍavas and Kṛshṇa and all the Kuru ladies Dhṛtarāshṭra proceeded to the field of battle. The Pañcāla and the Kuru ladies were plunged into unutterable distress (*description*). Gāndhārī cursed Kṛshṇa.—§ 620 (Çrāddhap.), XI, 26-27: 27, 807: Urged by Dhṛtarāshṭra, Yudhishṭhira ordered Sudharman, etc. (*α*), to cause the funeral rites of the slain (*β*) to be duly performed; they burnt them upon funeral pyres. Then Yudhishṭhira and

Dhṛtarāshṭra proceeded towards the Gaṅgā (XI, **26**). The Kuru ladies, etc., performed the water rites for their fallen kinsmen on the Gaṅgā. Kunti, in a paroxysm of grief, disclosed to her sons the truth about the birth of Karṇa (γ), whom *A.* had slain, being in reality his brother (XI, **27**).—§ 621 (Rājadh.): XII, **1**, 13, 34, 36, 39; **2**, 47, 55; **7**, 158 (Yudhishṭhira's lament before *A.*); **8**, 201, (203) (*A.* addressed Yudhishṭhira, justifying the battle and applauding the acquisition of wealth, quoting Nahusha, etc.); **9** (unmoved by *A.*'s words, Yudhishṭhira desired to lead the life of a religious recluse).—§ 622 (dc.), XII, **11**, (305), (331): *A.* recited the story of the discourse between Çakra (in the form of a golden bird) and certain youths (R.) desirous of leading a forest life.—§ 623 (dc.), XII, **12**, 333; **15**, 424, (425): *A.* applauded [him who wields] the rod of chastisement; **16**, 482.—§ 624 (dc.), XII, **18**, 535, (536), (571): *A.* recited the story of the discourse between the Videha king Janaka and his queen, in which the latter explained the claims of a life of poverty and renunciation.—§ 625 (dc.): XII, **19**, 579, 595: Yudhishṭhira's reply to *A.* on the vanity of wealth.—§ 627 (dc.): XII, **22**, 636 (*A.* justified before Yudhishṭhira the slaughter of foes in battle, citing Indra).—§ 629 (dc.), XII, **25**: Seeing *A.* angry, Yudhishṭhira declared to Vyāsa that earthly rule could not give him any delight.—§ 630 (dc.), XII, **27**, 809 (Yudhishṭhira's reply to *A.* approving a life of yoga and austerities).—§ 632 (dc.), XII, **29**, (894), 897: *A.* asked Kṛshṇa (who from his earliest years was dearer to Yudhishṭhira than even *A.* himself) to dispel Yudhishṭhira's grief.—§ 635 (dc.), XII, **33**, 1175; **37**, 1377: Directed by Nārada to apply to Bhīshma for instruction and exhorted by Jishṇu (Arjuna), etc. (γ), Yudhishṭhira with his brothers, etc., headed by Dhṛtarāshṭra, set out for Hāstinapura. The procession described (ε): *A.* held a white umbrella of great effulgence, etc., over his head. **38**, 1396: The citizens welcomed Yudhishṭhira and Draupadī and *A.*, etc. (ε). Yudhishṭhira entered the palace; the brahmans slew Cārvāka with their yells.—§ 637 (dc.), XII, **40***a*, 1445: Bhima and *A.* sat one on each side of Yudhishṭhira at his installation on the throne. **41***β*, [1479: *A.* was appointed to resist hostile forces and chastise the wicked]; **44***δ*, 1517, 1524 (obtained the palace of Duḥçāsana), 1530 (Çaurin and Sātyaki entered the palace of *A.*); **47**, [1694 (Yudhishṭhira and *A.* went in one chariot to see Bhīshma, together with Kṛshṇa)].—[§ 638 (dc.), XII, **48**: Kṛshṇa and the Pāṇḍavas, etc., proceeded to Kurukshetra (description).]—§ 639 (dc.), XII, [**50**: The Pāṇḍavas and Kṛshṇa, etc., descended from their chariots and approached and saluted the R., who surrounded Bhīshma on his arrow-bed]. **52***ε*: [The Pāṇḍavas, etc., returned to Hāstinapura after having saluted Bhīshma]; **53**, [1910 (Yudhishṭhira asked *A.* to see that his chariot was made ready)], 1914 (the Pāṇḍavas proceeded towards Kṛshṇa's abode; the princes set out to see Bhīshma), [having come to Bhīshma, they alighted from their chariots].—§ 640 (dc.), XII, **54***a*, 1929 (the Pāṇḍavas asked Bhīshma to discourse on morality).—§ 654 (Āpaddh.), XII, **157**, 5874 ("the 18 akshauhiṇīs were not equal in might to the single-handed *A.*").—§ 657 (dc.), XII, **167**, (6220) (*A.* assigned precedence to Wealth, not to Virtue and Desire).—§ 717 (Nārāyaṇīya), XII, **342**, (13133), 13136, 13186: Vaiçampāyana related what Kṛshṇa had said to *A.*, when the latter asked him about the signification of his names mentioned by M.-ṛ. in the Vedas and Purāṇas. **343**, (13188), 13238, (13277): Asked by *A.* about the identical origin of Agni and Soma, Kṛshṇa (in prose) related some ancient stories about the gods, etc.; asked by *A.* about the battle between Rudra and Nārāyaṇa, Kṛshṇa related some particulars thereof: "that being, whom, at the time of all the battles, thou beheldst stalking in thy van, is no other than Rudra . . . . those foes whom thou hast slain, were all, in the first instance, slain by him." **349**, 13554: When the Pāṇḍava and Kuru armies were drawn up for the battle and *A.* became distressed, Kṛshṇa himself explained the religion of Devotion . . . . Pārtha put that question to Nārada in the midst of R. and in the presence of Kṛshṇa and Bhīshma.—§ 734 (Ānuçāsanik.), XIII, **26**, 1759: Bhīshma had been overthrown in battle by *A.*; he was lying on a bed of arrows in expectation of the time of death; the Pāṇḍavas, etc., waited upon him, while he answered their questions relating to morality and righteousness.—§ 777 (Svargāroh. p.), XIII, **169***a*, 7771: When they burnt the corpse of Bhīshma, Bhīmasena and *A.* held a couple of Yak-tails of pure white in their hands; then the Pāṇḍavas, etc., proceeded to Gaṅgā, where they offered oblations of water to Bhīshma; Gaṅgā wept; Kṛshṇa comforted her; he declared that Bhīshma had not been slain by Çikhaṇḍin, but by *A.*—§ 781 (Açvamedh.), XIV, **15**, 396, 399, 406: Asked by Janamejaya what Kṛshṇa and *A.* did when the Pāṇḍavas had reconquered and pacified their kingdom, Vaiçampāyana said that Kṛshṇa comforted *A.* for the death of his relatives (*a*) and then wished to go to Dvāravatī; *A.* sorrowfully assented.—§ 782 (Anugītāp.), XIV, **16**, 407, 410: When Kṛshṇa and *A.*, after slaying the enemies, dwelt in the palace, *A.* asked Kṛshṇa to repeat the contents [of the Bhagavadgītā], because he would soon repair to Dvārakā. Kṛshṇa was discontented that *A.* could not remember it; he now, however, recited what the brahman Kāçyapa had heard from a brahman crowned with ascetic success about Jīva (the individual Soul), etc. (i.e. Anugītā).—§ 782*b* (Brāhmaṇagītā), XIV, **34**, (932): When Kṛshṇa had finished the Brāhmaṇagītā, *A.* asked where that brāhmaṇī and that brahman were now; Kṛshṇa said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the brāhmaṇī; he who has been called *kshetrajña*, I am myself."—§ 782 (Anugītāp.), XIV, **35**, (934): Asked by *A.* about Brāhman, Kṛshṇa recited the old history about the discourse between the preceptor and his disciple on this subject (Guruçishyasaṃvāda). **51**, (1470): Asked by *A.*, Kṛshṇa said that he was the preceptor and the mind his pupil; "I wish to see my father again with thy leave"; *A.* replied: "We shall go to-day from this town to Hāstinapura and inform Yudhishṭhira."—§ 783 (dc.), XIV, **52**: Kṛshṇa and *A.* set out for Hāstinapura; *A.* praised Kṛshṇa, "the soul of the universe, etc."; they saw Dhṛtarāshṭra, etc. (γ); Kṛshṇa passed the night in the apartment of *A.*; at morning proceeded to Yudhishṭhira; then they set out from pura with Subhadrā, etc.; *A.* returned.—§ 7 **53**: *A.* repeatedly embraced Kṛshṇa; as desert he beheld Utaṅka.—§ 785 (do. came and predicted to Pṛthā, Uttarā that the son of Uttarā would be the puissance of Kṛshṇa and **63**, 1874, 1887: Yudhishṭhira and spoke to them about and about obtaining proposed to worship Pāṇḍavas, etc., s

made offerings to Çiva, etc.; then they again set out for Hâstinapura. **66**: Meanwhile Kṛshṇa, etc., arrived; Uttarâ gave birth to Parikshit, who was still-born. **67**, 1959: Subhadrâ lamented (*ɔ*). **68**: Kṛshṇa entered the lying-in-room (description). **69**: Kṛshṇa touched water and withdrew the Brâhma-weapon and revived the child. **70**: When Parikshit was a month old, the Pâṇḍavas came back with the wealth. **71**, 2081: *A.*, etc. (*ρ*), would officiate at Yudhishṭhira's sacrifice. **72**, 2105: According to the counsel of Vyâsa, *A.* was charged with the protection of the horse. **73**, 2115, 2139: Yudhishṭhira asked *A.* to spare all hostile kings as much as possible and to invite them to the horse-sacrifice; *A.* with the Gâṇḍîva followed the horse; all Hâstinapura came out to see him; a disciple of Yâjñavalkya followed him in order to perform auspicious rites for him, and also many brahmans and kshattriyas. In course of the horse's wandering many great and wonderful battles were fought. The horse wandered over the whole earth; from the North it turned to the East; myriads of kings fought with *A.*, because they had lost their kinsmen on the field of Kurukshetra, the same did innumerable Kirâtas, Yavanas, Mlecchas, and Âryas. **74**: The Trigartas attacked *A.*, who in vain asked them to forbear; the Trigarta king Sûryavarman fought with *A.*, who slew his younger brother Kshatravarman; then he fought Dhṛtavarman, was wounded in his hand and dropped the Gâṇḍîva, but took it up again and slew eighteen warriors; the Trigartas fled and accepted *A.'s* dominion. **75**, 2188, 2190: In Prâgjyotisha, Bhagadatta's son king Vajradatta (description) attacked *A.* on his elephant, but, after a fierce battle—**76**, 2195, 2197, 2207, 2208, 2209—during three days, he on the fourth day had his elephant slain, and promised to come to the horse-sacrifice. **77**: The Saindhavas seated on chariots attacked *A.*, who was on foot, recollecting Jayadratha; omens appeared; the Gâṇḍîva fell down; the gods, etc., shouted "victory" to *A.*, who once more used his bow; the Saindhavas fled. **78**, 2265, 2273, 2280: The Saindhavas once more rallied; *A.* urged them to surrender, but in vain; then Duḥçalâ, taking her grandson, the son of Suratha, in her arms, repaired to *A.*; *A.* cast off his bow, and asked after Suratha (the son of Jayadratha); she said that he had died from sorrow when he heard of *A.'s* arrival; *A.* comforted her; Duḥçalâ asked her warriors to desist, and returned home; at last the horse arrived at Maṇipûra—**79**, 2338—where Babhruvâhana, *A.'s* son by Citrâṅgadâ, approached *A.* with humility; *A.* angrily blamed him for having fallen away from kshattriya duties. Ulûpî pierced through the earth and beheld her [step-]son standing distressed, and incited him to fight *A.*, which he did; he even caused the sacrificial horse to be seized; gravely wounded, *A.* praised his son highly; at last *A.* fell down in a swoon, and so did Babhruvâhana. **80**, 2371: Citrâṅgadâ lamented. At last Ulûpî brought of the gem that has the virtue of reviving [illegible] the gem came; she placed it on the breast [illegible]ed. **81**, (2402): Asked by *A.*, Ulûpî [illegible] the Vasus for *A.'s* having slain Bhîshma [illegible]ad died without having expiated his [illegible] into Hell; *A.* highly approved of [illegible]ana to come with his mother, [illegible]ruvâhana promised to come [illegible] distributing food among [illegible] the night in the city [illegible]nted by his vow of [illegible] The horse at last turned its face towards Hâstinapura; at Râjagṛha, the Magadha king Meghasandhi, the son of Sahadeva, mounted on his chariot, attacked *A.*, who was on foot; he was told to come to the horse-sacrifice. In Vaṅga, Puṇḍra, and Koçala *A.* vanquished innumerable Mlecchа armies. **83**: *A.* proceeded towards the south. At the beautiful city of the Cedis, Çarabha, the son of Çiçupâla, fought *A.* and then worshipped him, etc. Citrâṅgada was vanquished by *A.*; the Nishâda king, the son of Ekalavya, was vanquished after a furious battle, etc. King Ugrasena came to *A.* with Vasudeva. Then along the coast of the western ocean; then to the Gândhâras, where a fierce battle ensued with the Gândhâra king, the son of Çakuni. **84**, 2491: At last the king, disregarding *A.'s* peaceful advice, fought alone; *A.* shot off his headgear; the mother of the king came out and forbade her son to fight; *A.* told him to come to the horse-sacrifice. **85**, 2511: At the news of his arrival to Hâstinapura, Yudhishṭhira rejoiced, etc., and made magnificent preparations for the sacrifice. **86**, 2559: Kṛshṇa, etc., came and told about *A.* that he had been very much emaciated, and that he was near at hand. **87**, 2587, 2592, 2593: Yudhishṭhira enquired of Kṛshṇa why *A.* was fated to bear such hardships in life; Kṛshṇa attributed it to the elevation of *A.'s* cheekbones. Bhîmasena, etc., became gratified with *A.'s* triumphs. A messenger announced the arrival of *A.*, and received large gifts. On the second day *A.* entered the city (description). *A.* saluted Yudhishṭhira, etc. **88**: The sacrifice was duly performed; **89**, 2655.—§ 786 (do.), XIV, **91**, 2814: "Yudhishṭhira, Bhîma, and *A.* resembled Indra." —§ 787 (Âçramavâsap.), XV, **1**: For fifteen years the Pâṇḍavas did everything under the advice of Dhṛtarâshṭra; Bhîmasena alone did not forget his grievances. **2**: From fear of Yudhishṭhira nobody dared to speak evil of Duryodhana or Dhṛtarâshṭra. Bhîma, however, reverenced the old king outwardly, but with a very unwilling heart. **3**: After fifteen years Dhṛtarâshṭra, afflicted by the cutting words of Bhîma, asked Yudhishṭhira's permission for himself and Gândhârî to retire to the woods clad in rags and barks in order to practise austerities; **10**, 333, 346. **11**: Yudhishṭhira and *A.* applauded Dhṛtarâshṭra's intention to perform the çrâddha of Bhîshma, etc., before setting out for the woods; Bhîma was unwilling; *A.* sought to pacify him, seconded by Yudhishṭhira. **12**, (382), 387, 392: *A.* urged Bhîma to forget the injuries of Duryodhana. **13**, 403: Vidura reported the speeches of Yudhishṭhira, *A.*, and Bhîma to Dhṛtarâshṭra. **15**, 434: When Dhṛtarâshṭra and Gândhârî set out with his daughters-in-law on the day of full-moon in the month of Kârttika, Yudhishṭhira and *A.* were filled with grief. **16**, 455: Vidura and Sañjaya and Kuntî retired with Dhṛtarâshṭra and Gândhârî into the woods; Dhṛtarâshṭra caused Kṛpa and Yuyutsu to remain and made them over to Yudhishṭhira.—§ 788 (do.), XV, **22**: Afflicted with grief, the Pâṇḍuvas did not attend to their kingly offices; they set their heart upon seeing Dhṛtarâshṭra, etc., and proceeded towards the forest. **23**, 618, 628: Headed by *A.* (on a chariot with white horses) and Kṛpa, they proceeded slowly (description of the expedition). **24**, 646: Sahadeva and Kuntî informed Gândhârî of the arrival of the Pâṇḍavas, and then advanced towards *A.*, etc. (*β*), dragging the childless old couple. **25**, 658, 662: To the ascetics who had come from diverse regions to see the Pâṇḍavas, Sañjaya pointed out each of them (†γ). **26**: Vidura entered the body of Yudhishṭhira, but was not cremated; **28**, 747 (*ε*).—§ 789 (Pṛthudarçanap.), XV, **29**: The Pâṇḍavas passed about a month in that

forest; Vyāsa came; Dhṛtarāshṭra wished to see his dead children and kinsmen; the grief of Gāndhārī, etc. (*δ*), was revived; she said that for sixteen years Dhṛtarāshṭra never slept for grief; and also Kṛshṇā, etc. (*ε*), grieved exceedingly; asked by Vyāsa to tell what she wished—**30**—Kuntī told the story of Karṇa's birth; Vyāsa promised to show her Karṇa. **31**: They all proceeded towards the Bhāgīrathī, and waited for the advent of night; at sunset they bathed and finished their evening rites. **32**: When night came, Vyāsa plunged into the Bhāgīrathī for a bath and summoned all the deceased warriors, who all rose up from the water with a loud uproar. **33**: When they had sported with one another for that night, Vyāsa dismissed them within the twinkling of an eye.—§ 791 (do.), XV, **36**, 1004 (*β*): Dhṛtarāshṭra became released from his grief; all returned home; the Pāṇḍavas had passed more than a month in the wood.—§ 792 (Nāradāgamanap.), XV, **37-39**: Two years later the Pāṇḍavas were visited by Nārada, who told them that Dhṛtarāshṭra, etc., had been burnt by a forest conflagration; only Sañjaya had escaped. The Pāṇḍavas and the citizens all proceeded to Gaṅgā in order to offer oblations of water to them, etc.—§ 793 (Mausalap.), XVI, **4**, †107: After the mutual slaughter at Dvārakā, Kṛshṇa sent Dāruka to inform *A.* and tell him to come quickly; Kṛshṇa, entering Dvāravatī, told his father to protect the ladies till *A.* came. Bala-Rāma and Kṛshṇa died. **5**, 135, 138: *A.* with Dāruka proceeded to Dvārakā; when Kṛshṇa's 16,000 wives saw *A.*, they uttered a loud cry. The city seemed to *A.* to be like the terrible river Vaitaraṇī. *A.*, Satyā, and Rukmiṇī fell down and wailed; then praising Kṛshṇa and comforting the ladies, *A.* went to Vasudeva. **6**, 151, 153, 154, 157, 169: Vasudeva lamented and said he would die by abstaining from food. **7**, 183, 224, 227, 230, 253: *A.* said that the hour had come also for the Pāṇḍavas to depart [from the world] (λ); he would, however, first move the women, the children, and the aged of the Vṛshṇis to Indraprastha. Then he entered the hall of the Yādavas called Sudharmā (*sudharmāṃ yādavīṃ sabhāṃ*), where he told the citizens and ministers that he would take away with him the remnants of the Vṛshṇis and Andhakas, as the sea would soon engulf the city, etc. *A.* passed that night in the mansion of Kṛshṇa. At dawn Vasudeva by yoga attained to the highest goal; his four wives ascended the funeral pyre. When *A.* had caused Vasudeva and his four wives to be burnt, he visited the place where the Vṛshṇis had been slaughtered, and caused the last rites to be performed and Rāma and Kṛshṇa to be burnt. On the seventh day he set out with the ladies and children, the Yādava troops and other inhabitants, with Kṛshṇa's 16,000 wives, and Vajra; they numbered many millions in all; then the ocean flooded Dvārakā; they proceeded in slow marches; at Pañcanada the Ābhīras (Mlecchas) conspired to rob the cavalcade. *A.* only with great difficulty succeeded in stringing his bow. His celestial weapons would not come to his mind; the women were snatched away by the robbers; *A.'s* shafts soon became exhausted; formerly they had been inexhaustible. *A.* became very distressed; he escorted the remnant of the cavalcade to Kurukshetra; he established the son of Kṛtavarman in the city of Mārttikāvata with the remnant of the women of the Bhoja king; the remainder, with children and old men and women, at Indraprastha with Vajra for their ruler; the son of Yuyudhāna (with old men, etc.) on the banks of the Sarasvatī, etc.; then *A.* entered the retreat of Vyāsa. **8**, 254, 255, (261): *A.* informed Vyāsa of what had passed (*ν*) ("500,000 warriors have thus been laid down"). Vyāsa said that Kṛshṇa, as also the Pāṇḍavas, had finished their work; "the time has come for your departure from this world," etc. (*ξ*). *A.* entered Hāstinapura and informed Yudhishṭhira of what had taken place.—§ 794 (Mahāprasthān.), XVII, **1**, **2**, **5**, **20**, **31**, **37**, **38**: The Pāṇḍavas set their heart on leaving the world; the kingdom was made over to Yuyutsu, and Parikshiṭ installed as king in Hāstinapura, while Vajra ruled in Indraprastha. Kṛpa was installed as the preceptor of Parikshit. The subjects tried in vain to dissuade them; they and Draupadī divested themselves of their ornaments and dressed in the barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five Pāṇḍavas, Draupadī, and a dog; wandering towards the east they reached the sea of red water. Agni came (*α*) and caused *A.* to throw the Gāṇḍīva and his inexhaustible quiver into the water and thus restore them to Varuṇa. They now proceeded towards the south, etc., wishing to make a round of the whole earth. **2**, 67: Having crossed Himavat, etc., Kṛshṇā dropped down, in consequence of her partiality for *A.*; then Sahadeva, then Nakula, then *A.* fell down; *A.*, because he had said that he would consume all the foes in a single day, but had not accomplished it. **3**, 92: Yudhishṭhira's second test. —§ 795 (Svargārohaṇap.), XVIII, **1-3**: Yudhishṭhira's third test: **2**, 36, 66. **4**, [128: When arrived in heaven Yudhishṭhira saw there Govinda (Kṛshṇa) in his Brāhmaform (description), adored by Phālguna (Arjuna)].—Cf. the following synonyms:—

Aindri ("son of Indra"), q.v.
Bhārata ("descendant of Bharata"), q.v.
Bhīmānuja ("younger brother of Bhīma"): IV, 1668.
Bhīmasenānuja (do.): V, 3759.
Bibhatsu ("loathing"): I, 2273, 2275, 2278, 4809, 5302, 5310, 5364, 5389, 5523, 6492, 7887, 8037, 8063, 8165, 8233, 8243, 8258; II, 523, 1928, 2370; III, 551, 589, †915, 1246, 1275, 1387, 1910, 2020, 2061, 8290, 8292, 8421, 10885, 11429, 11526, 11935, 14833, 17261, 17274; IV, 46, 367, 1184, 1227, 1283, 1307, 1311, 1376 (enumeration of Arjuna's ten names), 1378, 1385 (etymology), 1441, 1474, 1475, 1479, 1486, 1493, 1508, 1512, 1527, 1610, 1625, 1649, 1653, 1698, 1702, 1712, 1718, 1939, 1946, 1988, 1997, 2028, 2038, 2125, 2350; V, †852, 2216, 2672, 2800, 2823, 2855, 2969, 3177, 4649, 4709, 4785; VI, 717, 2020, 2552, 3211, 3746, 4834, 4839, 4973, 5212, 5286, 5488, 5558, 5609, 5612, 5621, 5739, 5788, 5790; VII, 320, 420, 669, 768, 787, 1309, 1995, 2486, 2536, 2561, 2815, 2816, 2823, 2839, 3228, 3240, 3251, 3268, 3293, 3356, 3374, 3685, 4218, 4294, 5[illegible], 6063, 6075, 6091, 6094, 6219, 6283, 6411, 6768, 6780, [illegible], 7085, 7088, 7091, 7216, 7714, 7834, 8081, 8289, 83[illegible], 9007, 9103, 9105, 9115, 9246, 9399, 9402; VII[illegible], 2129, 2179, 2584, 2863, 3237, 3245, 3578, 3[illegible], †3833, 4009, 4112, †4778, 4843; IX, 13[illegible], XI, 376, 662, 689; XII, 652, 819; X[illegible], 2224, 2230, 2283, 2488, 2506, 25[illegible], XVI, 167, 170, 177.
Bṛhannalā (the name [illegible] Virāṭa): IV, 54, †306, [illegible], 1186, †1190, 1193, 1[illegible], 1222, 1223, 1228, [illegible], 1314, (1315), 13[illegible], †2175, 2181, 2[illegible],

Cākhāmṛgadhvaja (= Kapidhvaja): VII, 5802.
Cakraja ("son of Indra"): XIV, 2560.
Cakranandana ("son of Indra"): III, 1843.
Cakrasūnu ("son of Indra"): VI, 4731; VII, 1804; VIII, †3345, †3521.
Cakrasuta ("son of Indra"): VI, †3753.
Cakrātmaja ("son of Indra"): III, 1724, 11912; VII, 6575; XIV, 2325.
Cvetāçva ("with white horses"): II, 1683; III, 10881; VI, 5451, 5470; VII, 4712; VIII, 1076, 1578; X, 631; XIV, 2135, 2183; XV, 73.
Cvetahaya ("with white horses"): V, 2133; VII, 1228; VIII, 4346.
Cvetavāha ("with white horses"): III, 10847; V, 5759; XII, 30.
Cvetavāhana ("with white horses"): I, 7374; III, 10532, 10863; IV, 1349, 1375 (enumeration of Arjuna's ten names), 1377, 1382 (etymology), 1648; VII, 3287, 3294, 6584, 7329; VIII, 4475; XII, 25; XIV, 2222, 2466; XVII, 64.
Devendratanaya ("son of Indra"): VII, 7716.
Dhanañjaya ("conqueror of booty"): I, †161, †168, †192, 388, 496, 608, 2292, 2444, 4921, 5272, 5275, 5289, 5483, 5496, 5498, 5581, 5539, 5654, 5741, 6439, 6461, 6468, 6518, 6891, 7124, 7136, 7375, 7503, 7753, 7762, 7766, 7770, 7790, 7822, 7829, 7848, 7851, 7878, 7931, 7972, 7979, 8028, 8034, 8079, 8326, 8472; II, 130 (*°çakha Tumburuḥ*), 647, 823, 970, 967, 995, 996, 1003, 1010, 1011, 1017, 1478, 1607, 1707, 1716, 1889, 1890, 1920, 2157, 2260, 2411, 2422, 2539, 2569; III, 595, 918, 922, 943, 1361, 1439, 1458, 1469, 1489, 1497, 1506, 1508, 1509, 1517, 1588, 1685, 1710, 1712, 1813, 1818, 1864, 1877, 1888, 1918, †2000, 2016, 2017, 3087, 4021, 8280, 8432, 8446, 10283, 10870, 10872, 10873, 10880, 10898, 11069, 11821, 11833, †11894, †11905, 11917, 11925, 11926, 11931, 11942, 11987, 12011, 12059, 12270, 12284, 12290, 12293, 12295, 12302, 12311, †12316, 12443, 12569, 12579, 14758, 14768, 14791, 14832, 14954, 14972, 14976, 14989, 14991, 15004, 15007, 15012, 15015, 15019, 15065, 15086, (*°sakhātmānaṃ darçayām āsa . . . . Citrasenaḥ*), 15069, †15655, †15673, †15694, †15706, 15742, 15770, 15771, 15806, 16920, 17273, 17294, 17297, 17299; IV, 39, 148, †309, †311, 572, 573, 575, 583, 587, 620, 649, 845, 1211, 1233, 1260, 1265, 1266, 1269, 1271, 1286, 1318, 1376 (enumeration of the ten names of *A.*), 1378, 1380 (etymology), 1391, 1459, 1564, 1569, 1571, 1580, 1582, 1618, 1620, 1638, 1758, 1781, 1822, 1857, 1921, 1995, 2006, 2022, 2024, 2025, 2035, 2041, 2055, 2065, 2083, 2087, 2093, †2110, †2129, 2130, 2318, 2323, 2324, 2345, 2368; V, 130, 134, 144, 146, 150, 620, 629, †677, †688, †724, †736, †763, †872, †1809, †1810, 1956, 57, 2085, 2099, 2187, 2196, 2199, 2324, †2418, 2480, 2500, 2508, †2512, 2800, 2974, 3071, 3072, 3162, 99, 3200, 3204, 3490, 3496, 3707, 3976, 4171, 4358, 4691, 4707, 4708, 4722, 4777, 4817, 4869, 4937, 95, 5167, 5295, 5344, 5370, 5487, 5514, 5559, 5873, 7538, 7630; VI, 18, 697, 707, 1118, 1178, 1241, 1260, 1310, 1483, 1677, 1822, 1982, 1999, 2075, 2115, 75, 2425, 2554, 2558, 2555, 2568, 2679, 3004, 3070, 3088, 3119, 3563, 3581, 3586, †3751, 339, 4587, 4618, 4621, 971, 4988, 5066, 5073, 5356, 5356, 5487, 5778, 5803, 5848, 5853; VII, †68, 95, 194, 199, 225, †248, 328, 331, 333, 341, 346, 352, 353, 417, 460, 468, 670, 675, 700, 767, 725, 759, 760, 774, 777, 779, 1063, 1221, 1237, 1246, 1247, 1248, 1249, 1254, 1255, 1307, 1322, 1425, 1491, 1523, 1527, 1637, 1758, 1900, 2476, 2532, 2648, 2655, 2660, 2701, 2705, 2789, 2791, 2804, 2820, 2822, 2827, 2841, 2966, 2974, 2979, 3057, 3089, 3132, 3140, 3154, 3176, 3183, 3193, 3239, 3244, 3253, 3339, 3342, 3344, 3348, 3352, 3353, 3354, 3382, 3395, 3397, 3415, 3417, 3428, 3432, 3434, 3435, 3441, 3648, 3658, 3697, 3706, 3707, 3759, 3763, 3764, 3777, 3798, 3801, 3805, 3811, 3832, 3834, 3874, 3875, 3886, 3889, 3895, 3901, 3902, 3934, 4196, 4197, 4228, 4236, 4243, 4246, 4270, 4281, 4392, 4404, 4480, 4484, 4637, 4703, 4724, 4954, 4971, 5013, 5106, 5131, 5140, 5167, 5168, 5244, 5252, 5255, 5256, 5264, 5324, 5326, 5373, 5451, 5547, 5776, 5805, 5807, 5810, 5812, 5813, 5818, 5824, 5842, 5852, 5885, 5934, 5957, 5989, 6074, 6083, 6113, 6122, 6123, 6140, 6142, 6144, †6153, 6155, 6170, 6172, 6197, 6223, 6244, 6246, 6257, 6275, 6302, 6347, 6391, 6393, 6455, 6473, 6474, 6781, 6849, 7093, 7100, 7108, 7274, 7497, 7670, 7710, 7724, 7781, 7802, 7810, 7817, 8058, 8182, 8189, 8218, 8227, 8264, 8267, 8283, 8288, 8290, 8291, 8293, 8310, 8323, 8347, 8369, 8463, 8471, 8605, 8690, 8706, 8802, 8803, 8804, 8865, 8873, 8945, 9039, 9052, 9062, 9098, 9112, 9258, 9300, 9398, 9495; VIII, 42, 61, 105, 114, 232, 299, 368, 421, 427, 494, 614, 655, 656, 685, †697, †701 (*jighāṃsur Indrāvarajaṃ Dhanañjayaṃ*; so also B. and Nîl., who explains *Indrāvarajaṃ* to be Kṛshṇa; ought we not to read *°suḥ çendrāvarajaṃ Dhaº*?), 823, 1093, 1096, 1102, 1166, 1384, 1674, 1689, 1693, 1694, †1739, †1751, 1755, 1763, 1771, 1781, 1782, 1789, 1800, 1803, 1805, 1807, 1809, 1813, 1825, 1956, 1972, 1974, †1980, †1987, 2151, 2159, 2165, 2421, 2607, 2815, 2833, 2960, 2964, 2974, 3041, 3273, 3279, 3281, †3285, 3294, 3309, 3322, 3323, 3324, 3327, 3380, 3388, 3405, 3420, 3433, 3449, †3516, †3520, 3554, 3565, 3568, 3583, 3584, 3586, 3631, 3680, 3797, †3804, †3845, †3850, †3851, †3869, 4026, 4034, 4036, 4043, †4068, †4089, †4077, 4085, †4086, 4091, 4092, 4094, 4097, 4102, 4106, 4114, 4116, 4126, 4130, 4144, 4273, 4274, †4298, †4330, 4350, 4373, 4382, 4395, 4410, 4419, 4429, 4431, 4453, 4473, 4477, †4491, †4504, †4507, †4511, †4525, †4546, †4558, †4590, †4598, †4604, †4612, †4614, †4617, †4622, †4684, †4691, 4768, †4777, †4795, †4805, †4823, 4863, 4866, 4876, †4907, †4926, 4959, 4983, 5011, †5041; IX, 142, 155, 158, 209, 210, 450, 706, 725, 799, 820, 1020, 1026, 1029, 1053, 1236, 1338, 1444, 1477, 1569, 1599, 3252, 3261, 3266, 3318, 3469, 3483; X, 443, 610, 681, 687, 691, 692, 705, 707; XI, 359, 613, 617, 815; XII, 54, 192, 195, 581, 732, 768, 771, 772, 775, 1694, 1911, 1913, 13236, 13250, 13303, 13322; XIII, 5925 (*triyugau puṇḍarīkākshau Vāsudeva-Dhanañjayau*), 7019 (= Vishṇu, 1000 names), 7791; XIV, 372, 373, 417, 933, 1471, 1476, 1482, 1511 (*°gṛhāḥ*), 1512, 1589, 1862, 1867, 2116, 2121, 2123, 2149, 2150, 2152, 2168, 2170, 2171, 2186, 2187, 2213, 2215, 2216, 2267, 2269, 2277, 2283, 2291, 2294, 2298, 2303, 2319, 2336, 2345, 2379, 2396, 2397, 2409, 2416, 2438, 2489, 2465, 2470, 2503, 2516, 2570, 2585, 2586 (*kathāṃ*, i.e. *A.*'s adventures when following the sacrificial horse); XV, 387, 408, 853 (in reality = Nara); XVI, 112, 145, 156, 171, 182, 210, 220, 236, 240, 244, 287; XVII, 34, 42, 52.
Gāṇḍīvabhṛt ("armed with the Gāṇḍiva"): V, 711; XIV, 2253, 2258, 2445.
Gāṇḍīvadhanvan ("having the Gāṇḍiva for his bow"): I, 524; II, 2083; III, 1269, 1921, 2049, 2060, 11532,

11826, †14760, †15657, 17471; IV, 46, 1401, 1632 (°*imaṃ*; so also B.), †1675, 1692, 1723, 1894, 2112; V, 56, 99, †654, †656, †657, †1815, 2086, 2087, 2294, 2486, 3199, 4796, 5302, 5334, 5773, 5805; VI, 729, 2078, 2142, 2642, 3122, 3199, 3294, 3296, 4741, 5026, 5633; VII, 329, 660, 684, 1486, 1908, 2622, 2746, 2785, 3059, 3131, 3326, 3935, 4877, 6207, 7046, 7111, 8285, 8338, 8443, 9430; VIII, 233 (*Ṛṣiṅga-Gāṇḍivadhanvānāṃ*), 3233, 3307, 3540, 3603, 3610, 4160, 4467, †4678, †4792, 4999, 5025; IX, 225, 841, 3467, 3470, 3471, 3473, 3480, 3482; X, 195, 196, 631, 676, 723 (*aḥ svasha Virāṭasya sutā*, i.e. Uttarā); XI, 571 (*aḥ smasha Virāṭa-duhitā*, i.e. Uttarā), 584 (*aḥ sutaṃ svasriyaṃ Vāsudevasya*, i.e. Abhimanyu), 605, 653, 818; XII, 52, 142, 1464, 1921; XIII, 6924; XIV, 1783, 2266, 2373, 2429.

Gāṇḍīvadhārin ("holding the Gāṇḍīva"): VIII, 1820.

Gāṇḍīvin ("possessing the Gāṇḍīva"): VIII, 6898 (*Hari° vigrahaṃ*).

Gudākeça: I, 5524, 7964; III, 1715, 1781, 1905, 10848, 10878, 11833, 12565, 15754, 17263; IV, 45; V, 5328, 5644, 5865; VI, 790, 854, 887, 1253; VII, 2083, 4215, 5134; XII, 651, 893; XIV, 382, 2157, 2168, 2201, 2353, 2486, 2519; XV, 362.

Indrarūpa ("having the form of Indra"), q.v.

Indrasuta ("the son of Indra"), q.v.

Indrātmaja ("the son of Indra"), q.v.

Indrāvaraja (VIII, 701), v. Dhanañjaya.

Jaya ("Victory"): II, 770; III, 10270 (*°ātmajasya*, presumably = Abhimanyu), 11525, 15608; V, 162(?), †710; VII, 1228 (*Çatchasya*), 3137, 3364, 6589, 8263; VIII, 625, †4070; XIV, 2296, 2376, 2424; XVI, 252.

Jishnu ("victorious"): I, 5228, †7014 (*Dhīmaḥ sa°*), †7033, †7073, †7079, 7091, 7130, 7141, †7158, 8244; II, †2229; III, 425, 1401, 1443, 1557, 1593, 1596, 1609, 1790, 1891, 8277, 11818, 11823, †11896, †11897, †12321, †15645, 17297; IV, 1375 (enumeration of Arjuna's ten names), 1378, 1383 (etymology), 1570, †1692, 1702, 1786, 1986, 1990, 2063, †2092, †2147; V, †654, †717, 3161, 3495, 3824, 3840, 4177, 5557; VI, 2074, †2611, †3758, 4982, 5296, 5313, 5315, 5352, 5633; VII, 1240, 1414, 2973, 2978, 6175, 6411, 6413, 6496, 6736, 6775, 6778, 8353; VIII, 711, 1103, 1118, 1435, 2739, †3357, †4560, †4682; XII, 1370 (? *Devasthānena Jishṇunā*), 4079; XIV, 2098, 2124, 2145, 2156, 2165, 2167, 2193, 2384, 2392, 2505, 2560 (*Çakrajam*), 2563, 2577; XV, 410.

Kapidhvaja ("with the ape-banner"): V, 3495; VI, †2659, 5663; IX, 521.

Kapiketana (do.): XIV, 2457.

Kapipravara ("with the excellent ape"): X, 631.

Kapivaradhvaja ("with the excellent ape in his banner"): VII, 326.

Kaunteya ("son of Kuntī"), q.v.

Kaurava, Kauravaçreshṭha, etc.

Kauraveya, Kauravya, q.v.

Kiṛīṭabhṛt ("wearing the diadem"): XIV, 2436.

Kiṛiṭamālin ("adorned with a diadem as a garland"): III, †11906, †12570; IV, †1678, 1997, 2068; VI, †2625; VII, 5262, †6296.

Kiṛiṭavat ("having a diadem"): XI, 696.

Kiṛiṭin ("having a diadem"): I, †163, 400, 426, 434, 460, 471, 488, 489, 546, 5478, 6952, 7103, 7115, 8024, 8043; II, 1021, 1029, 1888; III, 1928, †1931, †11895, †11905, †11916, †12318, †12578, †15653; IV, †1294, 1375 (enumeration of the ten names of *A.*), 1377, 1384 ("formerly, when I fought the Dānavas, Çakra put a diadem resplendent as the sun on my head, therefore men called me Kiṛiṭin"), †1661, †1677, †1680, †1684, †1687, †1688, 1720, 1724, 1846, †2100, †2134, †2149; V, 137, 138, 165, 521, 622, 629, †761, †1811, †1814, †1910, 2099, †2104, †2421, 3910, 5930; VI, †1281, 2149, 2380, †2585, †2632, 2635, †2641, †2649, †2650, †2660, †2671, 2692, 3137, 5224, 5231, 5338, 5491, 5557, 5568, 5581, 5584, 5590, 5597, 5650; VII, †81, †83, 105, 287, 419, 486, 663, 723, 741, 1218, 1298, 1332, 1434, 1463, 2987, 3183, 3194, 3200, 3202, 3215, 3429, 3748, 4709, 5821, 5856, 5952, 6072, 6097, 6101, †6149, 6174, 6283, †6445, 6450, 6520, 6527, 6571, 6579, 6905, 6968, 7123, 7135, 7209, 7215, 7219, 8910, 9330; VIII, 154, 285, 428, †673, †704, 763, 826, 1948, 2189, 2219, 2609, 2794, 2906, 3234, †3517, †3530, †3533, †3591, †3832, †3854, †3858, 4041, †4082, 4101, 4109, 4118, 4128, 4143, †4192, †4303, †4304, †4331, †4336, †4343, †4346, 4378, †4561, †4564, †4566, †4575, †4584, †4585, †4608, †4630, †4660, †4683, †4702, †4708, †4780, †4785, †4796, †4809, †4818, 4838; IX, 113, 114, 131, 1340, 1390, 1473; XIV, 2141, 2144, 2145, 2221, 2270, 2322, 2472, 2476, 2481, 2485; XV, 364.

Kṛshna, q.v.

Kṛshṇasārathi ("having Kṛshna for his charioteer"), q.v.

Kuntīputra ("son of Kuntī"), q.v.

Mahendrasūnu ("son of Indra"), q.v.

Mahendrātmaja ("son of Indra"), q.v.

Nara, q.v.

Pākaçāsani ("son of Indra"), q.v.

Pāṇḍava, Pāṇḍaveya, etc., **Pāṇḍunandana,** etc., q.v.

Pārtha ("son of *Pṛthā*"), q.v.

Paurava ("descendant of Puru"), etc., q.v.

Phālguna: I, 396, 576, 4407, 5228, 5231, 5355, 5362, 5397, 5403, 5414, 5467, 5474, 5528, 5872, 7104, †7137, 7408; II, 977, 1016, 1031, 1651, †2161; III, 469, †1389, 1515, 1547, 1558, 1561, 1562, 1595, 1603, 1612, 1618, 1623, 1634, 1660, 1687, 1750, 1801, 1816, 1832, 1837, 1875, †1878, 1925, 1938, 1953, 1985, 4011, 10882, 10889, 11820 (*Bhīmasenād avarajaḥ*), 11927, 12010, 12070, 12566, 14803, 15190, 15342, 15773, 15782, 16983, 17171; IV, 90, 641, 1299, 1375 (enumeration of *A.'s* names), 1378, 1383 (*Uttarābhyāṃ Phalgunībhyāṃ nakshatrābhyāṃ ahaṃ divā | jāto Himavataḥ pṛshṭhe; tena māṃ Phālgunaṃ viduḥ*), 1816, 1849, 1852, 1875, 2052, †2135, 2153, †2157; V, †657, †660, †760, †852, †858, 2092, 2094, 2132, †2228, 2846, 5518, 5519, 5524, 5526 (*°ānāṃ çatāni vā*), 5563, 5569, 5[illegible] (*°ānāṃ çatāni vā*), 5615, 5639, 5714, 5814, 7587; VI[illegible] 707, 2158, 2462, 2465, 2467, †2639, 3200, 3208, 4148, 4547 (*vi° imaṃ lokaṃ*), 4552, 4740, 4875, 4922, 5235 (*dvitīya iva Phālgunaḥ*), 5310, 5472, 5585, 5586, 5592, 5594, 5625, 5654, 5[illegible] 5833; VII, 461, 718, 761, 1039, 1220, 1519, 2610, 2620, 2635, 2772, 3172, 3918, 4208, 4247, 4275, 4292, 4880, 5104, 5118, 5119, 5155, 5265, 5267, 5857, 5858, 5[illegible] 6128, 6130, 6209, 6290, 6776, 6977, 6987, 6[illegible] 7117, 7119, 7120, 7[illegible] *vasya*), 8248, 8[illegible]

9189; VIII, 16, 256, 304, 370, 423, 963, 1301, 1315, 1576, 1645, 1658, †1794, 1824, 1834 (*°tānāṃ ca tāsāṃ vā*), †1965, †1989, 2311, 2419, 2595, 2825, 3191, 3244, †3344, †3355, †3380, †3533, 3570, 3596, 3767, †4062, 4113, 4129, 4135, †4302, 4365, 4444, †4522, †4600, †4650, 4705, †4804, 5017; IX, 1455, 1830, 1883, 1900, 3521; XII, 32, 51, 57, 602, 1479, 1910, 13131, 13132; XIV, 366, 414, 1475, 1521, 1537, 1954, 2104, 2202, 2240, 2260, 2262, 2274, 2304, 2463, 2588, 2596, 2612; XV, 363, 371, 384, †435; XVI, 204; XVII, 39, 58; XVIII, 128, 165 (*°aya sute*, i.e. Abhimanyuḥ).

Prabhañjanasutānuja: VII, 6258.

Savyasācin ("ambidexter"): I, †198, 459; II, 2621, 2624, 2635, 8235, 8277, 8311; III, †228, 575, 4005, 8412, 12006, 15176, 16974; IV, 1246, 1295, 1376 (enumeration of *A.'s* ten names), 1386 (etymology, v. Gāṇḍiva); V, †657, 2293, 2350, 2477, 3194, 3403, 4649, 4770, 4772, 4786, 4801, 4825, 4950, 5115, 5238, 5241, 5466, †5651; VI, †1279, 2048, 5044; VII, 2661, 2793, 2807, 3011, 3124, 3410, 4465, 4707, 4807, 5255, 5337, 5781, 6328, 7023; VIII, 125, 128, 130, †676, 706, 1949, †3843, †4563, †4577; IX, 1, 133, 167, 215, 732, 1322, 1326, 1327, 1366, 1571 (*lokavireṇa*), 3485; XI, 607; XIV, 383, 1781, 2108, 2163 (*°kārād*), 2231, 2415, 2448, 2451; XV, 35, 816 (*mātaraṃ °oḥ*), 1067, 1068; XVI, †116; XVII, 5; XVIII, 35, 118.

Surasūnu ("son of a god"): III, 8282.

Tāpatya ("descendant of Tapatī," cf. Tapatyupākhyāna): I, 6514, 6516, 6517 (*Tapatī nāma kā caiṣhā Tāpatyā yatkṛte vayaṃ*), 6520, 6633.

Tridaçavarātmaja ("son of Indra"): VII, †167.

Vānaradhvaja (= Kapidhvaja): VI, 5490.

Vānaraketana (= Kapidhvaja): XIV, 2430, 2446.

Vānaraketu (= Kapidhvaja): V, 4683.

Vānaravaryaketana (= Kapidhvaja): XIV, 1538.

Vāsavaja ("son of Indra"): IV, †1674.

Vāsavanandana ("son of Indra"), v. Vāsava.

Vāsavasyātmaja ("son of Indra"): VII, 1739 (*Vāsavasyātmajātmajaḥ*, i.e. Abhimanyu).

Vāsavi ("son of Indra"): V, 5115; VII, 1250, 1371, 2583, 2704; XII, 12963; XVI, 143.

Vijaya ("Victory"): I, 5232; III, 15346, 17261; IV, [176 (one of the five secret names which Yudhiṣhṭhira gave to the Pāṇḍavas when with Virāṭa)], [804 (do.)], 1376 (enumeration of *A.'s* ten names), 1377, 1381 (etymology); V, 1995, 5234; VI, 3572, 3878, 4510, 5470; VII, 325, 2819, 4171, 4188, 4203, 6899, 7094, 7754; VIII, 2834, 3143, 3572; IX, 628; XII, 30, 896; XIV, 356, 1967, 2029, 2161, 2162, 2192, 2353, 2423, 2471, 2477, 2512, 2575, 2476, 2587; XV, 480, 1066 (*°aya janani*).

…ma[3], a rshi in the palace of Yama. § 267 (Yamasabhāv.): …028.

…igamanaparvan. § 317: Hearing that the …been banished, the *Bhojas*, *Vṛṣhṇis*, *Andhakas*, …ala, the *Cedi* king *Dhṛṣhṭaketu*, the brothers … them. As *Kṛṣhṇa* (*b*) said: "the earth …of *Duryodhana*, etc.," *Arjuna* tried to … feats achieved in his former lives …of *Kṛṣhṇa*, became silent, and …plied that he was identical … Kṛṣhṇā), surrounded by …rs, praised *Kṛṣhṇa* (*b*). …y for having let her … the assembly, etc. ("*he* on that *Gāṇḍiva* (*c*)"), and relates the persecutions of *Duryodhana* (cf. § 197) and the valour of *Bhīma* until the *svayaṃvara*. *Kṛṣhṇa* promised that she should be avenged, and *Dhṛṣhṭadyumna* said: "I will slay *Droṇa*; *Çikhaṇḍin Pitāmaha* (i.e. Bhīshma); *Bhīmasena Duryodhana*; and *Dhanañjaya* (i.e. Arjuna) *Karṇa*; assisted by *Rāma* and *Kṛṣhṇa* we are invincible in battle even to *Indra*" (III, 12). —§ 318: *Kṛṣhṇa* said that if he had not been absent from *Dvārakā* (v. 610: the *Anartta* country) at that time, he should have come and prevented the gambling by either persuading *Dhṛtarāṣhṭra* (relating how the son of *Virasena* was formerly deprived of his kingdom, etc.), or compelling him by force; on arriving at *Dvārakā* he had learnt from *Yuyudhāna* what had happened and had instantly come to see them (III, 13). —§§ 319–321: Saubhavadhop. (q.v.).—§§ 322–324: Dvaitavanapraveça (q.v.).—§§ 325–327: Draupadī-paritāpa-vākya (q.v.).—§§ 328–329: Kāmyakavana-praveça (q.v.).—§ 330: Indradarçana (q.v.). For continuation v. Kairātaparvan.

Arjunadāyāda = Abhimanyu. § 581 (Bhīshmav.): VI, 61, 2689 (*γ*).—§ 590 (Droṇābhishek.): VII, 14, 570.

Arjunāgraja = Bhīmasena: I, 5472.

Arjunaka, a hunter. § 719 (Gautamī-lubdhaka-vyāla-Mṛtyu-s.): XIII, 1, 18, 21, 35, 61, 69, 71, 77, 79, 80.

Arjunanandana = Abhimanyu: VII, 1634.

Arjunapūrvaja = Bhīmasena: VI, 4336.

Arjunasuta: VI, 90, 4022 (= Irāvat); 100, 4579 (= Abhimanyu).

Arjunasyābhigamana ("the visit of Arjuna to the heaven of Indra"). § 10 (Parvas.): I, 2, 320 (*parva* = Arjunābhigamanaparvan).

Arjunasya vanavāsaḥ ("the dwelling of Arjuna in the wood"). § 11 (Parvas.): I, 2, 363 (= Arjunavanavāsaparvan).

Arjunasya vane vāsaḥ (do.). § 10 (Parvas.): I, 2, 315 (= do.).

Arjunātmaja[1] = Abhimanyu: VII, 1534, 1591, 1631, 1807, 1893.

Arjunātmaja[2] = Irāvat: VI, 3979, 4048.

Arjunavanavāsaparvan ("the section relating to Arjuna's dwelling in the wood," the 16th of the minor parvans of Mbhbr.). § 247: The *Pāṇḍavas* continued to reside there, and by their prowess they brought many kings under their sway, and on account of their virtue the whole race of the *Kurus* grew in prosperity. After some time robbers lifted the cattle of a *brahman*, who then repaired to *Khāṇḍavaprastha* and reproved the *Pāṇḍavas*. *Arjuna* heard it; but the chamber where the *Pāṇḍavas* had their weapons being then occupied by *Yudhiṣhṭhira* with *Kṛṣhṇā*, *Arjuna* was obliged to violate the established rule by entering the chamber. Then, armed with the bow and attired in mail and riding on his war-chariot decked with flagstaffs, he pursued the thieves and compelled them to give up the booty. Then, notwithstanding *Yudhiṣhṭhira's* objections, he went to the forest to live there for twelve years (I, 213).—§ 248: *Arjuna* set out followed by *brahmans* conversant with the *vedas* and *vedāṅgas* and devoted to the contemplation of the Supreme Spirit (*adhyātmacintakāḥ*), by mendicants (*bhaikshāḥ*) devoted to *Bhagavat* (*Bhagavadbhaktāḥ*), by recitors of the *Purāṇas* (*sūtāḥ Paurāṇikāḥ*), and by recitors of sacred stories (*divyākhyānāni*), etc., and settled at *Gaṅgādvāra*, where the *brahmans* performed innumerable *agnihotras*. One day when *Arjuna* had performed his ablutions in the *Gaṅgā*, and offered the oblations of water to his deceased ancestors, and when he was about to rise up from

the stream desirous of performing his sacrificial rites before the fire, he was drawn away to the bottom of the water by *Ulūpī*, the daughter of the *Nāga* king *Kauravya* of the lineage of *Airāvata*, urged by the god of desire. There he saw a sacrificial fire, where he performed his sacrificial rites, by which *Agni* was much gratified. *Ulūpī* persuaded him that it was a greater merit to give himself up to her than to keep the vow of a *brahmacārin*, and having spent the night there, he in the morning, accompanied by *Ulūpī*, came back to *Gaṅgādvāra*. *Ulūpī*, taking leave of him there, said that he would be invincible in water (I, **214**).—§ 249: Then he set out towards the *Himavat* and came to *Agastyavaṭa* and the mountain of *Vasishṭha*; in *Bhṛgutuṅga* he bestowed many thousands of kine, etc., on *brahmans* and visited many *tīrthas* (especially all those in *Aṅga*, *Vaṅga*, and *Kaliṅga*). At the gate of the kingdom of *Kaliṅga* the *brāhmans* desisted from following him further; he crossed *Kaliṅga*, beheld the *Mahendra* mountain adorned with the ascetics, and went to *Maṇipūra*, proceeding slowly along the seashore. There he married *Citrāṅgadā*, the daughter of king *Citravāhana* (*b*), and dwelt there for three years. When *Citrāṅgadā* had given birth to a son, *Arjuna* set out on his wanderings again (I, **215**).—§ 250: Then *Arjuna* went to the *tīrthas* at the southern ocean. There five *tīrthas* were shunned on account of five crocodiles that seized the devotees: *Agastyatīrtha*, *Saubhadra*, *Pauloma*, *Kāraṇḍhama* (giving the results of a horse-sacrifice), and *Bhāradvāja's tīrtha*. *Arjuna* plunged into the *Saubhadra* (so called after a *maharshi*), and was seized by a crocodile, which he dragged to the shore. It then became the *apsaras Vargā*, the friend of *Dhanapati* (Kubera). When she with her four companions (*Saurabheyī*, *Samīcī*, *Vudvudā*, and *Latā*), going to the abode of *Kubera*, had in vain tempted an ascetic *brahman*, that *brahman* had cursed them, saying that they should become crocodiles for 100 years (I, **216**). *Vargā* said: "As we asked the *ṛshi* to grant us pardon, he said: '100 and 100,000 are all indicative of eternity; but the words 100 as employed by me is to be understood as a limited period; you will be delivered by an exalted individual, and those waters shall become sacred and purifying under the name of *Nārītīrthāni*.' The *devarshi Nārada* directed us to these lakes, and said that *Dhanañjaya* (i.e. Arjuna) would soon deliver us." *Arjuna* then also delivered the other four *apsarases*. Then he proceeded to *Maṇipūra* to see *Citrāṅgadā*; with her he had begotten king *Babhruvāhana*. Then he proceeded towards *Gokarṇa* (I, **217**).—§ 251: Then *Arjuna* visited the *tīrthas* on the shores of the western ocean, and arrived at *Prabhāsa*. There *Madhusūdana* (= Kṛshṇa) visited him, and he and *Arjuna*, who were the *ṛshis Nara* and *Nārāyaṇa*, sported there for some time. Then they went to the *Raivataka* mountain, after *Kṛshṇa* had caused this mountain to be well adorned by many artificers; there he saw the performances of the actors and the dancers. The next morning they set out for *Dvārakā*, welcomed by the *Bhojas*, *Vṛshṇis*, and *Andhakas*. There he dwelt in the mansion of *Kṛshṇa* for many days (I, **218**).

Arjunāvara (VII, 1550, "inferior to Arjuna," sc. *Ārjunir*, i.e. Abhimanyu); but B. has *Arjunād varaḥ* ("better than Arjuna").

Ārjuni[1] = Abhimanyu: I, 8027; VI, 1824, 2365, 2373, 2460, 2730, 3223, 3436, 3559, 4560, 4584, 4613, 4747, 5158, 5196; VII, 546, 548, 556, 1509, †1550 (cf. Arjunāvaraḥ), 1553, 1557, 1564, 1579, 1597, 1623, 1626, 1630, 1636, 1659, 1725, 1736, 1768, 1783, 1786, 1803, 1818, 1821, 1840, 1852, 1855, 1856, 1874, 1897, 1898, 1909, 1920, 1963; XIV, 1958.

Ārjuni[2] = Śrutakīrti: III, 14731 (*Śrutakarmā*); VII, 1095 (*Śrutakīrtin tu Draupadēyam*), 4059.

Arjuni[3] = Irāvat: VII, 1738.

***Arka**[1] = Sūrya (the Sun): I, 42, 2771, 4388; III, 146 (Dhaumya's enumeration of the 108 names of the Sun), 192 (Yudhishṭhira's hymn to the Sun); XII, 11744 (has given the Yajurveda to Yājñavalkya).

Arka[2] = Vishṇu (1000 names).

Arka[3], an ancient king. § 6 (Anukram.): I, 1, 230 (belonging to the past).

Arka[4]. § 130 (Aṃçāvat.): I, **67**, 2668 (a Dānava incarnated as the rājarshi Ṛshika).

Arkaja. § 562 (Bhāguvadyān.): V, **74**-γ, 2730 (born among the Balihas).

Arkaparṇa. § 101 (Aṃçāvat.): I, **65**, 2551 (one of the sixteen Devagandharvāḥ Mauneyāḥ).

Arkaputra = Karṇa: I, †7026.

Arṇavālaya = Çiva (1000 names[1]).

Ārohaṇa = Çiva (1000 names[2]).

***Ārsha**, adj. ("belonging to or named after the ṛshis"): XII, 349 (*vidhiḥ*).

Ārshabha. § 596 (Pratijñāp.): VII, **79**, 2813 (practically like the note Ṛshabha).

Arshṭishena[1], a ṛshi. § 11 (Parvas.): I, **2**, 456 (*°āçrame*). —§ 22 (Pramadvarā): I, **8a**, 962.—§ 434 (Saugandhikāh.): III, **156**, 11445 (*°āçrame*).—§ 436 (Yakshay.): III, **158**, 11626 (*°sya rājarsher āçramaṃ*), 11627; **159**, (11643).—§ 437 (Yakshay.): III, **160**, 11651 (*°açrame*; here the Pāṇḍavas dwelt for some time), 11666, 11672 (*°āçrame*).—§ 438 (do.): III, **161**, 11741 (the Pāṇḍavas entrusted Draupadī to him); **162**, 11812 (*°sya rājarsheḥ . . . āçramaṃ*).—§ 439 (do.): III, **163**, 11841, 11842.—§ 448 (Ājagarap.): III, **176**, †12338.—§ 615 (Baladevatīrth.): IX, **39**, 2270 (had formerly undergone austere penances and acquired Brahmanhood at a certain tīrtha), 2281; **40**, 2285, 2287, 2293 (§ 615*m*). In the *Kṛta* age *Ā. (dvijottamaḥ)*, though residing for a long time in his preceptor's house, and attending to his lessons every day, could not master any branch of knowledge or the *Vedas*. By austere penances he then acquired the mastery of the *Vedas* and great learning and became perfect (*siddhaḥ*) in that *tīrtha*, and bestowed three boons on it: (1) from this day a person who bathes in this *tīrtha*, shall obtain the benefit of a horse-sacrifice; (2) from this day no fear from snakes and wild beasts will be in this *tīrtha*; (3) small exertions in this place will lead to great results. Then the *muni* proceeded to heaven.—§ 707 (Mokshadh.): XII, **319***b*, 11783.—§ [illegible] (Anuçāsanik.): XIII, **25**, 1741 (by touching water the hermitage one is cleansed from all sins).

Arshṭishena[2], a ṛshi in the palace of Yama (Yamasabhāv.): II, **8**, 325.

Arshyaçṛṅga (B. *°iṃ*): VI, 4019 (= A[illegible]

Arshyaçṛṅgi: VI, 4039 (kills Irāvat[illegible] 4570, 4585 (*Alambushaḥ*), 4593 (*rākshasaṃ*), 5140; VII, 3980 (v. Alambusha), 95 (do.).—[illegible]

Ārtāyani = Çalya.

Artha (profit). § 641 (Dharma and Çrī), 2[illegible] XIII, 1166 (do., 1000 names).

***Arthaçâstra** (pl. *-âni*) ("the practical sciences"). § 11 (Parvas.): I, **2**, 646 (Mahâbhârata).—§ 641 (Râjadh.): XII, **71**, 2728 (*°paraḥ*).—§ 645 (Âpaddh.): XII, **137**, 4911.—§ 647 (Brahmadatta-Pûjanî-s.): XII, **139**, 5263.—§ 657 (Âpaddh.): XII, **167**, 6219.—§ 663 (Mokshadh.): XII, **201**, 7369.—§ 704 (do.): XII, **302**, 11206.—§ 742 (Ânuçâsanik.): XIII, **39**, 2241.

Arthakara = Çiva (1000 names[1]).

Ârtimat (a mantra?). § 68 (Âstîka): I, **58**, 2188 (who recalled *Â.* to his mind, would have no fear from serpents).—Cf. Asita[1].

Aruja. § 537 (Râma-Râvaṇa-y.): III, **285***a*, 16365 (a râkshasa, a warrior of Râvaṇa's).

Aruṇa[1] (the charioteer of Sûrya). § 27 (Kaçyapa): I, **16**, 1091: Son of Kaçyapa and Vinatâ; came ont of the egg, though not yet full-grown, and cursed his mother.—§ 34 (Garuḍa): I, **24**, 1263, 1264: Carried by Garuḍa and placed in the east.—§ 35: I, **24**, 1275, 1277, 1278: At this time Sûrya, who was in danger of being devoured by Râhu, and did not obtain any help, became wroth, and from the mountains of the west began to destroy the world with heat. The gods and ṛshis repaired to Brahmâṇa, who ordered Aruṇa to become the charioteer of the Sun and take away the Sun's glow.—§ 45 (Vâlikhilya.): I, **31**, 1469: Begotten in consequence of the Vâlikhilyas having cursed Indra, and destined by Kaçyapa to become the brother and helpmate of Indra.—§ 99 (Aṇçâvat.): I, **65**, 2548 (one of the six Vainateyâḥ).—§ 120*b* (Devagaṇâḥ): I, **66**, 2603.—§ 128 (Çyeni): I, **66**, 2633 (*Aruṇasya bhâryâ Çyenî*; her sons are Sampâti and Jaṭâyus).—§ 129 (Aṇçâvat.): I, **66**, 2634.—§ 191 (Arjuna): I, **123**, 4830 (among the Vainateyas present at the birth of Arjuna).—[§ 370 (Tîrthay.): III, **84**, 8134: v. Aruṇâ; B. has *Kauçiky-Aruṇayor.*]—§ 600 (Ghaṭotk.): VII, **175**, 7906 (*Aruṇena yathâ Ravîḥ*).—§ 602 (Droṇav.): VII, **186**, 8458 (*Âdityasya purâṇarâḥ*).—§ 605 (Karṇap.): VII, **32**, 1347 (*Aruṇena yathâ . . . Sûryo*), 1349 (*Sûryâruṇau yathâ*).—§ 615*w* (Skanda): IX, **45***η*, 2518; **46**, 2652 (the Mâtṛs are *aruṇâbhâḥ* "of the colour of Dawn"), 2664 (the banner which was given to Skanda had the colour of the Dawn and the Sun), 2669 (*A.* gave Skanda a cock—*tâmraçikhaṇ . . . caraṇâyudhaṇ*).—§ 748 (Târakavadh.): XIII, **86***β*, 4207 (gave Skanda a cock of the splendour of Fire).

Aruṇa[2] = Çiva (1000 names[1]), etc.

Aruṇa[3] = Sûrya (the Sun): III, **148** (Dhaumya's enumeration of Sûrya's 108 names).

Aruṇa[4], pl. (*°âḥ*). § 630 (Râjadh.): XII, **26***a*, 774 (*Ajâç . . . ca Pṛçnayaç caiva Sikatâç caiva, Bhârata! | Aruṇâḥ Ketavaç . . . iva svâdhyâyena divaṇ gatâḥ*; Nîl. *Ajâdayo Vâlakhilyavad . . . aṇçâṇ gaṇa-viçeshâḥ*).

. § 103 (Aṇçâvat.): I, **65**, 2558 (among thirteen daughters of Prâdhâ and Kaçyapa).

. § 370 (Tîrthay.): III, **84**, 8134 (v. Aruṇa; *. . . ṇayor: Kâlikâ-çaigune . . . K°yor*).—IX, **5**, 289 (*Aruṇâṇ*—C. has *Â°*—Sarasvatî of red water").—§ 615*y* 2429 (in order to cleanse the Rṣ., erself), 2430.—§ 615*t* (Indra): ormerly the presence of that Sarasvatî repaired to the ers. This confluence of d. Brahmâṇa caused Ânuçâsan.): XIII, **166***a*, 7647 (*Tîrthâ°*; among the rivers whose names, if recited morning, noon, and evening, become purifiers of sin).

Aruṇânuja = Garuḍa.

Aruṇâtmaja = Jaṭâyu (cf. Sampâti).

Arundhatî, the wife of Vasishṭha. § 240 (Vaivâhikap.): I, **199**, 7352 (*Vasishṭhe câpy A°*).—§ 259 (Çârîgop.): I, **233***b*, 8456: *A.* become jealous of Vasishṭha, one of the seven ṛshis, etc.; in consequence of this her presumption she has become a little star, like fire mixed with smoke, sometimes visible and sometimes invisible: *epadhyânena sâ tena dhûmârugasamaprabhâ | lokâya 'lakshyâ 'lakshyâ nâbhirupâ nimittam iva paçyati.*—§ 270 (Brahma-sabhâ-v.): II, **11**, 459 (in the palace of Brahmâṇ).—§ 391 (Rshyaçṛṅga): III, **113**, 10092 (*Vasishṭhaṇ yathâ*).—§ 410 (Plakshâvatarâṇagam.): III, **130**, 10553 (*°sahâyaḥ Vasishṭho*, obtained tranquillity at Ujjânaka).—§ 496 (Skandotp.): III, **225**, 14313 (*A.* was the only one of the wives of the seven ṛshis whose form Svâhâ was unable to assume, as a consequence of her ascetic merit and devotion to her husband).—§ 497 (do.): III, **226**, 14346 (the only one of the wives of the seven ṛshis who was not divorced).—§ 565 (Gâlavacar.): V, **111**, 3834.—§ 574 (Jambûkh.): VI, **2***a*, 55 (*yâ cishṭâ viçrutâ, râjaṇs! trailokye sâdhu-sammatâ | Arundhatî tayâ 'py esha Vasishṭho, obtained tranquillity at Ujjânaka*).—§ 599 (Jayadrathav.): VII, **94***c*, 3452 (was invoked by Droṇa to bless Duryodhana).—§ 615*s* (Badarapâcana): IX, **48**: *Indra* related to *Çvetâvatî*: In this very *tîrtha* the seven R. had, on one occasion, left *Arundhatî* while they went to *Himavat* in order to gather fruits and roots. A drought occurred extending for twelve years; the R., having made an asylum for themselves, continued to live there in a forest of *Himavat*. Seeing *Arundhatî* devoted to penances, *Çiva* in the form of a brahman came to her and asked for alms, and, as her store of food was exhausted, he told her to cook jujubes. While she listened to his discourses and cooked, without food, that twelve years' drought passed away to her as if it were a single day. Then the seven R. retnrned; *Mahâdeva*, in his own form, said that the ascetic merit of *Arundhatî* was much greater than theirs, and granted her the boon that this spot should become an excellent *tîrtha* named Badarapâcana, resorted to by Si. and D.-ṛ., and that he who observes a fast there and resides there for three nights after having cleansed himself should obtain the benefit of a twelve years' fast. Then he repaired to heaven. R. wondered at the sight of the god and because *Arundhatî* was unfatigued and still possessed the hue of health: 2795, 2798, 2805, 2810, 2814, 2815, 2818.—§ 707 (Mokshadh.): XII, **318**, 11711 (one who, having previously seen [the star] *A.*, fails to see it . . . has but one year left to liv).—§ 750 (Bisasṭaiṇyop.): XIII, **93**, 4416, (4445), 4455, 4460, (4497), (4528).—§ 751 (Çapathavidhi): XIII, **94***a*, *β*, 4551, (4584).—§ 764 (Ânuçâsan.): XIII, **123**, 5877 (*Arundhatîva . . . Svargaloke mahîyate*).—§ 766 (do.): XIII, **130**, 6102, (6103), 6112: *A.* once explained to R., P., and D. the mysteries of Dharma; Brahmâṇ granted her that her penances would continually increase.

Arundhatîpati = Vasishṭha: I, 6638.

Arundhatîvaṭa, a tîrtha. § 370 (Tîrthay.): III, **84**, 8019.

Aruṇi[1] Pâñcâlya, disciple of the ṛshi Âyoda Dhaumya. § 14: I, **3**, 684, 685, 686, 689, 691, 692: *A.* stopped a break in the dike of a field by laying himself down there, thence he was called Uddâlaka.

Aruṇi[2]. § 99 (Aṇçâvat.): I, **65**, 2548 (a Vainateya).—§ 191 (Arjuna): I, **123**, 4830 (= do.); present at the birth of Arjuna.

Āruṇi[3], a serpent. § 67 (Sarpasattra): I, **57**, 2160 (of Dhṛtarāshṭra's race).

Āruṇi[4]. § 600 (Ghaṭotk.): VII, **156**ϵ, 6851 (attacks Arjuna).

Ārushī. § 122 (Bhṛgu, Cyavana): I, **66**, 2670 (daughter of Manu, wife of Cyavana and mother of [Pramati and] Aurva).

Arvāvasu. § 264 (Sabhākriyāp.): II, **4**, 105 (a ṛshi in the palace of Yudhishṭhira).—§ 414 (Yavakritop.): III, **135**, 10704 (*Raibhyasya tu sutāv āstām Arvāvasu-Parāvasū*) (hardly the same).—§ 417 (do.): III, **138**, 10792, (10800), 10801, 10804, 10809: Deceived by his brother Parāvasu, he composed the Rahasyaveda of the Sun, etc.—§ 665 (Mokshadh.): XII, **208**ϵ, 7592 (*°Parāvasā*).—§ 717 (Uparicara.): XII, **337**ϵ, 12758 (*°Parāvasā*).—§ 770 (Ānuśāsan.): XIII, **151**ζ, 7108 (*°Parāvasā*; among the R. [called] Mānavas).

Arvuka (pl. *°āḥ*), a people. § 281 (Sahadeva): II, **31**γ, 1119 (conquered by Sahadeva).

Āryā[1]. § 500 (Skandop.): III, **228**σ, 14396 (a Mātṛ, one of the mothers of Çiçu).—§ 502 (Manushyagrahak.): III, **230**, 14495 (a graha).

Āryā[2] = Umā, q.v.

***Āryāḥ** ("Aryans"): II, 2040 (*nāryā mlecchanti bhāshābhiḥ*).—§ 674 (Jambūkh.): VI, **9**, 321 (*Āryā Mlecchāç ca*); VI, 1636 (*Mlecchāç cāryāç ca*); XIV, 2137 (*mlecchāḥ . . . āryāç ca pṛthivīpālāḥ*).

Āryaka, a serpent. § 47 (Sarpanāmak.): I, **35**, 1552.—§ 197 (Bhīmasenacarasap.): I, **128**, 5026 (the great-grandfather of Pṛthā; he caused eight jars of the Serpents' *rasa* to be given to Bhīmasena).—§ 564 (Mātuliyop.): V, **103**γ, 3627, 3635 (Sumukha is the grandson of Ā° Kauravya), 3639; **104**, (3656).

Aryaman[1] ("comrade who negociates wedding"), one of the Ādityas. § 88 (Aṃçāvat.): I, **65**, 2523.—§ 191 (Arjuna): I, **123***a*, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavadah.): I, **227**, 8257 (attacked Kṛshṇa and Arjuna with a bludgeon furnished with sharp spikes).—§ 266 (Çakrasabhāv.): II, **7**, 302 (in the palace of Indra).—§ 576 (Bhagavadgītāp.): VI, **34**, 1303 (Kṛshṇa said: *Pitṝṇām Aryamā cāsmi*, i.e. the Sun ?).—§ 615α (Skanda): IX, **45**γ, 2507.—§ 615 (Baladevat.): IX, **54**, 3049 (on the Yamunā Indra, Agni, and *A.* in days of yore had obtained great happiness).—§ 665 (Mokshadh.): XII, **208**β, 7581 (an Āditya).—§ 730 (Ānuçāsan.): XIII, **18**$\lambda\lambda$, 1368 (has sprung from Çiva).—§ 770 (do.): XIII, **151**γ, 7093 (an Āditya).

Aryaman[2] = the Sun: III, 146 (Dhaumya's enumeration).—§ 630 (Rājadh.): XII, **26**, 776 (*dakshiṇena ca panthānam Aryaṃṇo ya divaṃ gataḥ | etaṃ kriyavatāṃ lokāṃ uktavān pūrvam apy ahaṃ*).—§ 665 (Mokshadh.): XII, **208**, 7576 (enumerated by Bhīshma among the Prajāpatis; *A.* and his sons were leaders and creators of all orcatures).

Aryaman[3] = Çiva (1000 names[2]).

Aryāvartta, a country in Bharatavarsha, Hindustan (v. BR.). § 713 (Çukrakṛti): XII, **326**, 12229 (*imaṃ deçaṃ*).

Asahāya = Çiva: XIII, 1233 (*Nityo Ātmāsahāyaç ca*) (1000 names[2]).

Asahya = Çiva: X, 256.

Asamāmnāya = Çiva (1000 names[2]).

Asamañjahsuta = Aṃçumat: III, 8884.

Asamañjas[1]. § 388 (Tirthay.): II, **107**, 8888, 8891, 8892: At the request of *Yudhishṭhira*, *Lomaça* related: *Asamañjas*, the son of *Sagara* and *Çaibyā*, used to seize the children of the citizens by the throat and throw them into the river. At the request of the citizens, *Sagara* caused his ministers (*sacivāḥ*) to drive *Asamañjas* immediately from the city.—§ 640 (Rājadh.): XII, **57**, 2054, 2055 (the eldest son of Sagara, who exiled him, because he used to drown the children of the citizens in the Sarayū).

Asamañjas[2]. § 298 (Dyūtap.): II, **62**, 2100 (*viditaṃ me, mahāprājña ! Bhojeshv evāsamañjasaṃ | putraṃ santyaktavān pūrvaṃ paurārthaṃ hitakāmyayā*; the last half-çloka is omitted in V.; ought we not to translate "I for my part know that something like the story of Asamañjas, has really happened among the Bhojas"?).

Asaṅga ("without affections"), a name of Chastisement. § 641 (Rājadh.): XII, **121**σ, 4430.

Asaṅjña, v. Mahāpurushastava.

Asaṅkhyeya = Vishṇu (1000 names).

Asat = Çiva (1000 names[2]); = Mahāpurusha, XII, 12864; = Vishṇu (1000 names).—**Asataḥ prabhava-**, etc. = Çiva (1000 names[1]).

Asatyā (P.). § 490 (Āngirasa): III, **219**, 14133 (*Çamyor apratimā bhārya Satyā Satyā 'tha Dharmajā*).

Āshāḍha[1]. § 130 (Aṃçāvat.): I, **67**, 2699 (a king, incarnation of the gaṇa Krodhavarçāḥ).—§ 554 (Sāṃyody.): V, **4**γ, 80.

Āshāḍha[2] = Çiva (1000 names[2]).

Āshāḍha[3], adj. ("named after the nakshatra Āshāḍhāḥ"). § 759 (Ānuçāsanik.): XIII, **106**β, 5157 (*māsaṃ*; the man or woman who during this month subsists upon one meal, obtains incomparable lordship); **109**, 5379 (do.; the man who fasts on the twelfth day of the month in the month *A.*, and for the whole day and night worships Kṛshṇa as Vāmana, attains to the merit of Naramedha and sports with Apsarases).

Āshāḍha[4], pl. (*°āḥ*), a nakshatra (v. Sū. Si.). § 746 (Ānuçāsanik.): XIII, **64**, 3276 (*pūrvāsu*), 3278 (*uttarāsu*).—§ 749 (do.): XIII, **89**α, 4264 ([*pūrvāsu*]-*uttarāsu*).—§ 759 (do.): XIII, **110**, 5390 (do.; at the candravrata the two *Ā.* should be in the moon's thighs).

Āshāḍhī (the day of full-moon of the month of *Ā.*). § 658 (Kṛtaghnop.): XII, **171**, 6384.

Ashṭādaçāvarāḥ. § 273 (Rājasūyār.): II, **14**, 599 (*kulair °aiḥ*, some tribes who thought they would be unable to check Jarāsandha in 300 years), 604 (*saṃgrāme 'shṭādaçāvare*; there Haṃsa is slain by Rāma), 620 (*kshattriyair °aiḥ*, fortify Gomanta).

Ashṭaka. § 149 (Yayāti): I, **86-93**: **86**, 3530 (*rājñā*; Yayāti ascended to Svarga accompanied by *A.*, etc.). **88**, †3569 (*rājarshivaraḥ*; when falling from heaven Yayāti was beheld by *A.*). **89**, (†3579), †3586, †3588, †3589, (†3590): Yayāti, who was the maternal grandfather of *A.*, discourses with him on haughtiness, etc., and told him his own history. **90**, (†3600), (†3602), (†3605), (†3608), (†3610), (†3615), (†3616), (†3620): Yayāti spoke to *A.* of thos talk about their own merit, etc. **91**, (†3627), (†3634 Continuation. **92**, (3545), (†3650), (†3653), (†3 said that he should now fall into the Bha (3673), (3675), (†3680), †3683, (†3688) etc., offered him their 'lokas,' and wo hell; Yayāti did not accept the o golden cars, in which they all Yayāti told them that he w etc.—§ 378 (Tirthay.): III III, **198**, 13301 (to the all kings came), 133 from heaven, beca given away thou

56ξ, 1788.—§ 565 (Gālavacar.): V, **119**, 4019, 4021 (begotten by Viçvāmitra upon Mādhavī; *A.* then went to a certain city).—§ 566 (Yayāti): V, **121**, 4057 (as Yayāti was falling from heaven, he fell among his daughter's sons Pratardana, Vasumanas, Çibi, and *A.*, in the Naimisha wood, where they performed a Vājapeya; they gave him their virtues and the merits of all their sacrifices).—§ 566 (Khaḍgotpattik.): XII, **166***b*, 6200.—§ 751 (Çapathavidhi): XIII, **94***a*, 4551, (4582) *β*.—§ 775 (Anuçāsan.): XIII, **166***ν*, 7581 (among the principal kings to be recited at sunset and sunrise as purifiers of sins).

Ashṭāvakra[1], a ṛshi. § 11 (Parvas.): I, **2**, 449 (*viprarshiḥ*).—§ 412 (Ashṭāvakrīya): III, **132**, 10599 (*Kahoḍasūnuḥ*), †10601, †10603, †10608, †10613, †10614, †10620: Cursed by Kahoḍa; Çvetaketu informed him who his father was; they both go to the sacrifice of Janaka). **133**, (†10623), (†10626), (†10629), (10631), (†10637), (†10643), (10645), (10647), (10648): *A.* defeats Bandin. **134**, (†10651), †10657, (†10659), (†10661), (†10663), (10665), (†10667), (†10669), (†10670), †10671, †10672, (†10673), (†10676), (10680), †10681, (†10688): Defeated by *A.*, Bandin was merged into the sea; Kahoḍa let *A.* bathe in the river Samaṅgā, at which all his limbs were immediately made straight.—§ 731 (Ashṭāvakra-Dik-s.): XIII, **19**, 1390 (*Ashṭāvakreṇa saṃvādaṃ Diçayā saha*), 1391, 1395, (1406), 1417, (1454), (1469): *A.* asked for Suprabhā and made a journey to the north. **20**, (1496), (1498), (1500), (1505), (1508): Here the goddess of the north put him upon a trial. **21**, 1513, 1521 (*viprarshe*), 1529: *A.* came back to his own hermitage, was wedded to Suprabhā, and continued to dwell in his own hermitage.

Ashṭāvakra[2], a tīrtha. § 733 (Anuçāsan.): XIII, **25***r*, 1727: Bhīshma mentioned the profit of bathing in *A.*, etc.

[Ashṭāvakra-Dik-saṃvāda(ḥ)] ("discourse between Ashṭāvakra and the goddess of the North"). § 731*b* (Anuçāsanik.): XIII, **19** ff.: *Bhīshma* said: In days of yore *Ashṭāvakra* (of severe penances) asked R. *Vadānya* for his beautiful daughter *Suprabhā*. *Vadānya* first caused him to make a journey to the North, indicating the road: (1) *Himavat* (peopled by Si. and Cā.); (2) the sacred river *Bāhudā*, where he bathed in one of the *tīrthas*, etc. (description), and worshipped *Rudra* and *Umā*; (3) *Kailāsa*, where he saw a golden gate, etc. (*a*), and was honoured by *Kubera* among Y. (with *Maṇibhadra*), G., and K., and where Aps. (*β*) danced; there he remained a celestial year; (4) having crossed *Kailāsa* and *Mandara* as also the golden mountains, he came to the region where *Mahādeva* resides attired as an ascetic, *Pārshadas* of which are frolicsome and fond of dance and possessed of faces of diverse forms, which was peopled by Si., Cā., and Pç., where *Umā* had practised austerities for the sake of obtaining] *Çiva*; where, in days of yore, on the *Mahāpārçva* [mountain] (to the north of the god) the Seasons, etc. (*a'*), [celestial forms had adored *Mahādeva*; (5) a beautiful [mountain], where the river *Mandākinī* was seen, [a decrepit female ascetic (with many beautiful [daughters] tempted him with love (XIII, **19**), [a beautiful form (**XIII, 20**). She [was] of the North (*Uttarāṃ diçaṃ*), [R. *Vadānya*, had devised this [trick] showing him the levity of [women]. [Having] hast subjugated all the [regions] journey back will not [be] difficult for thee then hast chosen; she will bear thee a son." *Ashṭāvakra* came back to his own abode, and then to *Vadānya*, who wedded him to the girl. There he continued to dwell joyously in his own hermitage (XIII, **21**).

Ashṭāvakrīya(ṃ) ("episode relating to Ashṭāvakra").—§ 51 (Parvasaṅgr.): I, **2**, 449: *A. atraiva vivāho yatra Bandinā*, etc.—§ 412 (Tirthay.): III, **132** ff.: *Uddālaka* gave his own daughter *Sujātā* in marriage, together with sacred learning (*çrutaṃ*), to his disciple the brahman *Kahoḍa*, who had served him long. The embryo in her womb had become versed in the *Çāstras* and the *Vedas* with the *aṅgas*, and blamed *Kahoḍa*, who had been reading the whole night. The great *ṛshi Kahoḍa* cursed him to become crooked on eight parts of his body, wherefore he, when born, was called *Ashṭāvakra*. In order to procure wealth for *Sujātā*, *Kahoḍa* went to king *Janaka* (son of *Indradyumna*, v. **133**, 10624), where he was defeated in a controversy with the *sūta* (v. 10613, etc., *sutaputraṃ* v. 10671) *Bandin* and was immersed into water. *Uddālaka* prevailed upon *Sujātā* to keep it a secret from *Ashṭāvakra*, who regarded *Uddālaka* as his father and *Çvetaketu*, the son of *Uddālaka*, who was of the same age with himself, as his brother, until in his 12th year *Çvetaketu* in anger happened to disclose the matter to him. He and *Çvetaketu* then went to the sacrifice of *Janaka*, and on being driven from the entrance *Ashṭāvakra* met the king (III, **132**), and in the course of a conversation with him and the doorkeeper he compared *Janaka* to *Yayāti*, and said that he had heard that *Bandin* caused those whom he had vanquished in disputation to be drowned in the sea by men sent by *Janaka*, and he declared that he had come to maintain the unity with *Brāhman* (*Brahmādvaitaṃ*) and to defeat *Bandin*; then he answered several enigmatical questions (about the wheel of Time, the thunder and lightning, the fish, egg, stone, and river) and was admitted (III, **133**). Here they dispnted in such a way that *Bandin* enumerated things of which there is only 1 (fire, Sun, *Indra*, and *Yama*), *Ashṭāvakra* groups of 2 (*Indra* and *Agni*, 2 devarshis: *Nārada* and *Parvata*, 2 *Açvins*, 2 wheels of a chariot; husband and wife), *Ba°* of 3 (3 times the creatures are born, etc.; see Nil.), *A°* of 4 (4 are the *āçramas* of the *brahmans*; 4 orders perform this sacrifice (!), etc.), *Ba°* of 5 (5 fires, etc.), *A°* of 6 (6 cows, it is asserted by some, are the *dakshiṇā* for establishing the sacred fire, "*ādhāne*," etc.), *Ba°* of 7 (7 domesticated animals, 7 wild animals, etc.), *A°* of 8 (8 *çaṇas* make a *çatamāna*, see BR., 8 are the legs of the *çarabha*, etc.), *Ba°* of 9 (9 are the *sāmidhenī* verses for the *Pitṛs*, etc.), *A°* of 10 (10 are the cardinal points, etc.), *Ba°* of 11 (11 are the *ekādaçinas* of the creatures, see Nil., 11 are there the *yūpas*, etc.), *A°* of 12 (12 months, etc.). As *Bandin* had said the first half-*çloka* with 13 (the 13th *tithi* is deemed most auspicious, 13 are the islands of the earth), he stopped, and *Ashṭāvakra* fulfilled the *çloka*. *Bandin* was then doomed to be vanquished, and at the request of *Ashṭāvakra* he merged into the sea, after he had declared himself to be the son of *Varuṇa* and that he had caused the *brahmans* to be drowned in order that they might see the twelve years *sattra* of *Varuṇa* that was performed simultaneously with that of *Janaka*. They at once reappeared, and *Kahoḍa* let *Ashṭāvakra* bathe in the river *Samaṅgā*, and all his limbs were immediately made straight, and the *Samaṅgā* became a remover of sin. "Therefore you also should bathe there" (III, **134**).

***Asi(ḥ)** ("the sword," person). § 556*d* (Khaḍgotpattik.): XII, **166**, 6162, 6165, 6185, 6188, *dharmajarbhena*; 6191,

its forms are the different sorts of punishment; ib. *c*, its eight mysterious names, Asi, etc.; 8203 foll., etc.

Asiknī (a river in Bhāratav.). § 574 (Jambūkh.): VI, **9***λ*, 330.

Asiloman (a Dānava). § 92 (Aṃçāvat.): I, **65**, 2531.

Asipatravana ("the forest where the leaves of the trees are like swords," a locality in hell). § 710 (Mokshadh.): XII, **322**, 12075.—§ 795 (Svargāroh.): XVIII, **2**, 49.

Asita[1] or **Asita Devala** (very often *Aº o Dº aç cniva*) or **Devala**, a ṛshi. § 4 (Anukram.): **I, 1**, 106 (*A.D.*).—§ 59 (Sarpasattra): I, **53***a*, 2048 (*A.D.*).—§ 68 (Āstīka): I, **58**, 2188 (*Asitaṃ cārtimantañ ca Sumitham cāpi yaḥ smaret*, a mantra ?).—§ 116 (Aṃçāvat.): I, **66**, 2590 (*Pratyāshasya viduḥ putram ṛshiṃ nāmnā 'tha Devalaṃ*; the same ?).—§ 165 (Satyavatī.): I, **100**, 4045 (*devarshiḥ*; Parāçara had rejected *A.* when he asked for the hand of Satyavatī).—§ 230 (Dhaumya-puroh.): I, **183**, 6914 (*D.*, the elder brother of Dhaumya).—§ 264 (Sabhākriyāp.): II, **4***a*, 105 (*A.D.*).—§ 270 (Brahmasabhāv.): II, **11***a*, 441.—§ 296 (Dyūtap.): II, **53**, 1917 (*A.D.*; sprinkled Yudhishṭhira with sacred water).—§ 298*b* (Dyūtap.): II, **59**, 2038: *A.D.* ("who always perambulates these doors of the worlds") has said that gambling is sinful, as is all deceitfulness.—§ 301 (Dyūtap.): II, **72**, 2420 (*D.*).—§ 317 (Arjunābhigam.): III, **12**, 510 (*A.D.*).—§ 376 (Tīrthay.): III, **85**, 8263 (*A.D.*; among the ṛshis who expected Yudhishṭhira at the tīrthas).—§ 576 (Bhagavadgītāp.): VI, **34**, 1217 (*A.D.*).—§ 581 (Bhishmav.): VI, **65***p*, 3042 (*D.*).—§ 590 (Jayadrathav.): VII, **94***e*, 3453 (Drona invoked *A.D.*, etc., when casing Duryodhana in invulnerable armour).—§ 615 (Baladevatīrth.): **IX, 49**, 2852 (*A.D.* obtained great yoga powers in Ādityatīrtha); **50**, 2854 (*A.D.*), 2859 (*Dº asyāçrame*), 2861 (*D.*), 2862 (*D.*), 2863 (*D.*), 2864 (*D.*), 2865 (*D.*), 2868 (*D.*), 2870 (*A.*), 2875 (*A.D.*), 2878 (*D.*), 2880-(*A.D.*), 2887 (*D.*), 2889 (*D.*), 2891 (*D.*), 2892 (*D.*), 2893 (*A.*), 2894 (*A.*), 2895 (*A.*), 2896 (*A.*), 2897 (*D.*), 2898 (*A.*), 2900 (*D.*), 2902 (*A.D.*), 2903 (*D.*), 2905 (*D.*), 2906 (*D.*), 2907 (*D.*), 2908 (*D.*), 2912 (*D.*), 2914 (*D.*), 2916 (*D.*), 2917 (*D.*), 2920 (*A.*) (B.; C. has *yoshitaṃ*), 2922 (*A.*): In *Ādityatīrtha* R. *A.D.* lived in days of yore, observant of the duties of a householder (description); he always practised the vow of *brahmacaryа*. Once the ascetic mendicant (*bhikshukaḥ*) *Jaigīshavya*, devoted to *yoga*, came to *Devala*'s hermitage and attained to success (*siddhiṃ*). *Devala* always kept his eyes on him. After a long time, *Devala* on one occasion lost sight of *Jaigīshavya*; at the hour of dinner, however, he approached *Devala* in order to solicit alms, and *D.* worshipped him, after the rites laid down by R., for many years; but *Jaigīshavya* never spoke a single word to him. *D.* proceeded to the shore of the ocean, journeying through the welkin and bearing his earthen jug with him; there he saw *Jaigīshavya*, who had arrived there before him, at which M.-r. *A.* wondered much. Having finished his ablutions and silent prayers, *D.* returned to his hermitage, bearing with him his earthen vessel filled with water. Entering his own hermitage, he saw *Jaigīshavya* seated there. *D.* then soared aloft into the sky in order to ascertain who *Jaigīshavya* really was. He saw crowds of sky-ranging Si. rapt in meditation, and he saw *Jaigīshavya*, reverentially worshipped by them, and he became filled with wonder at the sight. He saw *Jaigīshavya* set out for the *Pitṛloka* > *Yāmyaloka*, etc. (*μ*). At last he was seen to pass into the regions of the *brahmasattvins*, then through three other regions to those of chaste women and such as are devoted to their husbands. At this point *A.* lost sight of him, and enquiring of the foremost of Si. in the regions of the *brahmasattvins*, he was told that *Jaigīshavya* had gone to the eternal region (*loka*) of *Brahman*. *A.* endeavoured to soar aloft; but he soon fell down, and the Si. declared that he was not worthy to proceed thither. *D.* came down, descending from one region to another in due order, to his hermitage, where he again beheld *Jaigīshavya*, who taught him the religion of Emancipation (*mokshа*) and the ordinances of *yoga*, etc., and performed all the acts according to the rites for that end. Then all creatures with P. began to weep, saying, "Who will henceforth give us food?" *D.* then thought of renouncing the religion of *mokshа*; then all kinds of fruits and roots, etc., began to weep, saying, "The wicked-hearted *D.* will once more pluck and eat us, having once assured all creatures of his perfect harmlessness." Then *D.* abandoned the religion of a householder and adopted that of *mokshа*, and obtained the highest success (*siddhi*) and the highest *yoga*. *D.* with Brh. applauded *Jaigīshavya*; only *Nārada* contradicted.—§ 621 (Rājadh.): **XII, 1**, 34 (*D.*).—§ 637 (do.): XII, **47**, 1594 (*A.*).—§ 664 (Mokshadh.): XII, **207***β*, 7521 (*A.D.*).—§ 675 (do.): XII, **230**, 8431 (*A.*), 8432 (*A.D.*), (8433) (*D.*), 8436 (*D.*), 8439 (*D.*).—§ 688 (do.): XII, **276**, 9874 (*A.D.*), 9875 (*D.*), (9877) (*A.*).—§ 702 (do.): XII, **293***a*, 10761 (*A.D.*).—§ 707 (do.): XII, **319**, 11742 (*D.*); *β*, 11782 (*A.D.*).—§ 730 (Anuçāsan.): XIII, **18***κκ*, 1313 (*A.D.*).—§ 746 (do.): XIII, **66***ζ*, 3332 (*A.D.*).—§ 768 (do.): XIII, **139***α*, 6298 (*D.*).—§ 775 (do.): XIII, **166***ζ*, 7571 (*D.*).—§ 777 (Svargārohaṇika p.): XIII, **168**, 7718 (*A.D.*); **169***β*, 7778 (*A.*).—§ 783 (Anugītāp.): XIV, **52***a*, 1492 (*D.*).—§ 786 (do.): XIV, **91***a*, 2843 (*A.*).—§ 787 (Āçramavāsap.): XV, **2***ββ*, 538 (*D.*).—§ 789 (Putradarçanap.): XV, **29***a*, 774 (*D.*).—§ 795 (Mahābhārata): XVIII, **5***c*, 199 (*Aº o Dº aḥ Pāṇḍavāçcaiva*).

Asita[2], a king conquered by Māndhātṛ. § 595 (Māndhātṛ): VII, **62***a*, 2282.—§ 632*b* (Shoḍaçarājop., Māndhātṛ): XII, **29**, 981.

Asita[3] = Kṛshṇa: IX, 3351.

Asita[4], a mountain. § 377 (Dhaumyatīrthak.): III, **89**, 8364.

Asitadhvaja. § 191 (Arjuna): I, **123**, 4830 (a Vaiṃteya present at the birth of Arjuna).

Asnehana = Çiva (1000 names[2]).

***Asta**, the place (mountain) in the west where the sun sets: I, 717 (°*ācala*), 1270 (*giriṃ*), 1894 (= do.), 4143 (= do.), 4697 (= do.), 6058 (*girig Aºgamanād raveḥ*); III, 11834 (*girivaraçreshṭhaṃ*), 11850 (*parvatarājānaṃ*), 11870, 16730, 17330, 17331; IV, 1731; V, 1702, 7216, 7246; VI, 2398 (*giriṃ çreshṭhaṃ*), 2401, 3831*a*, *b* (only in B.), 4231 (*Sāvyāṭaṃ manaseḥayāṃ*); VII, 1452 (*giriṃ*), 1969 (*parvataṃ*), 2806, 5666 (*çikharaṃ*), 5530, 6058, 6099, 6221, 6257 (*mahiḍharaçreshṭhaṃ*), 6291, 6410 (*giriṃ*), 6614, 9261 (*giriṃ*); VIII, 704, 1241 (*giriṃ*), 4664, 4705, 4809; IX, 16[illegible] X, 24 (*parvataçreshṭhaṃ*), 650; XII, 743 [illegible] (*astaṃ ite Bhīshme*)], 2119 (*upaiti Savitā h[illegible] (astaṃ aḍabhyavartata*)], [12518], 12519; XI[illegible]

Astīka(h). § 3 (Anukr.): I, **1**, [illegible] Mahābhārata beginning with A."[illegible] 1013: "The deliverance of the [illegible] mighty in spiritual energy [illegible] mastered the Vedas and [illegible] *pāvagāt*)." I, **12**, 101[illegible] §§ 26–69, cf. Āstī[illegible] (*Āstīkasya purāṇa[illegible]*

Jaratkāru, q.v.); I, **15**, 1060 (his mother was Jaratkāru, q.v.), 1063 (rescued the Serpents at the Snake-sacrifice of Janamejaya, etc.), 1067.—§ 27: I, **16**, 1069: *Āstyaṃ kuruṣ sādhuḥ*.—§ 49 (Vāsuki): I, **38**, 1634: Destined by Brahmān to rescue the harmless (*dharmacāriṇāṃ*) among the Serpents. —§ 51 (Parikshit): I, **40**, 1660.—§ 55, I, **48**, 1929, 1930: *Ā.* was born and reared in Vāsuki's house; etymology of his name (*astīty uktvā gato yasmāt pitā garbhasthaṃ eva taṃ | tasmād ayaṃ tasya nāmāstīketi vigrutaṇ*).—§§ 60–62 (Sarpasattra): How he appeared at the Snake-sacrifice and rescued the remaining Serpents: I, **53**, 2065; **54**, 2069 2083, 2089, 2090, 2093, 2094; **55**, 2097; **56**, 2135, 2138, 2139.—§ 68: The reason why Takshaka had not fallen into the fire was that *Ā.* had said thrice, "Stay." Janamejaya *let the* sacrifice come to an end; he bestowed wealth upon Lohitāksha, etc. *Ā.* returned home after having promised that he would become a *sadasya* at Janamejaya's horse-sacrifice; he obtained the boon from the Snakes that those, who in the morning or the evening cheerfully read the sacred account of his act, should have no fear from them; nor should those who recall *Astīka*, *Artimat*, and *Sunītha* to their minds; nor those who would say, "I recall the famous *Astīka*, etc., to my mind." *Ā.* at last died, leaving sons and grandsons behind him. I, **58**, 2166, 2170, 2172, 2173, 2174, 2180, 2182, 2184, 2186, 2189, 2190, 2191, 2196: *Āstikasya kaver caritaṃ*.—§ 790 (Putradarçanap.): XV, **35** (on the occasion of the account how Dhṛtarāshṭra, obtaining eyesight, beheld his children, Vyāsa brought Parikshit from Heaven and showed him to Janamejaya; Janamejaya addressed *Ā.*, who praised Vyāsa and mentioned the Snake-sacrifice, etc.); XV, **35**, 948 (*Āstiṃ Vāyūvarukulotpannaṃ Jaratkārvāsutaṃ*), 949, 950.—§ 795*b* (Janamejaya): XVIII, **5**, 179 (Sauti said: Hearing this (i.e. the Mahābhārata) at the intervals of sacrificial rites, king Janamejaya became filled with wonder. *Ā.*, having rescued the Snakes, became filled with joy).

Āstika(m) = Āstikaparvan: I, **1**, 88 (*Paulomastika-mulevān*, i.e. *Bharatadrumaḥ*); **2**, 304, 312, 360, 365 (*Āstike sarvanāgānāṃ Garuḍasya ca saṃbhavaḥ | kshiroda-manthanaḥ caiva immocchaiḥçravasas tathā | yajatah sarpa-satroṇa vājñāḥ Pārikshitasya ca*). XVIII, **6**, 256: "When the *Ā.* is being recited, [brahmans] should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar (*guḍasaṃyuṇ*)."

Āstika(m) ākhyāna(m) ("the story of Āstika," cf. Āstika-parvan): I, **13**, 1025, 1027; **15**, 1068; **16**, 1072; **58**, 2194, 2197.

[Āstika-parvan(°va)], the 5th of the minor parvans. § 26: I, **13-15**: Sauti related how the ascetic Jaratkāru (q.v.), upon a woman, likewise named Jaratkāru, being the sister of the Serpent-king Vāsuki, begot a son (Āstika) destined to neutralize the curse inflicted on the Serpents by their mother (Kadrū).—§ 27 (Kaçyapa): I, **16**: the Serpents and of Garuḍa and Aruṇa.—§ 28 (Aruṇa): I, **17-19**: In order to explain the [illegible]ravas, Sauti related the churning of the [illegible]quent production of the Amṛta, etc.— [illegible]ura, Samudradarçana, Garuḍa, Aruṇa, [illegible]ika, and Vālikhilya): I, **20-34**: [illegible]as to the colour of the tail of [illegible] been cursed by Aruṇa, § 27) [illegible] cursed the Serpents, her [illegible]crifice of Janamejaya; [illegible]he charioteer of the Sun; Garuḍa set out to bring the Amṛta to the Snakes, who had promised that he and his mother should on this condition be freed from bondage; Vibhāvasu and Supratīka, and Garuḍa's meeting with the Vālikhilyas; omens foreboding fear (of losing the Amṛta) appeared among the gods, owing to Indra's having formerly been cursed by the Vālikhilyas; Garuḍa snatched the Amṛta, made friendship with Vishṇu and Indra, and placed the Amṛta before the Snakes, who declared Vinatā to be free; but Indra took it from them. —§ 47: I, **35**: Enumeration of the principal Snakes.—§ 48: Çesha (q.v.).—§ 49: Consultation of the Serpents under Vāsuki (q.v.); it became known that Āstika would be born and save the harmless serpents.—§ 50: Etymology of Jaratkāru.—§ 51: King Parikshit (q.v.), the son of Abhimanyu, was cursed and consequently struck to death by Takshaka; Kāçyapa was bribed to return without curing him. —§ 52: Janamejaya (q.v.) succeeded his father Parikshit. —§ 53: The story of Jaratkāru repeated (see § 26) and somewhat enlarged.—§ 54: Jaratkāru (q.v.) left his wife.— § 55: Āstīka (q.v.) was born, and reared by Vāsuki.—§ 56: The ministers of Janamejaya told him about Parikshit (q.v.).—§ 57: The ministers of Janamejaya (q.v.) learned what had happened between Takshaka and Kāçyapa. Janamejaya resolved to avenge his father and Utanka.— § 58: Janamejaya (q.v.) made preparations for a Snake-sacrifice.—§§ 58*b*–69 (Sarpasattra): Janamejaya's Snake-sacrifice (cf. also Āstika); enumeration of the principal Snakes that fell into the fire, of Vāsuki's (§ 63), Takshaka's (§ 64), Airāvata's (§ 65), Kauravya's (§ 66), and Dhṛtarāshṭra's race (§ 67). § 69: Sauti said: "This story *I* have told, as Pramati narrated it to Ruru, after having heard what was said by the *ḍuṇḍubha*."

Astradarçana ("the show of arms"). § 208 (Sambhav.): I, **134**: When the princes had become accomplished in arms *Droṇa* addressed *Dhṛtarāshṭra* in the presence of *Kṛpa*, *Somadatta*, *Bāhlika*, *Bhishma*, *Vyāsa*, and *Vidura*, asking him to let them show their proficiency. *Vidura* then let *Droṇa* measure out a place, and *Kunti*, *Gāndhārī*, etc. ("like celestial ladies ascending *Meru*"), and the citizens came out to behold the princes' skill. *Droṇa* and *Açvatthāman* appeared like the Moon (*Aṇçumat*) accompanied by the planet Mars (*Aṇgāraka*). The spectators, seeing the prowess of the princes, fancied they were beholding the city of the *Gandharvas*. *Vidura* described all the feats of the princes to *Dhṛtarāshṭra*, and *Kunti* to *Gāndhārī* (I, **134**). A combat with maces between *Duryodhana* and *Bhīma* divided the spectators into two parties, until *Droṇa* caused *Açvatthāman* to separate them. The exploits of *Arjuna* (*b*) were quite wonderful. *Droṇa* stood surrounded by the five *Pārthas* like the Moon in conjunction with the five-starred *Sāvitra* (i.e. *Hasta*), and *Duryodhana*, mace in hand, surrounded by his 100 brothers and *Açvatthāman*, was like *Purandara* (i.e. *Indra*) encircled by the hosts of gods on the occasion of the victory over the *Dānavas* (I, **135**). *Karṇa* (*c*) enters and challenges *Arjuna*. The *Dhārtarāshṭras* stood by *Karṇa*, while *Droṇa*, *Kṛpa*, and *Bhishma* remained with *Arjuna*. *Kunti* swooned away, and was restored to consciousness by *Vidura*, who caused sandal paste and water to be sprinkled on her person. *Kṛpa* rejects *Karṇa*; but *Duryodhana* then installed *Karṇa* as king of *Aṇga* (I, **136**). The sun went down; *Duryodhana* led *Karṇa* out of the arena, and the *Pāṇḍavas*, accompanied by *Droṇa*, *Kṛpa*, and *Bhishma*, returned to their abodes (I, **137**).

Asura^{1}, pl. *(°âḥ)*, the enemies of the gods: I, 163, 855.— § 28 (Amṛtam.): I, **17-19**, 1110, 1125 (*°Dānavāḥ*), 1129 (*surâ°gaṇân*), 1130 (*surâ°*), 1168, 1170, 1172 (*mahâ°*), 1181 (*°gaṇân*), 1182, 1185 (*°gaṇa°*), 1186 (*mahâ°*): participated with the gods in the churning of the Ocean, would possess themselves of the ambrosia, but were vanquished.— § 30 (Samudra): I, **21**, 1211, 1219 (the Ocean is called the "abode of the Asuras": *Asurâṇâm ca bândhavam*, i.e. *çaraṇaṃ*, Nil., I, **21**, 7).— § 31 (Samudrarâdṛç.): I, **22**, 1231 (*Pâtâlaçodanâdâsam A°âṇâṃ tuthâlayam*). — § 32 (Kadrû, Garuḍa): I, **23**, 1245 (*°âṇâṃ*, i.e. the gods). — § 44 (Garuḍa): I, **30**, 1418 (*saṅgrâme devâsure*), 1434 (*°parâvitâraṇâḥ surâḥ*).—§ 49 (Vâsuki): I, **39**, 1643 (*devâsurâḥ*). —§ 84 (Âdivaṃç.): I, **64**, 2481 (*jajñire kshetre vijñâne tu*), 2483 (*jajñire bhuvi bhûteshu teshu teshv Asurâ, vibho!*). 2491 (*mahâ°*), 2498 (*surâ°-lobhânâm*). — § 96 (Aṃçâvat.): I, **65**, 2541 (*Danâyushaḥ punaḥ putraḥ catvâro 'surapuṅgavâḥ*).— § 98 (do.): I, **65**, 2544 (*Asvarâṇâṃ upâdhyâyaḥ Çukras tv rishinâ° bhûvat||khyâtaç coçanasḥ putraḥ catvâro 'sura-yûthpâḥ*), 2546.—§ 118 (Aṃçâvat.): I, **66**, 2598 (*Kaçyapasya Surâsurâḥ*).—§ 130 (Aṃçâv.): I, **67**, 2647 (*pañcamahâ°*), 2655 (*Tahyuḍa iti vikhyâto . . . Asurottamaḥ*, incarnated as king Bṛihadratha), 2656 (*teshâṃ*), 2666 (*teshâṃ*), 2694 (v. Sûrya?).—§ 131 (do.): I, **67**, 2781 (*devâ°manushyâṇâṃ*). — § 145 (Kaca): I, **76**, 3187, 3191, 3200 (*°endrapure Çukreṇa dṛshṭvâ*), 3219, 3225, 3233, 3238; **77**, 3265.—§ 146 (Devayânî): I, **78**, 3304 (*°mandiram*); **80**, 3340, 3342 (*°endrâṇâṃ*); **81**, 3367 (*°guruḥ Çukro*), 3369 (*°endrasutâ*, i.e. Çarmiṣhṭhâ).—§ 147 (do.): I, **83**, 3442 (*°dharmaṃ*).— § 165 (Satyavatî.): I, **100**, 4002, 4047 (*yasya hi tvaṃ sapatnaḥ syâ Gandharvarâyasurasya vâ*).—§ 166 (Citrâṅgadep.): I, **101**, 4073. — § 167 (Vicitravîryop.): I, **102**, 4104 (adject.: *devâsura*).—§ 175 (Karṇasambhav.): I, **111**, 4410. —§ 215 (Bakavadhap.): I, **180**, 6208 (*Asurarâṭ* = Baka).— § 233 (Svayaṃvarap.): I, **187**, †7017. — § 257 (Khâṇḍavadahanap.): I, **225**, 8202 (*surâ°*).—§ 258 (do.): I, **227**, 8256, 8262 (*Asurasûdanaḥ* = Indra).—§ 264 (Sabhâkriyâp.): II, **4**, 118 (*yathâ°ân Kâlakeyân*). — § 265 (Lokapâlasabhâkhy°): II, **5**, 141 (*Surâ°ân*). — § 277 (Jarâsandhavadhap.): II, **22**, 872.—§ 298 (Dyûtap.): II, **62**, 2105 (*mahâ°*). — § 310 (Âraṇyakap.): III, **3**, †159.— § 317 (Arjunâbhigamanap.): III, **12**, 487.— § 320 (Saubhavadhop.): III, **20**, 799. — § 327 (Draupadîparitâpav.): III, **31**, 1188; **33**, 1323, 1349 (*Asurân iva Vṛtrahâ*).— § 331 (Kairâtap.): III, **39**, 1590 (sg.), 1626 (*sadeva°mânushaiḥ*). — § 334 (do.): III, **41**, 1703 (*Mahâ°*).— § 339 (Indralokâbhigamanap.): III, **47**, 1893 (*hecin Nivâtakavacâḥ*), 1899.—§ 378 (Tîrthay.): II, **94**, 8492 (*dharman tatyajire*), 8493 (*tîrthâni nâvigan*), 8496 (*Alakshmir agamad A°ân*). — § 387 (Sagara): III, **107**, 6873 (*A°oparakshâṃsi*).—§ 405 (Sukanyop.): III, **124**, 10390 (*surâ°aiḥ*). —§ 416 (Tîrthay.): III, **139**, 10834 (*devâ°edhyaḥ*).— § 436 (Yakshay.): III, **158**, 11530 (*surâ°nisheviṭaṃ*).— § 444 (Nivâtakav.): III, **170**, 12112, 12116, 12121 (*mahâ°*); **171**, 12157 (*°ottamâḥ*); **172**, 12182 (*°saṅgheshu*). — § 445 (do.): III, **173**, 12201, 12206 (*maharshi-Yaksha-Gandharva-Pannaga°-Râkshasaiḥ*), 12209 (*Kâlakeyaiç ca Paulomaiç ca mahâ°*), 12228, 12257 (*surâ°air*), 12264 (*mahâ°*), 12269 (*atideva°karmâ*), 12272 (*sa-Yaksha°-Gandharvaiḥ*). — § 452 (Mârkaṇḍeyas.): III, **183**, †12569 (*°tarjanena Dhanañjayena*). —§ 457 (Vaivasvatop.): III, **187**, 12798 (*sa-deva°-mânushâḥ prajâḥ*).—§ 458 (Mârkaṇḍeyas.): III, **188**, 12817 (*deva°gaṇe*), 12877 (*sa-deva°-D°*).—§ 459 (do.): III, **188**, 12891 (*deva°-gaṇe*); **189**, 12995 (*surâ°aiḥ*).— § 462 (do.): III, **193**, 13216 (*deva°saṅgrâmaṃ*). — § 471 (do.): III, **200**, 13427 (*Vajrapâṇir iva Asurân*).— § 474 (Dhundhumâropop.): III, **201**, 13494 (*asura°-mânavaḥ prajâḥ*), 13498 (*deva°-mahoragâḥ*), 13502.—§ 495 (Skandotp.): III, **223**, 14243 (*deva°âḥ*); **224**, 14262 (*surâ°-namaskṛtaḥ*).—§ 496 (do.): III, **224**, 14268 (*deva°ṇa saṅgrâmaṃ*).—§ 507 (Skandavuddha): III, **231**, 14580, 14585 (*mahâ°*). — § 509 (Kârttikeyastava): III, **232**, 14640 (*tvaṃ bhâvanaḥ sarva-surâ°aṇâṃ*, i.e. Skanda).—§ 513 (Ghoshayâtr.): III, **252**, 15165 (*Bhîshma-Droṇa-Kṛpâdîṃç ca pravekshyanty apare 'surâḥ*). — § 516 (Duryodhanauyajña): III, **257**, 15341 (*°varâṇaṃ*, i.e. *surâstra-hitaṃ vratam*, Nil.).—§ 526 (Râmopâkhyânap.): III, **275**, 15913 (*Gandharva-deva°âṇ*); **276**, 15932 (*deva°aiḥ*).— § 537 (do.): III, **285**, 16374 (*deva°* = the war between the gods and the Asuras).— § 543 (do.): III, **291**, 16578 (*mânushâ°-bhoginâṃ*), 16579 (*sadeva° - G°*).—§ 544 (do.): III, **292**, 16604 (*surâ°*).—§ 548 (Âraṇyap.): III, **313**, 17319. — § 549 (Pâṇḍavapr.): IV, **6**, 180. — § 550 (Samayapâl.): IV, **13**, 340 (*Kâlekhañja ivâ°âḥ*). — § 552 (Goharaṇap.): IV, **32**, 1040 (*deva°saṅa*); **35**, 1167 (*Vajrapâṇir ivâsuraṃ*); **39**, 1295 (*survair api surâ°aiḥ*); **50**, 1571; **59**, 1902 (*deva°samaḥ samsipato*[?]); **61**, 1981 (*Vajrapâṇir ivâ°ân*).— § 555 (Indra): V, **10**, 292 (*sa-deva°-mânushaṃ tribhuvanaṃ*), 309 (= do.); **12**, 369 (*jayad . . . sâsura-G°*); **15**, 459.—§ 558 (Virocana): V, **35**, 1199.— § 560 (Sanatsujâtap.): V, **42**, †1580 (*pramâdâd vai surâ-bhâsvan*).—§ 561 (Yânasandhip.): V, **48**, †1887; **49**, 1925, 1927 (*deva°e yuddhe*), 1936 (*surâ°*); **61**, 2395 (*deva°-bhâvânâṃ*), 2401.—§ 562 (Bhagavadgîtânap.): V, **74**, 2728; **78**, 2808. — § 564 (do.): V, **100**, 3571 (*A° Kâlakhañjâç ca tathâ Vishṇupadabhâvaḥ*, etc.); **102**, 3612 (*devair A°-saṃhitaiḥ*); **104**, 3645 (*deva°eshu yuddheshu*). — § 565 (Gâlavacarita): V, **107**, 3756 (*sarvân surâ°ân*); **108**, 3776; **115**, 3928; **116**, 3940 (*bahu-deva°-âloka*).—§ 567 (Bhagavadyâṇap.): V, **124**, 4172 (*sarvair api surâ°aiḥ*), 4175 (*sa-Yaksha°-pannagân*); **128**, 4301, 4302 (*deva°-manushyâç ca*); **130**, 4401, 4407 (*mahâ°*).—§ 570 (Saṃyanirîyânap.): V, **156**, 5297 (*sa-surâ°-Râkshasaṃ jagat*). — § 572 (Rathâtirath.): V, **165**, 5725 (*devâsureshv api*).—§ 573 (Ambop.): V, **178**, 7031 (*jahi Bhîshmaṃ rane Râma garjantaṃ A°aṃ yathâ*); **184**, 7288 (*sa-deva°-Râkshase loke*). — § 574 (Jambukh.): V, **6**, 212 (*G° A° Rā°*), 247 (*devâsuraṃ sarveshâṃ Çveṭaparvata uyate*).—§ 576 (Bhagavadgîtâp.): VI, **21**, 774 (*surâ°*); **35**, †1268 (*G°- Y°- Â°- Si°- saṅghâḥ*). — § 578 (Bhîshmavadh.): VI, **45**, 1754 (*praikshanta tad raṇaṃ ghoraṃ devâsura-samaṃ yudhi*); **48**, 1900 (*Cakravyûhir iva Asurân*); **50**, 2073 (*yaṃ Brihaspatir Indrâya tadâ devâsure 'bravît*).—§ 579 (do.): VI, **52**, 2185 (*devâsura-Gandharva-lokân*). — § 580 (do.): VI, **58**, 2474 (*yathâ devâsuraṃ yuddhaṃ*).— § 581 (do.): VI, **65**, 2970 (*tatrâsuraṃ . . . kṛtvâ*); **66**, 2980.— § 583 (do.): VI, **77**, 23[illegible] *yuddhe*); **79**, 3474 (do.); **80**, †3529 (*mahâ°*). — § 584 (do.): VI, **82**, 3631 (*Vajrapâṇir ivâ°aṃ*); **83**, 3641[illegible] **86**, 3828 (*Vajrapâṇir ivâ°ân*).— § 585 (d[illegible] **98**, 4450 (*sa-deva°-G°-lokaṃ*), 4493 [illegible] § 586 (do.): VI, **100**, 4583 (*yat*[illegible] 4960 (*sendrair api surâ°aiḥ*), 49[illegible] **108**, 5027 (*Vajrâhastam ivâ°*[illegible] *yuddhe*); **118**, 5567 (*yuddh*[illegible] **121**, 5804 (*surâ°*). — § [illegible] (*Vajrapâṇer ivâ°ât*); 5[illegible] *kayam ivâmarâḥ*);

12, 461 (*sendrair api surā°aiḥ*); **14**, 542 (*yathā devā°e yuddhe*); **15**, 583 (*yuddhaṃ devā°opamaṃ*).—§ 592 (Saṃcaṣ-takavadh.): VII, **19**, 758 (*yathā . . . yuddhe devā°e purā*); **21**, 891 (*surā°*); **25**, 1084 (*yuddhaṃ . . . devā°opamaṃ*), 1120 (*Indraṃ Ā°ān prati jaghnushāṇaṃ*); **29**, 1284. — § 593 (Abhimanyuvadhap.): VII, **33**, 1463 (*sa-surā°G°*); **36**, 1579 (*yathā°balaṃ*); **39**, 1647 (*Skandasyeā°aiḥ saha*); **43**, 1827 (*surā°*).—§ 595 (Rāma Dāçar.): VII, **59**, 2229 (*surā°*).—§ 595 (Māndhātṛ): VII, **62**, 2272 (*devā°-*), 2287 (*devā°-*). — § 595 (Yayāti): VII, **63**, 2295 (*devā°yuddha*). — § 595 (Pṛthu Vainya): VII, **69**, 2403 (*devā°-*), 2413 (*Asurā duduhur madyam āmapātre tu te tadā | dogdhā Doimūrdhā tatrāsīd vatsaç cāsīd Virocanaḥ*).— § 596 (Pratijīvāp.): VII, **73**, †2607 (*A°surā°-*); **74**, 2623 (*Asuroraga-*); **75**, 2661 (do.); **77**, †2731 (*surā°*); **81**, 2910 (*mahā°nighātinā Bhavena*, i.e. Çiva).— § 599 (Jayadrathavadhap.): VII, **93**, 3378 (*°māyāṃ*); **94**, 3444 (*sā°-surāḥ*); **102**, 3821 (*devā°mṛdhe*); **105**, 3947 (*devā°e yuddhe purā*); **106**, 3968 (*devā°opamaḥ saṅgrāmo*); **111**, 4244 (*an-devā°-mānushaṃ*), 4268 (*asurā°mānushā*); **114**, 4495 (*yuddhaṃ devā°opamaṃ*); **115**, 4601 (do.); **120**, 4779 (*devā°rajaḥ-prakhyaṃ*); **122**, 4910 (*devā°e purā yuddhe yathā*); **125**, 5065 (*Çakreṇeva mahā°aḥ*); **128**, 5231 (*yuddhaṃ devā°-opamaṃ*); **133**, 5456 (*sa-Vaikhāsura-mānavān*); **134**, 5511 (*vajreṇendra ivā°āa*); **135**, 5545 (*Puraṃdara iveāsuraṃ*, i.e. Vṛtraṃ ?); **142**, 5886 (*purā devā°e yuddhe . . . yathā*); **144**, 6048 (*devā°G°*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6853 (*A°ān iva Devendro*), 6854 (*A°ān iva Pāvakiḥ*); **158**, 7014 (*sa devā°mānushaṃ*); **159**, 7048 (*surā°āḥ*), 7075 (*yathā devā°e yuddhe*); **163**, †7317 (*surā°*); **169**, 7552 (*yathā devā°e yuddhe*); **170**, 7573 (*A°ān iva Pāvakiḥ*); **181**, 8234 (*surā°*). — § 601 (Droṇavadhap.): VII, **185**, 8425 (*sa-surā°G°*), 8444 (*A°oraga-*). — § 602 (Droṇavadhap.): VII, **192**, 8819 (*yuddhe devā°opame*). — § 603 (Nārāyaṇāstram.): VII, **195**, 9001 (*A°oraga-*), 9019 (*Çaçipatir iva°*); **197**, 9101 (*D°A°oraga-*); **201**, 9442, 9466 (*surā°*), 9473 (*devāsurā°*); **202**, 9543, 9547 (*surā°*), 9555 (*°āṇāṃ puṇyā triṇi*), 9561, 9571 (*°āṇāṃ antakaraḥ*, i.e. Çiva). — § 604 (Karṇap.): VIII, **9**, 254 (*Vajrahastaṃ iva°āṃ*).—§ 605 (do.): VIII, **12**, 441 (*devā°samaprabhe*); **14**, 563 (*yathā devā°e yuddhe*); **19**, 769 (*Çakra iva°āṃ*); **30**, 1205 (*saṅgrāmaṃ devā°*); **31**, 1319 (*surā°*). — § 606 (Tripurākhy.): VIII, **33**, 1391 (*yuddhe devā°e*), 1393, 1399, 1432; **34**, 1539, 1547, 1566, 1569 (*°gaṇāṃ*), 1574 (*devā°gaṇādhyakshaḥ*, i.e. Maheçvaraḥ), 1578. — § 606ß (Paraçu-Rāma): VIII, **34**, 1605 (*mahā°*).—§ 606 (Karṇap.): VIII, **35**, 1626.—§ 607 (do.): VIII, **37**, †1742 (*A°-sura-mahoragāḥ*); **41**, 1959 (*devā°-manushyeshu*); **42**, 1978 (*surā°*).—§ 608 (do.): VIII, **46**, 2148 (*devā°saṃūpamaḥ*), 2199 (*surā°*); **47**, 2233 (*devā°samaḥ*); **48**, 2273 (*devā°opamaṃ*); **51**, 2493 (*vishnur iva°āṃ*); **60**, 3024 (*devā°e mṛdhe*); **61**, 3130 (*vajreṇendra iva*) **66**, 3316 (*jitvā°aṃ ivāmaraṃ* — Vṛtra ?); **72**, †3629 3641 (*sa-surā°mānushān*); **74**, †3800; **77**, †3864 556 (*sa-Kālakeyān A°ān sametān*); **82**, †4207 9 (*sa-D°A°Gā°*); **87**, 4412, 4432, 4434 **88**, †4490 (*D°N°Ś°Ś°Y°aiḥ*), †4494 **89**, †4568; **91**, †4789 (*nārāyaṇa N°.Ā°*, yap.): IX, **1**, 9 (*devā°raṇopamaṃ*). .): **7**, 323 (*sa-surā°mānavaṃ*), **9**, 413 (*devā°opamaṃ*), 446 evā°aṃ *yuddhaṃ*); **15**, aye); **23**, 1182 (*devā°-iva°āṃ*). — § 615 *j* (Maṅkaṇaka): IX, **38**, 2236 (*surā°aya jagato gatis tvam asi, Çaladhṛk !*).—§ 615 (Baladevatīrthay.): IX, **41**, 2346, 2347. —§ 615*u* (Skanda): IX, **45**, 2523, 2529 (*devā°e yuddhe*).— § 615*ag* (Sārasvata): IX, **51**, 2951 (*mahā°*).—§ 615 (Gadā-yuddhap.): IX, **58**, 3250; **61**, 3465 (*devair A°ghātibhiḥ*); **63**, 3519 (*devā°e yuddhe*).—§ 616 (Sauptikap.): X, **4**, 155 (*mahā°*); **8**, 441.—§ 621 (Rājadh.): XII, **8**, 229 (*devā°aṃ yathā*, i.e. the conduct of D. and A.).—§ 632 (Shoḍaçarājop., cf. Bhagīratha): XII, **29**, 957 (*°āṇāṃ sahasrāṇi . . . ajayat Pākaçāsanaḥ*).—§ 632 (do., cf. Yayāti): XII, **29**, 990 (*ryajāhe°yuddhe*).—§ 635 (Rājadh.): XII, **33**, 1184 (*yuddhe devā°e purā; A°e bhrātaro jyeshṭhā devā çvāpi yayāsvaḥ*).— § 637 (do.): XII, **47**, 1623 (*surā°G°*).—§ 639 (do.): XII, **50**, 1830.—§ 640 (do.): XII, **58**, 2105 (*utthānena°āhatāḥ*). —§ 641 (do.): XII, **64**, †2410 (*surāṇ sa°aṃ*); **90**, 3388 (*devā°*); **121**, 4411 (*sa-surā°mānushāṇ*), 4466 (*sa-surā°-rakshasāṃ lokānāṃ*); **122**, 4497 (*apāṃ rājye 'surāṇāṃ ca vidadhe Varuṇaṃ prabhoṃ*).—§ 647 (Āpaddh.): XII, **139**, 5188 (*devā°*).—§ 652*b* (Indrota-Pārikshitīya): XII, **152**, †5667 (*surā°*).—§ 655 (Āpaddh.): XII, **158**, 5890.—§ 656 (Khaḍgotpattik.): XII, **166**, 6150 (*°sattamāḥ*), 6176.— § 660 (Mokshadh.): XII, **188**, 6932 (*Daṇ A°ṇ-o°*).—§ 664 (do.): XII, **207**, 7545 (*mahāsattvāṇ*).—§ 666 (do.): XII, **209**, 7610 (*Narakāḍyā mahā°, tathaiva oinyo bahavo Dānavā yuddhadurmadāḥ*).—§ 667 (do.): XII, **210**, 7657 (*N° A°-manushyāṃç ca*), 7665 (*surā°*); **211**, 7693 (do.); **216**, 7837 (*tapo hy adhishṭhitaṃ devair, tapoghnaṃ A°air tavas*), 7838 (*devāṅgauṇān*).—§ 671*b* (Bali-Vāsavas.): XII, **223**, 8060 (*devā°*); **225**, 8179 (*devā°m yuddhaṃ*), 8180 (*devā°e yuddhe*). —§ 672*b* (Mokshadh.): XII, **226**, †8201 (*mahā°*).—§ 673*b* (Bali-Vāsavas.): XII, **227**, 8218 (*devā°e yuddhe*), 8289 (*devā°saṃāgame*), †8330.—§ 674 (Çrī-Vāsavas.): XII, **229**, 8359 (*Anuraṇye avāsaṃ pūrṇaṃ, aṇye Çrī*), 8416. — § 692 (Mokshadh.): XII, **281**, 10069 (*A°pravṛtte*, i.e. Vṛtra).— § 693 (Vṛtravadha): XII, **282**, 10108 (*devā°*), 10119 (*Deī A°nibarhaṇa*, i.e. Indra), 10140.—§ 700 (Mokshadh.): XII, **289**, 10652.—§ 701 (do.): XII, **290**, 10660.—§ 702 (do.): XII, **296**, 10800.—§ 714 (Çukasṭṛya): XII, **338**, 12323 (*aiº Rāº devagaṇaṃ*).—§ 717*b* (Nārāyaṇīya): XII, **335**, 12565 (*sa-Dº Āº Gº*).—§ 717*c* (Upariçara): XII, **338**, 12839 (*surāº gurur Hariḥ*).— § 717*b* (Nārāyaṇīya): XII, **340**, 12927 (*surāº gaṇāṇāṃ varadaḥ*, i.e. Brahmāṇ), 12944 (*sarva-lokānāṃ sa-Dº Āº Raº*), 12992 (*Surāº air yathā*); **341**, 13018 (*sa-surāº-mānavāḥ*).—§ 717*b* (Nārāyaṇīya) & XII, **343**, *H*) ††13205, VII) ††13208, VIII) ††13212 (*A°pakshaḥ*, X) ††13219, *g*)†13249; **347**, ††13345 (*Harir A°vadhekaraḥ*).— § 718*b* (Uñchavṛttyup.): XII, **352**, 13732 (*surāº*); **361**, 13866 (*surāº gaṇāṇāṃ*); **364**, 13922. — § 728 (Bhaṅgā-svanop.): XIII, **12**, 556 (*Kaçyapasya surāº dā*), 557.— § 730 (Ānuçāsanik.): XIII, **14**, 612 (*A°gāmāḥ . . . Bhagavato*, i.e. Çiva), 671 (*°endrāṇ*), 803 (*devā°*), 804, 814 (*surāº*), †1020 (*surāº*); **16**, 1041 (*devāº mumūrshāṇ*), 1065 (do.), 1074 (*devāº manushyāṇāṃ*), 1075 (*devāº naroḥ*); **17**, 1176 (*A°endrāṇāṃ*), 1233 (*Devāsurapatiḥ* = Çiva 1000 names³), 1257 (*devāº parāyaṇaḥ, devāº vinirmātā*, both do. do.), 1258 (*Devāº guru* = do. do.; *Devāº manaskṛta* = do. do.; *Devāº mahāmātra* = do. do.; *Devāº gaṇāçrayaḥ*), 1259 (*Devāº gaṇādhyakshaḥ* = do. do.; *Devāº gaṇāgraṇīḥ* = do. do.; *Devāº varapradaḥ* = do. do.), 1260 (*Devāº eçvara* = do. do.). —§ 735 (Indra-Mātaṅgas.): XIII, **27**, 1895 (*devaiº-martyeshu*). — § 736*b* (Vitahavyop.): XIII, **30**, 1959 (*yuddhaṃ . . . devāº saṃeṣu*).—§ 739 (Ānuçāsan.): XIII, **33**, 2098; **35**, 2160 (*brāhmaṇānāṃ parihaveāḍ*

Asurāḥ saliléçayāḥ). — § 740 (do.): XIII, **36**, 2175 (*devāsuraṃ purā*).—§ 744 (do.): XIII, **44**, 2410.—§ 746 (do.): XIII, **62**, 3197; **83**, 3886 (*devā Suparyāç ca*), 3923 (*Aᵒsādane*, i.e. Indra).—§ 747 (do.): XIII, **84**, 4013; **85**, 4020, 4181 (*jaghāna Tārakaṃ ghōri Daityam anyāṃç tathā Asurān*).—§ 748*b* (Tārakavadhop.): XIII, **86**, 4211.—§ 749 (Ānuçāsan.): XIII, **87**, 4224 (*devaᵒmanushyāṇāṃ*).—§ 766 (do.): XIII, **126**, 6010 (*jagat sa-devāᵒmānushaṃ*); **133**, 6176 (*trīn lōkān sa-devāᵒmānushān*).—§ 768*b* (Kṛshṇa-Vāsudeva): XIII, **147**, 6809 (*romabhyaç ca surāsurāḥ*).—§ 768 (Ānuçāsan.): XIII, **148**, 6890.—§ 769 (Ānuçāsan.): XIII, **149**, 7071 (*sa-surāᵒ Gᵒaṃ . . . jagat*).—§ 772*b* (Agastya): XIII, **156**, 7266, 7274, 7275.—§ 772*m* (Atri): XIII, **157**, 7294, 7295, 7301 (*mahāᵒ*), 7302 (*hataᵒ*).—§ 773*b* (Kṛshṇa): XIII, **159**, †7366, †7371 (*Daityān Asurāṃç ca sarvān*), †7373, †7395.—§ 773*d* (Çiva): XIII, **161**, 7467, 7471 (*suraᵒ*), 7482 (*Aᵒgaṇāṃ purāṇi tṛiṇi*), 7488.—§ 775 (Ānuçāsan.): XIII, **166**, 7634 (*devāᵒ-gurur= Brahmāṇ.*).—§ 777 (Svargārohan.): XIII, **168**, 7742 (*suraᵒ-namaskṛta*). — § 778 (Āçvamedhik.): XIV, **3**, 46.—§ 778*b* (Saṃvartta-Mār.): XIV, **5**, 94; **9**, †224.—§ 782 (Brāhmaṇagītā): XIV, **26**, 752, 755.—§ 782*g* (Guruçishya.): XIV, **42**, †1169 (*suraᵒāḍ ca*); **51**, 1434 (*Pṛᵒā Raᵒ*).—§ 785 (Anugītāp.): XIV, **79**, 2321 (*devāᵒraṇaprakhyaṃ*).—§ 788 (Āçramavāsikap.): XV, **28**, 755.—§ 789 (Putradarçanap.): XV, **29**, 779 (*devāᵒvimṛiçtāḥ*).— § 795*c* (Mahābhārata): XVIII, **6**, 218 (*jagat suraᵒ*, is to be found in the Mahābhārata). — Seems to have been totally synonymous with *Dānava* and *Daitya*.

Asura[2], sg. (cf. Asura[1]): XII, 8164 (v. Çrī), 13918 (v. Uñcharṭṭī). — § 747*b* (Suvarṇotp.): XIII, **85**, 4073 (*Aᵒaḥ kaçcit*).—Names of single Asuras:

Açva: I, 2649 (*mahāᵒ*).

Bali: III, †976, 8759 (*mahāᵒ*); XII, 8182 (do.), 8324, 12943 (do.).

Baliṇa: I, 2679 (*ᵒōttamaḥ*).

Bāṇa: I, 2528 (*mahāᵒ*).

Bhagadatta: VII, 1290 (*mahāᵒ*).

Candrahantṛ: I, 2673 (*pravaro 'suraḥ*).

Çarabha: I, 2663 (*mahāᵒ*).

Çatamukha: XIII, 674 (*mahāᵒ*).

Çaṭha: I, 2537 (*mahāᵒ*).

Damça: XII, 93 (*prāg Dᵒ; mahāᵒ*).

Dhundhu: III, 13511 (*mahāᵒ*), 13541, 13543 (*mahāᵒ*), 13598, 13613.

Ekacakra: I, 2657 (*mahāᵒ*).

Gavishṭha: I, 2670 (*mahāᵒ*).

Hiraṇyakaçipu: I, 7620.

Hiraṇyākṣha: IX, 1751 (*mahāᵒ*).

Ilvala: III, 8545, 8616 (*ᵒçreshṭhaḥ*), 8620, 8625, 8628 (*mahāᵒ*), 8629 (do.).

Jambha: III, 8760; VIII, 3304 (*mahāᵒ*).

Jarāsandha: XII, 12961.

Kaiṭabha: IX, 2350; XII, 13477, 13506.

Kāleyāḥ: I, 2684 (*pravaraḥ . . . mahāᵒ*), 2686 (*mahāmāyo mahāᵒ*), 2688 (*pravaro mahāᵒ*), 2689 (*matimān mahāᵒ*).

Keçin: III, 14255, 14259 (*mahāᵒ*).

Krathana: I, 2693 (*mahāᵒ*).

Krodhahantṛ: I, 2681.

Kupatha: I, 2664 (*mahāᵒ*).

Mada: III, 10389 (*mahāᵒ*); XIV, †251 (*Aᵒṃ viçvarūpaṃ*).

Madhu: VI, 3025 (*mahāᵒ*); IX, 2850 (*ᵒau Mᵒ-Kaiṭabhau*); XII, 7531 (*mahāᵒ*), 13477 (*Aᵒōttamau*, i.e. Madhu and Kaiṭabha), 13506 (*ᵒau*).

Maya: I, 2278 (*mahāᵒ*), 8323; II, 3 (*mahāᵒ*), 66, 76 (*mahāᵒ*); VIII, 1406 (*mahāᵒ*).

Mayūra: I, 2671 (*mahāᵒ*).

Mṛtapā: I, 2669 (*ᵒōttamaḥ*).

Namuci: V, 497 (*mahāᵒ*).

Naraka: XII, 7610 (*Nᵒādyā mahāᵒāḥ*).

Nicandra: I, 2661 (*ᵒōttamaḥ*).

Pīṭha: VII, 386 (*mahāᵒ*).

Prahlāda: III, 1030 (*Asurendraṃ*).

Sunda: I, 7616 (*ᵒau*, i.e. Sᵒ + Upaᵒ), 7635, 7670 (*mahāᵒau*, i.e. do.), 7698 (*ᵒābhyāṃ*, i.e. do.), 7720 (do. = do.); IX, 1755 (*ᵒau*, i.e. do.).

Sūrya: I, 2694 (*ᵒaṇāṃ*).

Svarbhānu: I, 2648 (*mahāᵒ*).

Tāraka: XIII, 4011, 4015, 4066, 4068, 4205, 4215.

Upasunda: I, 7616, 7670, 7698, 7720; IX, 1755.—Cf. Sunda.

Vātāpi: III, 422 (*mahāᵒ*), 8549, 8551 (*mahāᵒ*), 8617 (*mahāᵒ*), 8618 (do.), 8623 (*mahāᵒ*), 13679 (do.); XII, 5389.

Viçvarūpa: V, 504 (*Tvāshṭro mahāᵒ*).

Vikshara: I, 2677 (*pravaro 'suraḥ*), 2678 (*dvitīyo Vikshuraḥ, mahāᵒ*).

Vināçanaḥ Candrasya: I, 2674 (*mahāᵒ*).

Virūpākṣha: I, 2658 (*mahāᵒ*).

Vṛshaparvan: I, 3344 (*mahāᵒ*).

Vṛtra: I, 2680 (*mahāᵒ*); III, †8728 (do.); V, 311, 324 (*mahāᵒ*), 327 (do.), 522; VII, 9038 (*mahāᵒ*); XII, 10089 (*Aᵒpravīro*), 10133 (*Aᵒçreshṭhaṃ*), 10138 (*mahāᵒ*), 10149 (do.), 10204 (do.), 10268 (do.).

Asurā, one of the daughters of Prādhā. § 102 (Aṃçāvat.): I, **65**, 2553.

Āsura, adj.: I, 2962 (sc. *vivāha*), 2964 (do.), 2965 (do.); III, 765 (*viçiṃ māyāṃ*), 12227 (*puraṃ*); V, 2242 (*syāḥaṃ*), 3549 (*Agniḥ . . . vārihōjanaḥ*); VI, 696 (*vyāhaṃ*, known by Bhīshma), 757 (= do.), 1181 (*ᵒēṇ prākṛtiṃ . . . çritāḥ*), 1406 (*sampadaṃ ᵒēṇ*), 1407 (*ᵒi*, sc. *sampad*), 1408 (*devau bhātōsaraṇau loke 'smin daiva Āsura eva ca*), 1421 (*ᵒēshv eva yōnishu*), 1432 (*tān viddhy Āsura-niçcayān*), 3193 (*ᵒēn iva Vṛtrāḥ*), 5009 (*yuddhāṃ*, performed by Bhīshma); VII, 26 (*Aᵒēva yathā senā*), 1581 (*ᵒēṇ camūṃ*), 7084 (do.), 7728 (*senāṃ Aᵒēṃ Maghavān iva*), 7815 (*astrāṇi*), 8614 (*yuddhaṃ*); VIII, 562 (*ᵒēṇ camūṃ*), 2125 (*senāṃ Aᵒēva*), 2242 (do.), 2358 (do.), 3687 (= do.); IX, 1016 (*bale*); XII, 2160, 6735 (*nakshatreshu*), 6736 (*ᵒēṇ yoniṃ*), 7544 (*ᵒī prajā*), 7839 (*guṇau*), 8151 (*ᵒēṇ*), 10112 (*devāᵒ*), 10811 (*bhāvaṃ*), 10812 (*karmāṇi*), 11105 (*vishayāṃ*); XIII, 1382 (*dharmaṃ*), 2412 (id.), 2468 (id.), 2476 (id.), 4289, 4700 (*mālyāni*).

Asuraçreshṭha: (*a*) = Namuci, IX, 2435; [illegible] XII, 10133.

Asurādhipa[1] = Bali: XII, 8032; XIII, [illegible]

Asurādhipa[2] = Prahlāda: XII, 6667.

Asuravish, pl.: I, 7562 (v. brahmarshis and brahmans.

Asurahan = Çiva: XIII, 612[illegible]

Asurarāj ("king of the Asu[illegible]

Asurārdana ("the tor[illegible] (Çatakratum, etc.).

Asurasūdana ("t[illegible] 3923); = Vishṇu

Asurāyaṇi, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, 4*β*, 255 (*ṛshiḥ*).

Asurendra ("king of As."): (*a*) = Bali, XIII, 4200, 4741; (*b*) = Prahlāda, XII, 4602, 8057; (*c*) = Vṛtra, XII, 10028, 10060, 10160; (*d*) °*au* = Madhu and Kaiṭabha, XII, 13518.

Asurendrasutā = Çarmishṭhā: I, 3369.

Asurī ("a female Asura"): I, 3286 (= Çarmishṭhā); III, 12263 (= *Kālakā°mahāsurī*); IV, 260.

Āsuri. § 668*b* (Pañcaçikhavākya): XII, **218,** 7890 (*Āsuḥ prathamaṃ çishyaṃ*, i.e. Pañcaçikhu), 7893, 7894 (his wife was Kapilā).—§ 707 (Mokshadh.): XII, **319***β*, 11784.

Asūrya ("sunless"). § 746 (Ānuçāsan.): XIII, **77,** 3700 (*asūryā nāma te lokā gāṃ dattvā tān na gacchati*).

Ataka (*Ā°*?), a Nāga. § 66 (Sarpasattra): I, **57,** 2154 (among the serpents of Kauravya's race that fell into the fire).

Atandrita = Çiva (1000 names[1]).

Atapana = Çiva (1000 names[1]).

Aṭavī. § 284 (Sahadeva): *It*, **31***a*, 1175 (*purāṇi ramyāṇy, a city conquered by Sahadeva*).

Aṭaviçikhara, pl. § 574 (Jambūkh.): VI, **9***u*, 355 (a people—country—in Bharatavarsha).

Aṭavika, pl. (*°kāḥ*) ("people dwelling in the forest"). § 613 (Gadāyuddh.): IX, **32***a*, 1820 (*pṛthivī sarvā sa-Mlecchāṭavikā*).

Atharva = Çiva: XIII, 901; do. (C.) or *Ā°* (B.), pl. = Artharaveda[2]: XIII, 4705.

Atharvaçiras[1], an Upanishad (v. BR.): I, 2882; III, 17056; XIII, 4298. Do.[2] = Mahāpurusha (Mā° Pu°st°).

Atharvaçirsha = Çiva (1000 names[1]).

Atharvan[1] (a ṛshi). § 493 (Āṅgirasa): III, **222,** 14215 (finds out Agni in the sea), 14218, 14225, 14226, 14227.—§ 580 (Sanatsujātap.): V, **43,** †1670.—§ 606 (Tripurākhy.): VIII, **34,** 1497 (*Atharvāṅgirasau*).—§ 730 (Ānuçāsan.): XIII, **14***ββ*, 991 (*sa-Bṛhaspatiḥ*).

Atharvan[2] = Atharraveda: XII, 13136 (*Ṛgveda sa-Yajurveda 'thaveāthavra-Sāmasa*), 13258 (*pañcakalpaṃ Atharvāṇaṃ kṛtyābhiḥ pariṛṃhitaṃ*); XIII, 4590 (*vedaṃ*).

Atharvan[3], pl. = Atharraveda: III, 12963 (*Atharvayaḥ*); V, 1711 (*Atharvasu*); XII, 8613.

Ātharvaṇa ("belonging to or named after Atharvan"): V, 1391; VI, 2851 (*sthānaṃ Ātharvaṇasya*); VIII, 1848, †4625 ("which in efficacy equalled an Atharvan rite," PCR.); XIII, 1086 (*Ātharvaṇā devāḥ*).

Atharvāṇa = Atharraveda: XII, 13259 (*°vidaḥ*).

Atharvāṅgiras = Āṅgiras. § 555 (Indravijaya): V, **18,** 549 (*°s*), 551 (*°aṃs*).

Atharvāṅgirasa[1] = Āṅgiras: II, 437 (?; in the palace of ...hmān); V, 550 (*°o nāma vede 'smin vai bhavishyati*). ..., adj.: VIII, 3488 (*Atharvāṅgirasi çrutiḥ*), 4795 (*kṛtyāṃ ...rvāṇi*); IX, 907 (= do.).

...girasaḥ (pl.), a kind of ṛshis? (II, 437; ...?).

...āḥ (pl.): XII, 12736 (*Yajur-Ṛk-Sāmabhir ...nasis tathā*, i.e. Atharraveda).

... 3388 (*°pravarāḥ*); II, 450; III, 15147 (*...ṛṣiḥ*); XIII, 469 (*°vede vede ca*).

... I, **65,** 2559 (among four ... was Prādhā).

... 2546 (given to Skanda

Atibala[2]. § 641*b* (Rājadh.): XII, **59,** 2213 (*Anaṅgaputra*): Obtaining an extensive empire after the demise of his father, he became a slave of his passions.

Atibhīma. § 492 (Āṅgirasa): III, **220,** 14166 (among the fire yajñamushāḥ devāḥ "of the gods").

Aticṛṅga. § 615*u* (Skanda): IX, **45,** 2551 (given to Skanda by Vindhya; PCR. has Agniçṛṅga).

Atidhūmra = Çiva (1000 names[2]).

Atidīpta = Çiva (1000 names[2]).

Atikāla = Çiva (1000 names[1]).

Atikṛcchra = Mahāpurusha (Mā° Pu°st°).

Atindra = Vishṇu (1000 names).

Atindriya = Vishṇu (1000 names).

Atiratha. § 150 (Pūruv.): I, **94,** 3704 (among the sons of Matināra).

Atisāra, v. *Abhisāra*.

Atishaṇḍa. § 793 (Mausalap.): XVI, **4***q*, 120 (among the nāgas who received the white Nāga who issued from the mouth of Bala-Rāma).

Atishṭhira. § 615*u* (Skanda): IX, **45,** 2550 (given to Skanda by Manu).

Atithi(n). § 632*b* (Shoḍaṛājop.): XII, **29,** 917 (*Suhotraṃ caivātithinaṃ mṛtaṃ çuçruma Sṛñjaya*); 921 (*atho 'tithiḥ*; = Suhotra).

Ativarcas. § 615*u* (Skanda): IX, **45,** 2548 (given to Skanda by Himavat).

Ativṛddha = Çiva (1000 names[2]).

Atiyaças = Kṛshṇa: XII, 13139.

Atiyama. § 615*u* (Skanda): IX, **45,** 2547 (given to Skanda by Varuṇa).

***Ātman**[1] (the Supreme Soul): IX, 2352; do.[2] = Çiva (1000 names[2]), Kṛshṇa (XIV, 1491).

Ātmanirāloka = Çiva (1000 names[2]).

Ātmasambhava = Çiva (1000 names[2]).

Ātmastha = Kṛshṇa: XII, 1641.

Ātmavat = Vishṇu (1000 names).

Ātmayoni[1] = Kṛshṇa: XII, 1623; XIII, 7392, 7395; do.[2] = Vishṇu (1000 names).

Ātreya[1] (descendant or descendants of Atri). § 59 (Sarpasattra): I, **53***a*, 2048.—§ 324 (Dvaitavanapr.): III, **26,** 971 (pl.) (in the speech of Baka Dālbhya: perform their religious practice in the forest protected by Yudhishṭhira).—§ 376 (Tirthay.): III, **85,** 8236 (among the ṛshis who expect Yudhishṭhira at the Tīrthayātrā).—§ 461 (Vāmadevacar.): III, **192,** ††13184 (disciple of Vāmadeva).—§ 559 (Prājāgarap.): V, **36,** 1260 (*Āsīyaṃ ca saṃvādaṃ Sādhyānāṃ veti*).—§ 637 (Rājadh.): XII, **47***η*, 6248 (among the ṛshis who surround Bhīshma on his arrow-bed).—§ 655 (Mokshadh.): XII, **208***ι*, 7398 (one of the seven ṛshis in the North).—§ 677 (do.): XII, **235,** 8592 (*Indradāmanaḥ*), 8596 (*Saṅkṛtiḥ*).—§ 767 (Anuçāsan.): XIII, **137***a*, 6247 (among the pious princes, etc., who have attained to heaven by charity and penances).—§ 793 (Mausalap.): XVI, **4**, †124 (i.e. Durvāsas).

Ātreya[2], pl. (*°āḥ*). § 574 (Jambūkh.): VI, **9***o*, 376 (among the peoples in Bharatavarsha in the North and East).

Ātreyī[1]. § 268 (Varuṇasabhāv.): II, **9,** 374 (among the rivers in the palace of Varuṇa in their personified forms).

Ātreyī[2] (a kind of menstruating woman, v. BR.). § 655 (Āpaddh.): XII, **165,** 6094 (*dvigṇāṃ brahmahatyā vai Ā°nidhane bhavet*).

Atri[1], a ṛshi. § 30*b* (Samudra): I, **21,** 1217 (*brahmarshiṇā*).—§ 86 (Āmçāvat.): I, **65,** 2518 (one of the six maharshis,

Brahmán's spiritual sons).—§ 109 (Aṃçāvat.): I, **66**, 2568 (among the sons of Brahmán, *maharshayaḥ*).—§ 111 (do.): I, **66**, 2570 (has many sons, all of them *siddhāḥ, maharshayaḥ*).—§ 130 (do.): I, **67**, 2721 (his—i.e. Vivasvat's, Níl.—son is born in the world as Vidura; cf. I, 4807).—§ 191 (Arjuna): I, **123***a*, 4807 (*yaç codito bhāskare 'bhūt pranashṭe*).—§ 228 (Aurvop.): I, **181**, 6872 (rescues the Rā. from the sacrifice of Paráçara).—§ 270 (Brahmasabhāv.): II, **11**, 436 (among the *Prajānāṃ patayaḥ*, etc., who surround Brahmán in his palace).—§ 347 (Nalop.): III, **64**, 2462 (*Vaçishṭha-Bhṛgv-Atri-samaiḥ . . . tāpasaiḥ*).—§ 455 (Brāhmaṇamāh.): III, **185**: His discourse with Gautama as to who is to be styled the foremost of sovereigns; he gets large gifts from king Vainya: (12684), 12691, 12709, 12713.—§ 494 (Āṅgirasu): III, **222**, 14235.—§ 599*e* (Çini): VII, **144**, 6028 (*Atreḥ putro 'bhavat Somaḥ*, etc.).—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727.—§ 615 (Baladevatīrthay.): IX, **43**, †2447 (had been the hotṛ at Soma's Rājasūya sacrifice).—§ 615*u* (Skanda): IX, **45***γ*, 2512.—§ 656 (Khaḍgotp.): XII, **166***a*, 6125 (among the sons of Brahmáu); *β*, 6142 (among those who accepted the eternal religion laid down in the Vedas).—§ 664 (Mokshadh.): XII, **207***b*, 7534 (among the spiritual sons of Brahmán).—§ 665 (do.): XII, **208***a*, 7570 (among the seven sons of Brahmán), 7572 (°*-vaṃçe*), 7597 (*Atreḥ putraḥ . . . Śāravataḥ*, among the ṛshis in the West).—§ 667 (do.): XII, **214**, 7786 (*maharshir bhagavān Atrir veda tac-chukra-sambhavam*).—§ 702 (Mokshadh.): XII, **283***a*, 10762.—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis).—§ 717*c* (Upariçara): XII, **336***β*, 12724 (among the seven Ṛshis, the Citraçikhaṇḍins).—§ 717*h* (Nārāyaṇīya): XII, **341***ν*, 13040 (among the eight Prakṛtis upon whom all the worlds depend); *ξ*, 13075 (among the seven Mānasāḥ).—§ 730 (Anuçāsan.): XIII, **14**, 684: The wife of Atri abandoned her husband and sought the protection of Mahādeva, who granted her that she should obtain a son without Atri, 686; *ββ*, 990.—§ 734 (do.): XIII, **26***a*, 1761.—§ 746 (do.): XIII, **65***γ*, 3289 (*Pitāmahasutaḥ*); **66***ζ*, 3332.—§ 747 (Suvarṇotp.): XIII, **85***ζ*, 4125.—§ 749 (Anuçāsan.): XIII, **91**, 4329 (*Svāyambhuvaḥ*), 4343–4, 4371.—§ 750*b* (Bisast.): XIII, **93***α*, *γ*, *δ*, *ε*, 4416, 4436, 4458 (°*pramukhāḥ maharshayaḥ*), (4462), 4481, (4482), (4514).—§ 770 (Anuçāsan.): XIII, **151***ε*, *ι*, *ν*, 7115 (°*eḥ putraḥ Śārasvataḥ*, one of the seven *Varuṇasya ṛtvijaḥ*, in the West), 7116 (the first of the seven *Dhaneçvarasya guravaḥ*, in the North), 7157 (*Bhṛgv-Āṅgira-ādibhiḥ*).—§ 772*j* (Utathya): XIII, **155**, 7243 (gave Bhadrā to Utathya).—§ 772*m* (Pavanārjunas.): Vāyu said: Once the gods and Dā. were fighting each other in the dark. Rāhu pierced both Sūrya (the Sun) and Soma (the Moon) with his arrows. The gods repaired to the brahman R. Atri, who becoming the Moon and Sun dispelled the darkness and burnt the As., who were now slain by the gods. "Name thou a kshattriya superior to Atri": XIII, **157**, 7291, 7294, 7298, 7299, 7301–4.—§ 775 (Anuçāsan.): XIII, **166***c*, *ζ*, 7669 (°*eḥ putraḥ Śāraṇvataḥ*, among the Ṛshis in the West), 7670 (among the Ṛshis in the North).—§ 782 (Guruçishyas.): XIV, **35***δ*, 961.

Atri[2]. § 98 (Aṃçāvat.): I, **65**, 2545 (among the four sons of Çukra who were *Asurayājakāḥ*).

Atri[3] = Çiva (1000 names[2]).

Atrisuta = the Moon: VIII, 4594.

Atryānamaskartṛ = Çiva (1000 names[2]).

Atulya = Çiva (1000 names[2]), = Vishṇu (1000 names).

Atyugra: X, **269** = Çiva.

Auçanasa ("belonging to or named after Uçanas"). § 370 (Tīrthay.): III, **84**, 8034 (°*tīṃ*).—§ 615 (Baladevatīrthay.): IX, **39**, 2429 (*tīrthaṃ Kapālamocanaṃ nāma*), 2261 (*Sarasvatyāṣ tīrthavaraṃ*), 2263 (*tīrthaṃ*; purifies from every sin).—§ 641 (Rājadh.): XII, **122**, 4479 (*çaśtraṃ*).—§ 717 (Upariçara): XII, **336**, 12741 (*çāstraṃ*).—§ 759 (Anuçāsanik.): XIII, **107***ζ*, 5298 (*lokaṃ*).

Auçanasī = Devayānī: I, **337***δ*; VII, **2**297.

Auçija. § 264 (Sabhākṛiyāp.): II, **4***a*, 112.—Cf. Aushija.

Auçinara[1] (= Çibi). § 149 (Yayāti): I, **83**, †3669 (*Çibiḥ*), †3680 (do.).—§ 232 (Śvayaṃvarap.): I, **186**, 6996 (*Çibiḥ*).—§ 378 (Tīrthay.): III, **94**, 8503 (do.).—§ 463 (Çibi): III, **194**, 13249 (only B.), 13252 (*mahīpatiḥ*).—§ 466 (do.): III, **197**, ††13274 (*Çibiṃ mahīpatiṃ*).—§ 467 (Rājanyamāh.): III, **198**, ††13302 (*Çibiḥ*).—§ 480 (Pativratop.): III, **208**, 13808 (*Çibiḥ*).—§ 545 (Pativratāmāh.): III, **294**, 16674 (*Çibir Auᵒa yathā*).—§ 562 (Bhagavadvīyanap.): V, **90***ν*, 3146 (*Çibiḥ*).—§ 566 (Yayāti): V, **121**, 4057 (*Çibiḥ*); **122**, 4085 (do.).—§ 574 (Jambūkh.): VI, **9***aa*, 314 (*Çibiḥ*).—§ 589 (Droṇābhishek.): VII, **10**, 373 (*Çaibyāt*).—§ 595 (Shoḍaçarājika; v. Çibi): VII, **58**, 2209, 2216 (*tāvatīr adadad gā vai Çibir Auᵒa 'bhavat*).—§ 599 (Jayadrathap.): VII, **143**, 5998 (*gaccha puṇyakṛtāṃ lokān Çibir Auᵒo yathā*).—§ 632*b* (Shoḍaçarājop.; cf. Çibi): XII, **29**, 932 (*Çibiṃ*), 934 (*Çibiḥ*), 936 (*Çaibyād vṛiṣarsher*).—§ 677 (Mokshadh.): XII, **235**, 8593 (*Çibi*; ascended to heaven, having sacrificed his limbs and his son for the sake of a brahman).—§ 761 (Anuçāsan.): XIII, **115***γ*, 5663 (*Çibināṃ*).—§ 767 (do.): XIII, **137***a*, 6248 (*Çibiḥ*; cf. XII, 8593).—§ 786 (Nakulākhy.): XIV, **90**, 2790 (*Çibiḥ*).

Auçinara[2], adj. ("belonging to the Uçinaras"). § 565 (Gālavacarita): V, **118**, 3982 (*nṛpaṇa*, i.e. Uçinara, king of Bhojanagara).

Auçīnari. § 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).—§ 463 (Çibi): III, **194**, 13249 (B. Auçinara).

Auçīnarī. § 277 (Jarāsandhavadhap.): II, **21**, 802 (*çuśrūyāṃ*; bore by Gautama the sons Kākshīvat, etc.).

Audbhida. § 575 (Bhūmip.): VI, **12***ζ*, 453 (the first varsha in Kuçadvīpa).

Auddālaka. § 370 (Tīrthay.): III, **84**, 8139 (a tīrtha).

Auddālaki. § 412 (Ashṭāvakrīyu.): III, **132**, 10597 (*Çvetaketuḥ*), 10599 (do.).—§ 615 (Saptasāraswata): IX, **38**, IV) 2207 (a ṛshi).—§ 775 (Anuçāsan.): XIII, **166***ζ*, 7671 (*Çvetaketuḥ*; among the ṛshis of the North).

Audra (pl. °*ḍrāḥ*). § 574 (Jambūkh.): VI, **9***μ*, 365 (a people in Bharatavarsha; B. has *Aumdrāḥ*).

Audra (pl. °*ḍrāḥ*). § 785 (Anugītāp.): XIV, **83**, 247[illegible] (a people vanquished by Arjuna).

Audumbara (pl. °*ṃbāḥ*). § 295 (Dyūtap.): II, **52**, [illegible] (among the peoples who bring tribute to Yudhishṭhira).

Aupanishada ("belonging to or named after the Upanishads"): XII, 8898 (*dharmaḥ*; printed *Upa*[illegible]

Auraga ("belonging to or named after [illegible] XII, 11103 (*vishayāṇ*).

Aurasikāḥ (pl.). § 589 (Droṇābhishek.): [illegible] (have been vanquished in battle by [illegible]

Aurva (a ṛshi). § 61 (Sarpasattra): [illegible] (Cyavana): I, **66**, son of [illegible] of Ṛcīka: 2610 (*Auᵒa . . . ūruṃ bhittvā mahāyaçāḥ . . . purogamaṇ*, i.e. Ṛcī[illegible] 6833; **180**, (6842

Ocean).—§ 5489 (Āraṇeyap.): III, 315, 17465 (the office that *A.* at one time performed for the gods, concealed in his mother's thigh).—§ 747 (Suvarnotp.): XIII, 85$_{\eta}$, 4145 (the fourth of Bhṛgu's seven sons).—§ 772$_{\beta}$ (Pavanārjunas.): XIII, 154, 7223 (Vāyu said: "The mighty kshattriya Tālajaṅgha was destroyed by the single [brahman] *A.*").—Cf. Bhārgava, Bhṛgunandana.

Aurva Ākhyāna ("the story relating to Aurva"). § 11 (Parvas.): I, 1, 387, i.e. Aurvopākhyāna.

Aurvopākhyāna(m) ("the episode relating to Aurva"). § 227 (Paurāṇ̣ara): King Kṛtavīrya, the *yājya* of the *Bhṛgus*, at the end of the *Soma* sacrifice gratified the *brahmans* with large offerings. After he had ascended to heaven, it came to happen that his descendants were in want of wealth. Knowing that the *Bhṛgus* were rich, they went to them and begged. Some amongst the *Bhṛgus* buried their wealth under the earth, some gave it away to *brahmans*, and some duly gave it to the *kshattriyas*. Some *kshattriyas*, while digging at the house of a *Bhārgava*, came upon a large treasure. The *kshattriyas* then began to kill the *Bhṛgus* with their arrows all over the earth, even the embryos. A *Bhṛgu* woman fled to *Himavat*, holding an embryo in one of her thighs (*"for* 100 years," v. 6822). From fear a *brahman* woman reported this to the *kshattriyas*. The *kshattriyas* then went to destroy that embryo, which, however, came out, tearing open the thigh and dazzling the eyes of the *kshattriyas* so that they lost their sight. They asked the woman that they might be restored to sight, promising to abstain from their sinful practice (I, 178). She told them to ask the child, which they did, and regaining their eyesights they went away. The child (*viprarshi*) was named *Aurva*, because he had been born after tearing open his mother's thigh (*ūru*). *Aurva* devoted himself to the austerest of penances with the object of destroying the whole world to gratify his ancestors. The *Pitṛs* then all came from *Pitṛ-loka*, and said: "Be propitious towards the three worlds. Having grown weary with the long periods of life allotted to us, we desired our own destruction through the *kshattriyas*. Such as commit suicide never attain to regions that are blessed, therefore we abstained from self-destruction" (I, 179). When *Aurva* replied that his vow must not be in vain, the *Pitṛs* prevailed upon him to throw his wrath into the waters of the ocean, the whole universe being made of water. It became a large horse-head, which, emitting fire from its mouth, consumes the waters of the ocean (I, 180).—§ 228: Hearing this the *viprarshi* Paurāṇ̣ara controlled his wrath from destroying the worlds. But he performed a great *rākshasa* sacrifice and began to burn the *rākshasas* with it, and *Vasishṭha* did not restrain him. Desirous of killing that sacrifice the *ṛshi Atri* came to that place, and *Pulastya* and *Pulaha* and *Kratu*, desiring to save the Seeing that many *rākshasas* had already been said: "That which befell thy father was by his own curse! No *rākshasa* was capable he himself provided for his own death! a blind instrument in that matter. *shapāda* have ascended to heaven, opiness, as also the other sons of ice of thine." *Paurāṇ̣ara* then nd threw the fire into the where it may be seen to ees and stones in all

Aushadaçvi. § 149 (Yayāti): I, 83, †3664 (*Vasumān*), †3688.

Aushadha = Vishṇu (1000 names).

***Aushadhi** (pl. °*dhayaḥ*, the herbs, personif.): IX, 2518 (cf. *aushadhībhiḥ*, XIII, 454; *oshadhi?*).

Aushija (B. *Auç°*) (= Kākshīvat): XII, 7593 (*K°*); XIII, 7108 (*K°*; printed *Aushija* in C.); XIII, 7663.

Autanka (adj.): XIV, 1627 (*gurwarttim*).

Auttānapāda: XIII, 195 (*Dhruvasya*).

Avācīna. § 156 (Pūruv.): I, 95, ††3770, ††3771.

Avaça = Çiva (1000 names²).

Avaçavartin: Mahāpurushastave.

Avaçīrāḥ (pl.). § 515 (Karṇadigvij.): III, 254, 15244 (a people of the East conquered by Karṇa).

Avaha. § 754 (Çukrakṛtya): XII, 328$_{\xi}$, 12401: The second wind called *A.* blows with a great noise; it is this wind that causes Soma and the other luminaries to rise and appear. Within the body that wind is called Udāna by the wise.

Avākīrṇa (a tīrtha, only in B.). § 615 (Baladevatīrthav.): IX, 41, 2318.

Avantī (a town, i.e. Ujjayinī, v. VP.). § 347 (Nalop.): III, 61, 2317.

Avanti, pl. (°*yaḥ*, the people of Avantī). § 377 (Dhaumyatīrthak.): III, 89, 8354 (B. *Anarteshu*) (*A°shu pratiçyāṃ vai*).—§ 549 (Pāṇḍavaprave̤ça.): IV, 1*a*, 12 (*Surāshṭrāvantayaç tathā*).—§ 594 (Jambūkh.): VI, 9$_{\mu}$, 350 (*Kuntayo 'vantayaç ca*, in Bharatavarsha).

Āvantya (inhabitant or king of Avantī).—*a)* sg.: § 296 (Dyūtap.): II, 53, 1915 (*A°āḥ tu abhishekārtham āpo—* V. *apo—bahavīdhāḥ tathā*).—§ 561 (Yānasandhip.): V, 55*v*, 2206 (*Āvantyo, 'tha Jayadrathaḥ*); 62$_{\beta\beta}$, †2426 (*Āvantya-Kāliṅga-Jayadrattheshu*).—§ 576 (Bhagavadgītāp.): VI, 16*a*, 622 (*Āvantyo, 'tha Jayadrathaḥ, Vindānuvindau . . .*).—§ 582 (Bhīshmavadhap.): VI, 71*ẓ*, 3138.—§ 585 (do.): VI, 92$_{K}$, 4118, 4135.—§ 599 (Jayadrathav.): VII, 95, 3535.—§ 609 (Çalyap.): IX, 2ζ, 72 (*A°o, 'tha Jayadrathaḥ*).—§ 619 (Strīvil.): XI, 22, 617 (slain by Bhīma), 620.—*β)* Dual in the phrase *Vindānuvindāv Āvantyau* (brothers): § 281 (Sahadeva): II, 31*θ*, 1114.—§ 290 (Çiçupālavadhap.): II, 44*a*, 1539.—§ 561 (Yānasandhip.): V, 66*w*, 2503.—§ 572 (Rathātīrath.): V, 166, 5753.—§ 573 (Ambop.): V, 195*δ*, 7607.—§ 576 (Bhagavadgītāp.): VI, 17$_{\eta}$, 673.—§ 578 (Bhīshmavadhap.): VI, 45^{11}, 1740; 51*ρ*, 2107.—§ 580 (do.): VI, 56$_{\gamma}$, 2408.—§ 584 (do.): VI, 81*a*, 3538, a^{1}, 3557; 88^{2}, 3823.—§ 586 (do.): VI, 102$_{I}$, 4656.—§ 587 (Bhīshmav.): VI, 108*ε*, 5051; 113$_{\iota}$, 5240, 5245, 5261.—§ 592 (Saṃçaptakav.): VI, 20*e*, 801; 25, 1083; 32, 1410.—§ 596 (Pratijñāp.): VII, 74, 2629.—§ 599 (Jayadrathav.): VII, 95, 3526, 3533.—§ 604 (Karṇap.): VIII, 5ζ, 99 (*Vindānuvindāv Āvantyau rājaputrau mahārathau*, have been slain).—§ 608 (do.): VIII, 72, 3612.—§ 619 (Strīvil.): XI, 25, 733 (slain).—*γ)* Dual *Āvantyau* (no doubt = *β*): § 555 (Saṃyodyogap.): V, 19*δ*, 593 (*Āvantyau ca mahātpālau mahābalau susaṃvṛtau | pṛthāṃ shaḍvihīrbhyāṃ tāv abhiyātau Suyodhanaṃ*).—§ 584 (Bhīshmavadhap.): VI, 83, 3650 (*Āvantyau tu maheshvāsau*), 3657 (*Āvantyau rathināṃ varau*).—§ 584 (Bhīshmav.): VI, 86^{4}, 3826.—§ 585 (Bhīshmav.): VI, 94*w*, 4195 (*Āvantyau ca maheshvāsau Kauravāṇāṃ paryavārayan*).—§ 586 (do.): VI, 99$_{\gamma}$, 4504 (*Āvantyau tu mahārathau*).—§ 587 (Jayadrathavadhap.): VI, 114, 5293 (*Āvantyau mahārathau*), 5309 (do.).—§ 599 (Jayadrathav.): VII, 99, 3682 (*Āvantyau bhrātarau*).—§ 609 (Çalyap.): IX, 2ζ, 93.—*δ)* pl. (°*āḥ*): § 515 (Karṇadigvijap.): III, 254,

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15253 (*Aᵒāṃç ca vaçe kṛtvā*).—§ 585 (Jayadrathav.): VI, **87**, 3852.—§ 589 (Droṇābhishek.): VII, 11*ν*, 397.—§ 599 (Jayadrathav.): VII, **113**, 4408 (*sainyaṃ Avantyādāṃ*).—§ 604 (Karṇap.): VIII, **8**, 235.—§ 611 (Çalyap.): IX, **24***νν*, 1298 (have been slain).

Avara = Çiva (1000 names[2]).

Avarṇa = Çiva (1000 names[1]).

Avartana = Viṣṇu (1000 names).

Avasathya. § 490 (Āṅgiraṣa): III, **221**, 14181 (a Fire, son of Tapas).

Avatata = Çiva (1000 names[1]).

Āveça = Çiva (1000 names[2]).

Āvedanīya = Çiva (1000 names[2]).

Avijñātagati. § 116 (Vasu, pl.): I, **66**, 2589 ("whose ways cannot be explored," son of Anila and Çivā).

Avijñātṛ = Viṣṇu (1000 names).

Avijñeya: Mahāpurushastave.

Avikalpana (B. and PCR. *°mpᵒ*). § 717*b* (Nārāyaṇīya): XII, **349**, VI) 13593 (a king).

Avikshit[1]. § 6(Anukram.): I, **1**, 231 (belongs to the past). —§ 154 (Pūruvaṃç.): I, **94**, 3740, 3741 (son of Kuru and father of Parikshit).

Avikshit[2]. § 778*a* (Saṃvarta-Mar.): XIV, **4**, 82: King *A.* Kūrandhama, son of Suvarcas, lived at the beginning of the Tretā age, and was equal to Indra, Bṛihaspati, and Himavat; all kings were under his control; he was given to sacrifices, he performed hundreds of horse-sacrifices, and Aṅgiras himself served as his priest; **5**, 104 (father of Marutta).

Avikshita: VII, 2170 (*Ávikshitaṃ Maruttaṃ*), 2177 (*rājarshéḥ*); XII, 613 (*Marutta*), 910 (id.), 914; XIV, 136, 149, 163, 176, 256, 275.

Avimūḍhāḥ (pl.), a kind of ṛshis. § 246 (Sundopasundop.): I, **211**, 7683.

Avimukta. § 370 (Tirthay.): III, **84**, 8057 (a tīrtha, where by the sight of Devadeva one is purified even after having slain a brahman, and by renouncing one's life there one obtains emancipation—*moksha*).

Avindhya. § 532 (Sītāsāntvana): III, **280**, 16148 (a Rākshasa who had spoken of Rāma, etc.). — § 534 (Hanūmatpratyāgaṃ.): III, **282**, 16263.—§ 541 (Indrajidvadha): III, **289**, 16492, 16496.—§ 543 (Rāmābhisheka): III, **291**, 16536 (after the slaughter of Rāvaṇa, *A.* came to Rāma with Sītā).

Avisthala (a village). § 562 (Bhagavadyānap.): V, **72***β*, 2595; **82***ζ*, 2877 (among the five villages, for which Yudh. asks Dury.).

Avṛhaka (PCR. *Vṛhaka*). § 191 (Arjuna): I, **123***a*, 4813 (a Deva-Gandharva?).

Avṛtta (*Vṛtta?*). § 564 (Mātaliyop.): V, **103***γ*, 3630 (in an enumeration of the principal Snakes).

Avyakta[1] = Kṛshṇa: XII, 1640, 13285; do.[2], Mahāpurushastave (read *Avyaktamadhya*); do.[3] = Viṣṇu (1000 names); do.[4] = Çiva (1000 names[2]).

Avyaktanidhana: Mahāpurushastave.

Avyaktarūpa[1] = Çiva: XIV, 193; do.[2] = Viṣṇu (1000 names).

Avyaktayoni = Çiva: XIII, 589.

Avyaṅga = Viṣṇu (1000 names).

***Avyaya**[1] ("imperishable"): XII, 1437 (*devo* = Brahman), 1607 (= Kṛshṇa), 7604 (id.), 9218 (*deveçaṃ* = Brahman), 10682 (= Brahman), 11229 (*jyotir avyayaṃ*), 11602 (*Çambhuḥ Prajāpatiḥ . . . jyotir Avyayaḥ*), 12875 (*devānāṃ ādiḥ*, i.e. Viṣṇu), 12879 (*Viçvamūrtiḥ* = id.), 13192; XIII, 716 (= Çiva), 1185 (= do., 1000 names[2]), 1262 (*prāsādaṃ prabhavo 'vyayaḥ* = Çiva, 1000 names[2]), 6951 (= Viṣṇu, 1000 names), 6953 (do.), 6995 (*vācam* ? = do.), 7045 (do.); XIV, 206 (= Çiva).—Do.[2], a serpent: I, **57**, 2157.

Ayaḥçaṅku. § 130 (Aṃçāvat.): I, **67**, 2646 (among the great Asuras who were born among the Kekayas).

Ayaḥçiras. § 92 (Aṃçāvat.): I, **65**, 2531 ("*Danor vaṃçe*," a Dānava). — § 130 (do.): * I, **67**, 2646 (cf. Ayaḥçaṅku).

Ayana(ṃ) = Skanda: III, †14639 ("the half year").

Ayati. § 136 (Yayātyup.): I, **75**, 3155 (brother of Yayāti).

Āyāti. § 136 (Yayātyup.): I, **75**, 3155 (brother of Yayāti).

Ayobāhu. § 130 (Aṃçāvat.): I, **67**, 2733 (among the sons of Dhṛtarāshṭra).—§ 132 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545 (do.).

Āyoda-Dhaumya(ḥ) (B. Apoda[ḥ] Dhaumya[ḥ]) = Āyoda(ḥ) Dhaumya(ḥ) (q.v.). § 15: I, **3**, 697: *atháparaḥ çishyas tasyaiv Āyodadhaumyasyopamanyur* (B. *°podasya Dhaumyasyᵒ*) *nāma.*—§ 16: I, **3**, 740: *athāparaḥ çishyas tasyaiv Ayodadhaumyasya* (B. *Apodasya Dhaumyasya*) *Vedo nāma.*—Aᵒ's teeth were of iron (§ 15: I, **3**, 737).

Āyoda(ḥ) Dhaumya(ḥ) (B. Āpoda Dhᵒ), a Ṛshi. § 14: About the time of king Janamejaya, son of Parikshit, there was a Ṛshi named Ā. Dh. (I, **3**, 21 = 684: *rshir Dhaumyo nāma Āyodaḥ*) with three disciples: Upamanyu, Arṇṇi Pāñcalya, and Veda. I, **3**, 689: *Āyoda Dhaumyaḥ.*—Cf. Āyoda-Dhaumya(ḥ).

Ayodhyā (a city, i.e. Oude, v. VP.). § 225 (Vāsishṭha): I, **177**, 6780 (*khyātāṃ purīm iṣvāṃ lokeshu Aᵒāṃ*), 6783 (*Aᵒvāsino janāḥ*), 6784.—§ 230 (Bhīmasena): II, **29**, 1076 (here Bhīm. vanquished Dīrghayajña).— § 346 (Kalop.): III, **60**, 2295.—§ 348 (do.): III, **66**, 2628 (*nagarīṃ ramyāṃ*; the city of Ikṣuparṇa).—§ 351 (do.): III, **70**, 2745, 2761, 2766 (*°vāsinaṃ nṛpaṃ Ṛtuparṇaṃ*); **71**, 2795 (*Aᵒādhipatiḥ*).—§ 353 (do.): III, **74**, 2906.—§ 383 (Paraçu-Rāma): III, **99**, 8557 (*Aᵒyāṃ jātaṃ Dāçarathiṃ*), 8659.—§ 425 (Hanūmad-Bhīmas.): III, **148**, 11215 (the capital of Rāma Dāçarathi).—§ 461 (Vāmadevacarita): III, **192**, ††13145 (king Parikshit of the Ikshvāku race).—§ 475 (Dhundhumārop.): III, **202**, 13515 (kings Ikshvāku, Çaçāda, etc.).—§ 534 (Hanūmatpratyāgaṃ.): III, **282**, 16231 (at the return of Hanūmat, Rāma again hopes to rule at *A.*).—§ 543 (Rāmābhisheka): III, **291**, 16567 (*purīṃ ramyāṃ*), 16568, 16590.—§ 565 (Gālavacarita): V, **115**, 3934 (king Haryaçva Ikshvāku).

Ayodhyādhipati ("the king of Ayodhyā") = Rāma Dāçarathi: XII, 954.

Ayoga (pl. *°āḥ*), a caste: XII, **297***ν*, 10869 (among the cas who spring from the original four castes by intermixture

Āyogava (f. ᵒī) (son [daughter] of a cūdra with a woman): XIII, 2574 (*çūdrād Āyogaveṇ cāpi grāmyadharmiṇaḥ*), 2582 (*vāhyaṃdam anujāyante Māgadheshu ca* | *prāsādhanopacārajñāṃ ada ataç cāyogavaṃ sute vāgurābandhajīvanaṃ jāyante hīnavarṇās tu te trayaḥ*—sc. o Madrarābha by a Nishāda, and the

Ayonija = Viṣṇu: I, 13488

Āyu(s) (gen. *°oḥ* and *°ushaḥ*)

and father of Nahusha, et 3149, 3150.—§ 156 (P *Nahuṣo*, etc.).— *(Nahusho* . . .

(Çini): VII, **144**, 6029 (*Áyusho Nahushaḥ sutaḥ*).—§ 656 (Khaḍgotp.): XII, **166***b*, 6193 (among those who succeeded each other in the possession of the sword).—§ 702 (Mokshadh.): XII, **297***b*, 10875 (cited by Paráçara in a question of caste).—§ 717 (Nárāyaṇíya): XII, **343**, VII), 13214 (*°shaḥ putro Nahushaḥ*).—§ 761 (Ánuçásan.): XIII, **115***η*, 5861 (*Áyunáthánvayena*) —§ 768 (Kṛshṇa): XIII, **147**, 6832 (son of Purúravas and father of Nahusha).—§ 775 (Ánuçásan.): XIII, **166***η*, 7682.

Áyu[2] (king of the frogs). § 461 (Vámadevacar.): III, **192**, ††13173.

Áyu(s)[3] = Çiva (1000 names[2]).

Áyudhin = Çiva (1000 names[2]).

Áyurveda (the science of medicine). § 270 (Brahmasabhāv.): II, **11**, 442 (*Á°tathāshṭāṅgo*); XII, 877, 8133 (*°vido jonāḥ*), 13137, 13246 (*°vidaḥ*).

Ayutāksha = Çiva: XIII, 7514.

Ayutanāyin. § 156 (Pūruvaṃç.): I, **95**, ††3773 (he brought a myriad of purushamedhas, thence his name), 3774.

B

(What is not found under **B** should be sought for under **V.**)

Bābhravāyaṇi. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256 (a son of Viçvāmitra).

Bābhravya. § 717 (Nārāyaṇíya): XII, **343***ψ*, 13262 (. . . . . *so 'haṃ evaṃvidhaṃ kramākākharaviśiṣṭāgavīḥ | Vāmādevyāmārgeṇa mat-prasūtāṃ mahātmanā | Pāñcālena kramaṇā gṛāptas tavmāṃ bhūtāṃ sanātanāṃ | Bābhravya-gotraḥ sa babhau prathamaṃ krama-pāragaḥ | Nārāyaṇāṃ varaṃ labdhvā prāpya yogaṃ anuttamaṃ | kramaṇa praṇīya çikshāṃ ca praṇayitvā ca Gālavaḥ*).

Babhru[1] (one or more Vṛshṇi or Yádava princes). § 252 (Subhadráharaṇap.): I, **219**, 7915 (a Vṛshṇi). — § 291 (Çiçupálavadhap.): II, **45**, 1569 (his wife is ravished by Çiçupála). — § 608 (Karṇap.): VI*II*, **85**, †4322 (*°sutaṃ*, slays the elephant of the Kulinda chief; *Dacārtha-sūnuṃ*, i.e. Babhru, is wounded by the son of Subadéva).—§ 641 (Rājadh.): XII, **81**, 3040 (*° Ugrasenayoḥ*; belongs to the opposition against Kṛshṇa).—§ 793 (Mausalap.): XVI, **1**, 7, 29; **3***γ*, 72, 102; **4**, 105, 108–9, 110.

hru[1], pl. (*°avaḥ*) (the race of Babhru). § 793 (Mausalap.): I, **7***λ*, 178.

...[2] (son of Viçvámitra). § 721*b* (Viçvámitrop.): XIII, ...

...e (XIII, 589, 1000 names[2]), Vishṇu (1000 ..., XII, 1511.

...bhumanāmāḥ.): III, **186**, 12705 (among ... of the king).

...bhārikriyāp.): II, **4***α*, 111.

...: I, **2**, 603 (= Babhruvāhana).

...una and Citrāṅgadā, princess ... **2**, 398 (*Janma*).—§ 250 ...—§ 785 (Anugītāp.): ...son of Arjuna), 2314, 2317, 2322, 2333–4; **80**, 2360, 2393, 2396; **81**, 2404, 2408, 2426; **86**, 2571 (*Maṇipāraṇatiḥ*); **87**, 2600; **88**, 2607; **89***ω*, 2677.—Cf. Babhruvāha, Citrāṅgadātmaja, Dhanañjayasuta, Maṇipāraṇati, Maṇipūreçvara.

Badarapācana (a tīrtha on the Sarasvatī). § 615 (Baladevat.): IX, **47**, 2760.—§ 615*γ*: IX, **48**, 2762, 2793, 2812: There the beautiful *Çrutāvatī, Dharaduṣṭa's* daughter, a *brahmacārinī*, practised austerities for many years, desirous of obtaining *Indra* for her husband. *Indra* then came in the guise of B.-*γ. Vasishṭha*, and told her that everything is attainable by penances, and asked her to boil five jujubes, when he went away to mentally recite certain *mantras* at *Indratīrtha*, that was not far away. She sat down to boil the jujubes, but in vain; the day was about to wane; her fuel was all consumed; then she first thrust her feet into the fire, without changing a muscle of her face. *Indra* then showed himself in his own proper form, and said that her wish would be accomplished; throwing off her body, she would live with him in heaven as his spouse; and this *tīrtha* would be the foremost in the world and be called *B.*; he granted her a boon superior to that granted to *Arundhatī* (*z*) by *Mahādeva*: the person who will reside in this *tīrtha* for only one night and bathe there with his soul fixed on meditation, will, after having thrown off his body, obtain many regions of blessedness difficult of acquisition. Then *Indra* went back to heaven; a shower of celestial flowers poured down, etc., and *Çrutāvatī*, throwing off her body, became the spouse of *Indra*.—Cf. Badarīpācana.

Badarī ("Zizyphus Jujuba," a tīrtha and the hermitage of Nara and Nārāyaṇa at the sources of the Gaṅgā; LIA. I, 547/861; VP.). § 48 (Çesha): I, **36**, 1567.—§ 3335 (Arjunap.): III, **40**, 1636.—§ 3396 (Arjuna): III, **47**, 1890 (*tad āçramapadaṃ punyaṃ Pº nāma*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8396, 8397 (*tasyāṭiyāçasaḥ*—i.e. Vishṇu's —*punyāṃ viçālāṃ Bºim anu | āçramaḥ khyāyate punyas trishu lokeshu viçrutaḥ*; Gaṅgā, which formerly streamed with cold water, streams here with hot water and carries golden sand, etc.).—§ 394 (Arjuna Kārtt.): III, **115**, 10143 (*ramyāṃ*).—§ 420 (Gandhamādanapraveça): III, **141**, 10893.—§ 421*e* (Ākāça-Gaṅgā): III, **142**, 10902 (the "great river" springs from *B.*, etc.).—§ 423 (Gandhamādanapraveça): III, **145**, 11024 (*te yaṃmur viçālāṃ Bºim prati*; description of the jujube-tree and the hermitage), 11032, 11064 (*Bhāgīrathīṃ . . . vīkshamāṇā . . . viçālāṃ Bºim anu*).—§ 432 (Saugandh.): III, **154**, 11367 (*viçālāṃ*).—§ 434 (do.): III, **156**, 11439 ("having passed Gaṅgādvāra they saw many beautiful mountains, among others Himavat; *viçāla Badarī dṛshṭā Nara-Nārāyaṇāçramaḥ*, etc.), 11443 (*Nara-Nārāyaṇasthānaṃ Badarīty abhiçrutaṃ*).—§ 449 (Ājagarap.): III, **177**, †12346 (*viçālāṃ*), †12349.—§ 457 (Vaivasvatop.): III, **187**, 12749 (*viçālāyāṃ Badaryāṃ*).—§ 524*b* (Arjuna): III, **272**, 15806.—§ 565 (Gālavacarita): V, **111**, 3824 (*āçramapade*).—§ 636 (Rājadh.): XII, **39**, 1432.—§ 640 (do.): XII, **127**, 4662.—§ 717*b* (Nārāyaṇíya): XII, **335**, 12659 (*°āçramaṃ*), 12663 (id.); **340**, 12975 (*°āçramaṃ*); **343**, 13270 (do.); **344**, 13314 (id.), 13329 (*āçramaṃ*), 13330 (id.), 13337 (*viçālāṃ*).—§ 730 (Ánuçásanik.): XIII, **14**, 598.—§ 768 (do.): XIII, **148**, 6924.—§ 777 (Svargārohap.): XIII, **168**, 7749.

Badarikā = Badarī. § 370 (Tīrthay.): III, **84**, 8155 (*°tīrthe*; by bathing there one obtains a long life and goes to heaven).

Badarīpācana (= *°ra°*). § 360 (Tīrthay.): III, **82**, 7050 (there one should eat jujube).

Badhirāndha ("deaf and blind," a serpent). § 564 (Mātaliyop.): V, **103**$_{7}$, 3632 (in Bhogavatī).

Bāheyika ("used among the Bāhīkas"?, v. Bṛ.; Nīl. "used by the slaughter of an ox"): VIII, 2049.

Bahi (a Piśāca, progenitor of the Bāhīkas): VIII, 2064.

Bāhīka, pl. (*°kāḥ*). § 578 (Bhīshmavadhap.): VI, **50**$_{\pi}$, 2084 (in the wings of Yudhishṭhira's Krauñcāruṇa vyūha, on the first day of the battle; B. *Bāhlikāḥ*).—§ 607 (Karṇap.): VIII, **44–45** (should be avoided as being devoid of virtue, etc.; Karṇa had had to live among them; "there is a town Çākala, a river Āpagā, and a V°-clan Jartṭikas"; description; do never perform sacrifices and are exceedingly irreligious; they are the offspring of the two Piçācas Bahi and Hika; they are not created by the Creator; the regions are called Ārāṭṭāḥ, the water Bāhīkam; the lowest of brahmans are residing there from very remote times, *tulyakālāḥ Prajāpateḥ*, not possessing the Vedas, etc.); **44**, 2030, 2032, 2033, 2039 (*°dushṭānāṃ*), 2045, 2046, 2048, 2056, 2057, 2058, 2060, 2061 (*Ārāṭṭā nāma Bāhīkāḥ*), 2064 (do.), 2065; **45**, 2075, 2076 (sg.), 2078, 2079, 2080, 2098 (*stenāḥ*), 2108.—§ 714 (Çukakṛtya): XII, **329**, 12384 (*malaṃ pṛthivyā Vāhīkāḥ*).

Bāhīka, a water among the Bāhīkas: VIII, 2068.

Bahinara. § 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).

Bāhl[2] (Vāhl°), v. Bālh°.

Bāhu[1]. § 554 (Sainyodyog.): V, **4**$_{7}$, 85.—Do.[2] § 562 (Bhagavadyānap.): V, **74**$_{7}$, 2731 (among eighteen kings who annihilated their kinsmen, friends, and relatives; was born among the Sundaravaṃçāḥ).—Do.[2] § 640 (Rājadh.): XII, **57**, 2054 (Bāhu's son king Sagara, who exiled his eldest son Asamaṃjas).—§ 673*b* (Bali-Vāsavas.): XII, **227***a*, 8263.

Bāhubādhāḥ (pl.; B. *Bāhuvādyāḥ*; a people in Bhāratavarsha). § 574 (Jambūkh.): VI, **9**, 362.

Bahubhūta = Çiva (1000 names[2]).

Bāhuçālin[1]. § 282 (Svayaṃvarap.): I, **186**, 6983 (among the princes who came to the svayaṃvara of Kṛishṇā). Do.[2] = Çiva: XIV, 203.

Bahuçiras = Vishṇu (1000 names).

Bāhudā[1]. § 156 (Pūruv.): I, **95**, ††3795 (*Parīkshit khalu Bāhudām upayeme Suyaçāṃ nāma*; mother of Bhīmasena).

Bāhudā[2] (a sacred river; VP. "two rivers so called"). § 370 (Tīrthay.): III, **84**, 8045 (having dwelled there for one night, one becomes honoured in Heaven).—§ 377 (Dhaumyatīrth.): III, **88**, 8323.—§ 399 (Tīrthay.): III, **95**, 8513.—§ 574 (Jambūkh.): VI, **9**A, 322 (*mahānadīṃ*?) (in Bhāratavarsha), 337.—§ 628 (Rājadh.): XII, **23**, 669, 689.—§ 731*b* (Ashṭāvakra-Dik-s.): XIII, **19**, 1408.—§ 757*m* (Goloka): XIII, **102***a*, 4857.—§ 758 (Anuçāsan.): XIII, **103***β*, 4944.—§ 775 (do.): XIII, **166***a*, 7553 (*mahānadī*?).

Bahudāmā (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2628.

Bāhudantaka. § 641 (Rājadh.): XII, **59**, 2204 (Brahmán's treatise of ethics as abridged by Indra).

Bahudhānindita = Çiva (1000 names[2]).

Bahudhānyaka (a region of the West). § 285 (Nakula): II, **32**, 1187 (conquered by Nakula).

Bahudhara = Çiva (1000 names[2]).

Bahudhātmaka = Hiraṇyagarbha: XII, 11232.

Bahuguṇa (a Devagandharva?, v. BR.). § 191 (Arjuna): I, **123**, 4814 (came to the birth of Arjuna).

Bāhuka[1] (a Nāga). § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Bāhuka[2] (Nala = the sūta *B.*). § 348 (Nalop.): III, **66**, 2627.—§ 349 (do.): III, **67**, 2635, 2638, 2640, 2644.—§ 351 (do.): III, **70**, 2748; **71**, 2771, 2772, 2779, 2781, 2782, (2787), 2789, 2794, 2795, 2797, 2800, 2801, 2804, 2806.—§ 352 (do.): III, **72**, 2814, 2816, 2817, 2819, 2823, 2825, 2827, 2828, 2834, 2835, 2836.—§ 353 (do.): III, **73**, 2869, 2883, 2885; **74**, 2894, (2897), (2900), 2902, (2903); **75**, 2922, 2925, 2928, 2933, 2940, 2941, 2942, 2945, 2946; **76**, 2953, 2959, 2960; **77**, 3016.

Bāhuka[3], a prince. § 402 (Tīrthay.): III, **120**, 10277.

Bāhukaṇṭaka (a mode of fighting). § 621 (Rājadh.): XII, **5**, 132 (v. Nīl.).

Bahukarkaça = Çiva (1000 names[2]).

Bahula[1]. § 562 (Bhagavadyānap.): V, **74**$_{7}$, 2729 (*Tulajaṅghādāṇ*; among eighteen kings who annihilated their kinsmen, friends, and relatives); do.[2] = Çiva (1000 names[2]).

Bahulā[1] (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2621.

Bahulā[2] (a river in Bhāratavarsha). § 574 (Jambūkh.): VI, **9**A, 334.

Bahumāla = Çiva (1000 names[2]).

Bahumukha = Çiva (1000 names[2]).

Bahumūlaka (a Nāga). § 47 (Āstīkap., Sarpanāmak.): I, **35**, 1561.

Bahunetra = Çiva (1000 names[2]).

Bahuprada = Çiva (1000 names[2]).

Bahuprasāda = Çiva (1000 names[2]).

Bahuputrikā (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2621.

Bahuraçmi = Çiva (1000 names[2]).

Bahurūpa = Çiva (1000 names[2], etc.).

Bahuvadyāḥ, v. Bāhubadhyāḥ.

Bahuvedya = Çiva (1000 names[2]).

Bahuyojanā (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2627.

Bahvāçin (a son of Dhṛtarāshṭra). § 130 (Aṃçāvat.): I, **67**, 2736 (v. Dhārtarāshṭrāḥ).—§ 182 (Dhṛtarāshṭraputrasaṃkaṣa): I, **117**, 4550.—§ 585 (Bhīshmavadhap.): VI, **88**A, 3901 (slain by Bhīma on the eighth day), 3904, 3915.

***Bahvṛca** ("one who has studied the Ṛg-Veda"): XV, 312.

Bāhyakarṇa (a Nāga). § 47 (Āstīkap., Sarpanāmakath.): I, **35**, 1554.

Bāhyakuṇḍa (a Nāga). § 564 (Mātaliyop.): V, **103**$_{7}$, 3626 (in Bhogavatī).

Baka[1] (a Rākshasa). § 11 (Parvas.): I, **2**, 361 (*Hiḍimba-Bakayor vadhaḥ*), 388 (*Bakasya nidhane*).—§ 71 (Ādivaṃçāvat., Bhāratasaṃhita): I, **61**, 2258.—§ 158 (Pūruvaṃç.): I, **95**, ††3825 (*tasyāṃ apy Ekacakrāyāṃ Bakaṃ nāma rākshasaṃ hatvā Pāṇḍalanagaram ādāgatāḥ*).—§ 215 (Bakavadhap.): I, **160***ff* (slain by Bhīshma); **160**, 6207; **163**, 6287; **164**, 6295, 6302, 6313 (*°vaṇam*).—§ 216 (Caitrarathap.): I, **164**, 6316 (*°rākshasaṃ*), 6317 (do.).—§ 315 (Maitreyaçāpa): I, **10**, 368 (the Pāṇḍavas have slain the rākshases, the [illegible] of the gods, *Hiḍimba - Baka - mukhyānāṃ Kirmīra[illegible] rakshasāṃ*).—§ 316 (Kirmīravadhap.): III, 11[illegible] (*"mama bhrātā Bako,"* says Kirmīra, alluding [illegible] Bhīma had slain Kirmīra's brother Baka [illegible] forest), 419, 420.—§ 317 (Arjunābhigam[illegible] to § 215).—§ 435 (Jaṭāsuravadh.): [illegible] *Baka-Hiḍimbayoḥ*).—§ 562 (Bhag[illegible] —§ 585 (Bhīshmavadhap.): [illegible] *vairiṇaṃ Bhīmasenasya khy*[illegible] (Jayadrathavadhap.): [illegible] brother of Alambusha [illegible] § 600 (Ghaṭotkacavadh[illegible] Alāyudha and a [illegible]

slain by Bhīma), 8010 (*Hiḍimba-Baka-Kīrmīrāḥ*, kinsmen of Alāyudha, and slain by Bhīshma); **178**, 8077 (*°bhrātṛa*, i.e. Alāyudha), 8107 (*Jñātiṃ*, i.e. Alāyudha); **180**, †8211 (*rākshasendrā Hiḍimba-Kīrmīra-Baka-pradhānāḥ*); **181**ccd, 8235 (*Hiḍimba-Baka-Kīrmīrāḥ*, have been slain by Bhīmasena).

Baka[2] ("crane," Dharma as Yaksha). § 548 (Āraṇeyap.): III, **313**, †17315.

Baka[3] (a Ṛshi, ordinarily called Baka Dālbhya). § 264 (Sabhākriyāp.): II, **4***a*, 106 (*D.*).—§ 324 (Dvaitavanaprav.): III, **26**, 958 (*D.*), 984 (*D.*).—§ 615 (Baladevatirthav.): IX, **40**, 2316 (*Bakasyāśramaṃ*), 2317 (*D.*).—§ 615*o*: IX, **41**, 2318 (*D.*), 2322 (*D.*), 2330 (*D.*), 2337 (*munīḥ*), 2339: In former times the Ṛ. residing in the *Naimisha* forest had performed a sacrifice which extended over twelve years. After the *Viçvajit* had been completed, the Ṛ. went to the country of the *Pāñcālas* and solicited the king to give them twenty-one calves to be given away as *dakshiṇā*. *Dālbhya Baka* gave them his, and then applied to *Dhṛtarāshṭra*, who, as some of his kine had died, angrily told him to take these. *B.* set his heart upon the destruction of king *Dhṛtarāshṭra*. Cutting the flesh off from the dead animals, having ignited a fire on the *tirtha* of the *Sarasvatī*, he poured those pieces as libations for the destruction of king *Dhṛtarāshṭra's* kingdom, which began to waste away, until he, reminded by his counsellors, repairing to the bank of the *Sarasvatī*, had gratified Ṛ. *B.*, who, in order to free his kingdom, again poured libations into the fire. Receiving many animals as a gift, he once more proceeded to the *Naimisha* wood, and *Dhṛtarāshṭra* returned to his capital.

Baka[4] (a ṛshi named together with Dālbhya). § 462 (Baka-Çakras.): III, **193**, ††13212 (*Baka-Dālbhyau*), 13215 (*Baka-Çakra-samāgamaṃ*), 13224, 13226, (13228), (13237), 13247.

Baka[5], pl. (*°aḥ*), a people. § 574 (Jambūkh.): VI, 9*h*, 369 (in Bharatavarsha, in the South).

Baka-bhrātṛ ("the brother of *B.*," i.e. probably Alāyudha): XI, 792 (is burnt after death).—Cf. VII, 8077.

Baka-Çakra-saṃvāda(ḥ) ("Conversation between Baka and Indra"). § 462 (Mārk.): III, **193**: *Yudhishṭhira*, having heard that the *ṛshis Baka* and *Dālbhya* were long-lived and friends of *Indra*, asked *Mārkaṇḍeya* about the meeting of *Baka* and *Indra*. *Mārkaṇḍeya* related: After the conflict between the gods and *asuras* was over, and *Indra* had become the ruler of the three worlds, all people were happy and virtuous. Once *Indra*, riding on *Airāvata*, surveyed his happy subjects, and, descending to earth, he made a visit to the *rshi Baka*, who had lived for 100,000 years and was adored by gods and *rshis* (*? devarshigaṇasevita*, v. 13236; R. has the accus.), in his hermitage in the east by the side. *Indra* asked him about the sorrows of those who [illegible] a long life. *Baka* mentioned several common disagreeable [illegible] and finally, the having to witness the injustices that *Indra* then asked him about their joys; he [illegible] frugal life of a pious *brahman*, who only eats [illegible] on his guest. [illegible] Viçvāmitrop.): 721*b* (Viçvāmitrop.): [illegible] ter of Baka"). § 10 (Parvas.): [illegible] c. Bakavadhaparvan). [illegible] ughter of Baka," the 10th [illegible] § 215: I, **157** ff.: The [illegible] abode of the *brahman*, [illegible] eat one-half of the alms. One day *Bhima* and *Kunti* overheard the *brahman* complaining (I, **157**), and his wife (I, **158**) and daughter asked to be sacrificed for him to a *rākshasa*, and their little son said that he would slay the *rākshasa* with a blade of grass. *Kunti* approached (I, **159**), and learned that the *rākshasa Baka* ("king of the *Asuras*," v. 6808), a cannibal, protected the town and the country, receiving as his fee a cartload of rice, two buffaloes, and the human being who brought them to him, from one after another of the householders, while the king, residing in *Vetrakīyagṛha* (see BR.), did nothing to protect the country against him. Now the turn had come for the *brahman*, and as he had no wealth to buy a man, and could not part with any of his family, he would go with all his family to the *rākshasa*, in order that he might devour them all (I, **160**). *Kunti* said that one of her sons would bring the food to the *rākshasa*. This the *brahman* energetically refused, until she had told him that on account of his strength and *mantras* her son would be safe; but he ought not to disclose this fact to anybody, for then people might trouble them out of curiosity, and if her son imparted his knowledge to anybody he would himself no longer be able to profit by it. *Bhima* also consented (I, **161**). When the others returned home with their alms, *Yudhishṭhira* blamed his mother for her rash act; but she relied on *Bhima* (I, **162**). The next morning *Bhima* set out for the abode of the *rākshasa*, and approaching he began himself to eat the food he carried, loudly calling the *rākshasa* by his name. The *rākshasa* came out in a fury; but *Bhima*, disregarding his yells and blows, leisurely ate up the whole of that food and washed his hands. Then they began to hurl trees at each other, and thereupon they clasped each other with their arms. At last *Bhima* pressed *Baka* down to the earth, and placing one knee on the middle of his back, bent him double, while he (*Baka*) roared frightfully and began to vomit blood (I, **163**). *Baka* died uttering frightful yells. The *rākshasas*, his relatives, came and promised never again to kill human beings, and from that day the *rākshasas* of that region were very peaceful towards mankind. *Bhima* placed the corpse at one of the gates of the town, and went away unobserved. The *brahman* told the citizens that it was a *brahman* skilled in *mantras* (*mantra-siddha*) who had slain the *rākshasa*, and they established a *Brahma* festival (*brahmamahaṃ*) (I, **164**).

Bakula = Çiva (1000 names[2]).

Bala[1] (an Āsura, son of Danāyus, and brother of Vṛtra). § 96 (Āṇḍīk.): I, **65**, 2541 (*Bala-Vṛtau*).—§ 277 (Jarāsandhav.): II, **23**, 897 (*Çakraṃ Bala vīçasvāḥ*).—§ 443 (Nivātakavacey.): III, **168**, 12073 (*Namuciṃ Bala-Vṛtrau ca Prahlāda-Naraka*ū *api*, and many millions of Daityas had Indra vanquished with this car).—§ 555 (Indra): V, **16**, 497.—§ 578 (Bhīshmav.): VI, **45**[u], 1711 (*Balaṃ Çakra vidhave*).—§ 586 (Bhishmav.): VI, **100**, 4561 (*devasenāṃ yathā Balaḥ*).—§ 590 (Droṇābhishek.): VII, **14**, 542 (*yathā . . . Bala-Çakrau*).—§ 592 (Saṃçaptakav.): VII, **30**, 1310 (*Indraṃ Vṛtra-Balā iva*).—§ 599 (Jayadrathavadh.): VII, **109**, 4131 (*Balaṃ hatveva Vāsaveḥ*); **118**, †4698 (*vaktraṃ vicakarta dehāt | yathā purā Vajradharaḥ prasahya Balasya saṃkhye 'tibalasya rājan*).—§ 608 (Karṇap.): VIII, **90**, †4689 (*yathendro Balam ojasā raṇe*).—§ 641 (Rājadh.): XII, **98***g*, 3660.—§ 730 (Āṇuçāsan.): XIII, **14***h*, 806 (v. Yaksha).—§ 778*b* (Saṃvarta-Mar.): XIV, **5**, 114 (*nihantā tvaṃ Balasya ca*).

Bala[2] (son of Varuṇa and Devī). § 124 (Çukra): I, **66**, 2616.

Bala[3] (an Āṅgirasa). § 665 (Mokshadh.): XII, **208**$_{6}$, 7593 (*Āṅgirasaḥ*, among the ṛshis in the East).—§ 770 (Ānuśāsan.): XIII, **151**$_{\zeta}$, 7108 (v. Aṅgiras).

Bala[4] (a companion of Skanda). § 615*u* (Skanda): IX, **45**, 2546 (given to Skanda by Vāyu).

Bala[5]**(m)** (a Vīçvadeva). § 749 (Ānuśāsan.): XIII, **91**$_{\gamma}$, 4355.

Bala[6] (a monkey). § 539 (Kumbhakarṇādivadha): III, **287**, 10414.

Bala[7] (son of Parikshit, king of Ayodhyā). § 461 (Vāmadevacar.): III, **192**, 13178.

Bala[8] = Baladeva (Bala-Rāma): IX, 2120, 2136, 2145, 2147, 2156, 2178, 2252, 2446, 2759, 2831, 2926, 3045; XIII, 6860 (*bali*).

Bala[9] = Çiva (1000 names[1]); [9]*ṣ* (1000 names[1]).

Bāla = Çiva (1000 names[1]).

Balabandhu. § 6 (Anukram.): I, **1**, 230 (belongs to the past).

Balabhadra = Baladeva (Bala-Rāma): IX, 2284.

Bālabhadrāḥ (pl.). § 604 (Karṇap.): VIII, **6**, 153 (the warriors of Balabhadra?).

Balabhedana = Indra: VIII, 3869.

Balabhid = Indra: I, †1188; III, 10384; V, 2772, 3646; VII, †4514; IX, 2443; XII, 13016 (*Çakraḥ*); XIV, †288.

Balacārin = Çiva (1000 names[8]).

Balada (an Agni). § 493 (Āṅgirasa): III, **221**, 14186.

Baladeva[1] = Bala-Rāma: I, 2786 (an incarnation—*aṃçaḥ*—of the Nāga Çesha), 7117, †7155, †7308 (incarnation of a white hair of Viṣhṇu, son of Rohiṇī), 7954; III, 502 (*°sahāyavān* has Kṛshṇa performed his exploits as a child), 744, 833, 838; V, 66, 131 (*Mādhave*), †1885 (*°devīyo*); VII, 389; VIII, 157; IX, 1988, 3342 (*Madhavottamaḥ*); XIII, (6021); XIV, 391, 1501, 1523, 1855 (*sa-Sātyakiḥ*), 1932, 2556, 2680.

Baladeva[2] (a Nāga). § 766 (Ānuśāsan.): XIII, **132**, 6163 (*°prabhṛtayo ye Nāgā balavattarāḥ . . . .*).

[Baladevatīrthayātrā] ("Baladeva's visit to the sacred places on the Sarasvatī"; cf. *Sāravatam parva*). § 615 (Gadā-y.-p.): *Vaiçampāyana* said: *Baladeva* first proceeded to *Prabhāsa*, where *Uḍuvāḥ* (i.e. Soma), who had been affected with phthisis (*yakshman*), became freed from his curse, whence its name. Asked by *Janamejaya*, *Vaiçampāyana* related *Prabhāsotpattikathana* (q.v.). Thence *Bala-Rāma* proceeded to *Camasoddheda*, where he passed one night and gave away costly gifts. Thence he proceeded to *Udapāna* (*b*) (IX, **35**-**36**), and thence to *Vinaçana* (IX, **36**), called so by the R. because the *Sarasvatī* has there become invisible from contempt of *Çūdras* and *Ābhīras*. Thence to *Subhāmika* (*c*), *Gandharvāṇāṃ tīrtha* (*d*), *Gargasrotas* (*e*); thence ("smeared in white sandal-paste and attired in blue robes") to *Çaṅkhatīrtha* (*f*); thence to the *Dvaita* lake; then, along the southern bank of the *Sarasvatī*, to *Nāgadhanvan* (*g*). *Baladeva* then set out with his face towards the East, and one after another reached hundreds and thousands of *tīrthas* that occurred at every step. Bathing in all those *tīrthas*, and observing fasts, etc., as directed by R., and giving away wealth in profusion, etc., he (always smeared with white sandal-paste) set out for that spot where the *Sarasvatī* turns in an eastward direction in order to behold the R. in the forest of *Naimiśha* (*h*), and he became filled with wonder. "There, at *Kurukshetra*, O foremost one of *Kuru*'s race, do thou perform great sacrifices and rites." Thence *Bala-Rāma* went to the *tīrtha Saptasārasvata* (description), resorted to by *Vāneyas* and other ascetics, where the great ascetic crowned with success (*siddhaḥ*) performed his penances (IX, **37**). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Saptasārasvata* (*i*) and *Mañkanaka* (*j*) (IX, **38**). Having passed one night there, *Bala-Rāma* went to *Auçanasa tīrtha* ("the *tīrtha* of *Uçanas*") *Kapālamocana*; the great *muni Mahodara*, whose thigh had been seized by the head of a Rā. slain by *Rāma* [Dāçarathi], was liberated. There *Kāvya* (i.e. Çukra, Uçanas) had performed *tapas*, and the whole science of politics and morals (*nīti*) was revealed to him, while meditating on the war of Dai. and Dā. Requested by *Janamejaya*, *Vaiçampāyana* related the story of *Mahodara* (*k*). Thence *Bala-Rāma* went to the abode of *Rushaingu* (*l*), where *Arshṭiṣheṇa* had formerly undergone austere penances, and where the great *muni Viçvāmitra* had become a *brahman*. Then to that *tīrtha* where *Brahmāṇ* (*Lokapitāmahaḥ*) had created the worlds; where the great R. *Arshṭiṣheṇa* had acquired brahmanhood; where the R.-ṛ. *Sindhudvīpa*, the great ascetic *Devāpi* (both *in the Kṛta age*), 1X, **40**, 2294), and the *muni Viçvāmitra* had obtained brahmanhood (IX, **39**). Requested by *Janamejaya*, *Vaiçampāyana* related the history of *Arshṭiṣheṇa* (*m*) and of *Viçvāmitra* (*n*). Thence to the abode of *Baka*, where *Dālbhya Baka* had practised austerities (IX, **40**); which resounded with the chanting of the *Vedas* (*brahmaghoshair uvāktīrṇaṃ*; B. has *Brahmayoner Avāktīrṇaṃ* "from Br. to Av.," Nīl.), where the R. *Baka Dālbhya* (*o*) poured the kingdom of *Dhṛtarāshṭra Vaicitravīryi* (*Vaicitravīryiṇaḥ*, genitive) as a libation into the sacrificial fire. In that *tīrtha Bṛhaspati* also poured libations into the sacrificial fire, by means of flesh, in order to destroy the *Asuras*, and the As. began to waste away and were destroyed by the gods. Thence to *Yayāta tīrtha*, where, at a sacrifice of king *Yayāti Nāhusha*, the *Sarasvatī* produced milk and clarified butter, whereafter *Yayāti* went to heaven. Once again *Yayāti* performed a sacrifice there, and *Sarasvatī* gave to each of the brahmans everything for which he cherished a wish; they regarded the gifts as made to them by the king, and praised and blessed him; D. and G. were pleased. Thence *Baladeva* proceeded to the *tīrtha Vasishṭhāpavāha* (IX, **41**). Requested by *Janamejaya*, *Vaiçampāyana* told the history of *Vasishṭhāpavāha* (*p*), and why it is so rapid, and the brahmanicide of *Indra* (*s*), who was purified by bathing in that *tīrtha*. Thence *Baladeva* went to the *tīrtha* of *Soma*, where in days of yore *Soma* had performed the *Rājasūyā* sacrifice, with *Atri* for his *hotṛ*, after which the great battle took place between D. and Dā., Dai., and a Rā. named *Tāraka*, in which *Skanda* (*Mahāsena*) slew *Tāraka* and obtained the command of the celestial forces; in that *tīrtha* is a gigantic *Açvattha* tree, under whose shade *Kārttikeya* (*Skanda*) always resides in person (IX, **43**). Requested by *Janamejaya*, *Vaiçampāyana* related the investiture of *Skanda* (*u*). The *tīrtha*, where in days of yore *Varuṇa*, lord of the waters, had been installed by the Ādityas, named *Taijasa*. Having bathed in that *tīrtha* and worshipped *Skanda*, *Bala-Rāma* gave gold, cattle, and clothes, and passing one night there, he became purified (IX, **44**-**46**). Requested by *Janamejaya*, *Vaiçampāyana* related the installation of *Skanda*. Thence *Baladeva* ("the slayer of *Pralamba*") went to *Agnitīrtha*, where *Agni* had performed sacrifices, and from the *Çamī* wood, which had been used, he produced fire, and asked him to [illegible] *Vaiçampāyana* [illegible]

he went to *Brahmayoni*, where *Brahmán* had exercised his functions of creation; in days of yore *Brahmán*, having bathed in that *tîrtha* with all the gods, created all the *tîrthas* for the gods, according to due rites. Thence to *Kaubera tîrtha*, where *Ailavila* (i.e. *Kubera*) (*e*), having practised austerities, obtained the mastery of all treasures (*Dhanâdhipatyam*), and all kinds of wealth, etc., came to him of their own accord. *Râma* there beheld the excellent woods of *Kubera*. Thence *Bala-Râma* went to *Sadarapâcana*, where the fruits of every season are always to be found (IX, **47**), and where many ascetics and Ṛi. are dwelling. (The story of *Sadarapâcana* (*y*) and of *Arundhatî* (*z*).) Requested by *Janamejaya*, *Vaiçampâyana* related the birth of *Çrutâvatî* (*aa*). Then *Baladeva* proceeded to *Indratîrtha* (IX, **48**). (The history of *Indratîrtha* (*bb*).) Thence to *Râmatîrtha* (*cc*), the resort of D. and B.-ṛ. Thence to *Yamunâtîrtha* (*dd*). Thence *Baladeva*, adorned with garlands of wild flowers (*vanamâlî*), proceeded to *Âdityatîrtha* (*ee*), where also Ṛ. *Asita Devala* obtained great *yoga* powers (IX, **49**). (The history of *Asita Devala* (*ff*).) Thence *Bala-Râma* went to the *tîrtha* of *Soma* (IX, **50**), where *Soma* had in former days performed the *Râjasûya* sacrifice, and where the great battle was fought about *Târâ* (*Târakâmayah*). Thence *Bala-Râma* proceeded to the *tîrtha* of the *muni Sârasvata*, where, during a drought of twelve years, *Sârasvata* in former days taught the *Vedas* to many *brahmans*. Requested by *Janamejaya*, *Vaiçampâyana* related the history of *Sârasvata* (*gg*) and of *Dadhîca* (*hh*). Thence *Bala-Râma* proceeded to the *tîrtha* of the old maiden (*vriddhakanyâ*) (IX, **51**). Requested by *Janamejaya*, *Vaiçampâyana* related the story of the *vriddhakanyâ* (*ii*). While there, *Baladeva* heard of the slaughter of *Çalya*. Having come out of the environs of *Samantapañcaka* (*Samantapañcakadvârât*), he enquired of the Ṛ. what was the result of a visit to *Kurukshetra*, which they told him (IX, **52**). (*Kurukshetrakshana* (*kk*) (IX, **53**).) Having visited *Kurukshetra*, *Bala-Râma* proceeded to a large and exceedingly beautiful hermitage, overgrown with *madhûkas*, etc., and was told by Ṛ.: Here *Vishṇu* in days of yore undertook austere penances and performed duly all the eternal sacrifices. Here a *brâhmaṇî* girl, having from youth observed the vow of *brahmacarya*, was crowned with success (*siddhâ*), and, in possession of *yoga* powers, she proceeded to heaven. The beautiful daughter of *Çâṇḍilya*, a *brahmacârinî*, who had performed penances difficult to women, went to heaven [here], and was worshipped by the gods and *brahmans*. *Baladeva* then began his ascent of *Himavat*, and soon came to the *tîrtha Plakshaprasravaṇa*, and thence to the *tîrtha Kârapacana* (PCR. °*vapa*°), where he passed one night. > the asylum of *Mitra* and *Varuṇa*. From *Kârapacana*> that spot on the *Yamunâ* where in days of yore *Indra*, *Vishṇu*, and *Aryaman* had obtained great happiness. Then [he] sat down with Ṛ. and Si. in order to listen to their talk. Meanwhile Ṛ. *Nârada* (*ll*), and, asked by *Bala-Râma*, he told him what had happened to the *Kurus*, including the names and deeds that had fallen (*v*), and of those that were yet living. And asked him to go to the field to witness the battle between *Bhîma* and *Duryodhana*, which was to take place that day. *Bala-Râma* then bade farewell, and departed with those that had accompanied him to *Dvârakâ*, [and] *Plakshaprasravaṇa*, and sang [the] *Sâmans*. Then he ascended a chariot [and] went to the field (IX, **54**).

[illegible]in): III, **135**, 10736,

Bâlagraha ("demon who seizes children"). § 553*b* (Gṛdhragomâyu-s.): XII, **153**, 5677 (°*nipîḍitâḥ*; BR. "infantile convulsions").

Balâhaka[1] (a Nâga). § 268 (Varuṇa-sabhâv.): II, **9**, 361 (*nâgau Dhṛtarâshṭra*°*au*, in the palace of Varuṇa).

Balâhaka[2] (one of Kṛshṇa's pârshṇivâhas). § 552 (Goharaṇap.): IV, **45**, 1416 (Utsva says his right pârshṇivâha is better than *B.*).—§ 596 (Pratijñâp.): VII, **79***ṭ*, 2812.—§ 599 (Jayadrathavadh.): VII, **147***ppp*, 6344 (*kâmagaiḥ Çaibya-Sugrîva-Meghapushpa-Balâhakaiḥ*).—§ 617 (Aishîkap.): X, **13**, 649.—§ 639 (Râjadh.): XII, **53***n*, 1917.

Balâhaka[3] (brother of Jayadratha). § 522 (Draupadîharaṇap.): III, **265**, 15599.

Balahan = Çiva (1000 names[2]); do. = Indra: I, 3574 (*Balaha 'pi Çakraḥ*).

Balahantṛ = Indra: VII, 1262; XIII, 7493; XV, 554.

Balâka (a hunter). § 608*f* (Karṇap.): VIII, **69**, 3438, 3440, 3441, 3447: The hunter *Balâka* used to slay animals for the livelihood of his sons and wives, and thus he also supported his parents and others that depended upon him, always speaking the truth and never harbouring malice, devoted to the duties of his own order. One day, having found no other animal, he slew a blind (*ghrâṇacakshuhsam*) beast of prey while it was drinking water. A shower of flowers fell from the skies; a celestial chariot took him to heaven, while Apa., etc., were singing. That beast of prey had by austerities obtained a boon, and had become the cause of the destruction of all creatures. For this reason he was made blind by *Brahmán*.

Balâkâ (a tîrtha). § 733 (Ânuçâsan.): XIII, **25***a*, 1706.

Balâkâçva (a king). § 638 (Râmop.): XII, **49**, 1717 (son of Âja, father of Kauçika, and grandfather of Gâdhi).—§ 721 (Viçvâmitrop.): XIII, **4**, 203 (*râjarshiḥ*, son of Sindhudvîpa, grandfather of Kauçika, and great-grandfather of Gâdhi).

Balâkin (a Dhârtarâshṭra). § 130 (Aṃçâvat.): I, **67**, 2733.—§ 182 (Dhṛtarâshṭra-putranâmak.): I, **117**, 4546.—§ 232 (Svayaṃvarap.): I, **186***a*, 6982.

Balâkriḍanaka = Çiva (1000 names[1]).

Balâkriḍanakapriya = Skanda: III, 14634.

Balâksha (a king of the past). § 552 (Goharaṇap.): IV, **56***ṭ*, 1768.

Balanâçana = Indra: V, 283.

Balandharâ (a Kâçi princess, queen of Bhîmasena Pâṇḍava). § 159 (Pâruvaṃç.): I, **95**, 3829 (mother of Sarvaga).

Balânîka. § 600 (Ghaṭotkaçav.): VII, **156***h*, 6911 (slain by Açvatthâman); **158***x*, 7011 (named among those who are fighting for the Pâṇḍavas).

Balanisûdana = Indra: III, 13218; V, 240, 421, 4042 (*Çakraḥ*); IX, 3022; XIII, 3893 (*Çakram*).

Balânucaragupta = Çiva (1000 names[1]).

Balapramathana = Çiva (1000 names[1]).

Bala-Râma (the elder brother of Kṛshṇa; incarnation of Çesha, or of a white hair of Vishṇu; B. = Bala, R. = Râma, B.D. = Baladeva, Hal. = Halâyudha, Rauh. = Rauhineya, Saṅk. = Saṅkarshaṇa). [§ 11 (Parves.): I, **2**, 390 (R.), 596 (R.), 621 (R.), 624 (R.).]—[§ 132 (Aṃçâvat.): I, **67**, 2786 (B.D.).]—[§ 210*b* (Bhîmasena): I, **139**, 5520 (Saṅk.).]—[§ 232 (Svayaṃvarap.): I, **186***a*, 6997 (Saṅk.).]—[§ 233 (do.): I, **187**, 7012 (Hal.), 7014 (R.); **189**, 7079 (Hal.), 7080 (Saṅk.), 7084 (Hal.).]—[§ 234 (do.): I, **189**, 7117 (B.D.).]—[§ 235 (do.): I, **191**, †7155 (B.D.).]—[§ 238 (Pañcendrop.): I, **197**, †7308 (B.D.).]—[§ 243 (Vidurâgam.): I, **205**, 7507 (R.).]—

[§ 244 (Rājyalābhap.): I, **207**, 7548 (R.).]—[§ 252 (Subhadrāharaṇap.): I, **219**, 7912 (*Haladharaḥ*); **220**, 7953 (Hal.), 7954 (B.D.), 7955 (R.).]—[§ 253 (Haraṇāharaṇap.): I, **221**, 7987 (R.), 7998 (R.), 8000 (R.), 8015 (R., *Lāṅgalī*, *Haladharaḥ*), 8022 (R.).]—[§ 273 (Rājasūyārambhap.): II, **14**, 606 (“Kaṁsa and Suśāman have been slain by me and R.,” says Kṛṣṇa; Saṅk.); **15**, 643 (R.).]—[§ 287 (Rājasūyikap.): II, **34**, 1274 (R.).]—[§ 290 (Śiśupālavadhap.): II, **43**, 1508 (Saṅk.), 1509 (R.).]—[§ 317 (Arjunābhigam.): II, **12**, 502 (B.D.; “*sahāyavān*), 505 (R.).]—[§ 320 (Saubhavadh.): II, **18**, 744 (B.D.); **21**, 833 (B.D.), 838 (B.D.).]—[§ 324 (Indralokābhigam.): III, **51**, 1977 (R.), 1993 (R.), †2009 (R.).]—[§ 400 (Tīrthay.): III, **118**, 10231 (R.), 10233 (R.).]—§ 401 (Tīrthay.): III, **119**: *B.* wonders that the righteous Pāṇḍavas are so unhappy while the wicked Duryodhana is ruling the earth, which might make a person of limited sense believe a vicious life to be preferable to a virtuous one: [10240 (*vanamālī halī Rāma*)].—[§ 402 (Tīrthay.): III, **120**, †10259 (R.), †10260 (R.), †10261 (R.), †10262 (R.), †10267 (R.).]—[§ 420 (Gandhamādanaprav.): III, **141**, 10890 (Saṅk.).]—[§ 511 (Draupadī-Satyabh.): III, **235**, 14736 (R.).]—[§ 549 (Pāṇḍavaprav.): IV, **6**, 187 (*Saṅkarshaṇa*—C. *Ç°—samānanā*, i.e. Durgā).]—[§ 553 (Vaivāhikap.): IV, **72**, 2356 (*Vāsudevo Vanamālī Halāyudhaḥ*).]—[§ 554 (Sainyodyog.): V, **1***a*, †3 (R.), †4 (Rauh.); **2**, (27) (B.D.); **3**, 44 (*Lāṅgaladhvajaḥ*); **4**, 66 (B.D.); **7***yy*, 131 (B.D.), 155 (Rauh.), 156 (*Çauriḥ*), (157) (B.D.), 162 (Hal.).]—[§ 561*b* (Kṛshṇa): V, **48**, †1885 (B.D.).]—[§ 561 (Yānasandhip.): V, **55**, 2177 (Saṅk.), 2197 (? R.).]—[§ 562 (Bhagavadyānap.): V, **80**, 2855 (R.); **90**, 3218 (R.).]—[§ 567 (Bhagavadyānap.): V, **131**, 4425 (Saṅk.).]—[§ 569 (do.): V, **145**, 4926 (R.).]—[§ 570 (Sainyaniryāṇap.): V, **157**, 5330 (Hal.), 5335 (do.), 5336 (do.), 5349 (R.); **158**, 5388 (Rauh.).]—[§ 581 (Bhīshmav.): VI, **65***ṣ*, 2967 (*Saṅkarshaṇaṁ devaṁ*; B. *sṛshṭvā*); **66**, 3012 (Saṅk.); **67***r*, 3023 (*agrajaṁ sarvabhūtānāṁ Saṅkarshaṇaṁ*).]—[§ 588 (do.): VI, **121***a*, †5797 (R.).]—[§ 589 (Drauṇābhishekap.): VII, **11***f*, 412 (*Vanamālī Halī R.*).]—[§ 592 (Saṁçaptakav.): VII, **23***p*, 1042 (*Rohiṇīsutaḥ R., Kaudravaṁ dhanurvaraṁ çreshṭhaṁ lebhe yaṁ Rohiṇī-sutaḥ | taṁ tushṭaḥ pradadau Rāmaḥ Saubhadrāya mahātmane*).]—[§ 599 (Jayadrathavadhap.): VII, **110***a*, 4193 (R.), 4227 (*Saṅkarshaṇasamo balē*).]—[§ 600 (Ghaṭotkacavadhap.): VII, **181***ddd*, 8220 (Rauh.).]—[§ 604 (Karṇap.): VIII, **2***y*, 31 (R.).]—[§ 607 (do.): VIII, **41***c*, 1952 (R.).]—[§ 614*b*: IX, **34**, 1948 (Hal., R.; “his banner bore the device of the palmyra palm, and he owned the plough for his weapon,” PCR.).]—[§ 614 (Gadāyuddhap.): IX, **34**, 1950 (R.), 1951 (R.), 1954 (Hal.), 1955 (Hal.), 1957 (Rauh.), 1959 (R., Rauh.), 1960 (R.), 1961 (*Halī*), 1964 (Rauh.), 1965 (R.).]—[§ 615 (Baladevatīrthay.): IX, **35**, 1969 (R.), 1971 (R.), 1972 (R.), 1979 (Rauh.), 1981 (*Haladhara*), 1983 (Rauh.), 1984 (R.), 1994 (Rauh.), †2002 (*Halabhṛt*), †2004 (R.), 2061 (Hal.); **36**, 2064 (Hal.), 2117 (Hal.); **37**, 2179 (Hal.), 2120 (B.), 2128 (*Rohiṇī-sutaḥ*), 2129 (*Haladhara*), 2136 (B.), 2145 (Hal., B.), 2147 (B.), 2156 (*Lāṅgalī*, B.), 2176 (R.), 2178 (B.), 2184 (Hal.); **39**, 2246 (Hal., R.), 2247 (*Lāṅgalī*), 2248 (R.), 2249 (Hal.), 2252 (B.), 2272 (*Haladharaḥ*), 2280 (Hal.), 2284 (*Balabhadraḥ*); **40**, 2314 (R.), 2315 (R.); **43**, †2446 (B.); **46**, 2724 (*Lāṅgalī*), 2725 (do.); **47**, 2754 (do.), 2759 (B.), 2760 (R.); **48**, 2762 (R.); **49**, 2831 (B.), 2844 (*Lāṅgalī*); **50**, †2924 (*Halabhṛt*); **51**, 2926 (B.), †2978 (Rauh.); **52**, 3006 (R., *Mādhavaḥ*).]—[§ 615*kk* (Kurukshetrakath.): IX, **53**, 3008 (R.), (3010 (R.)), 3011 (R.), 3029 (Hal.).]—[§ 615 (Baladevatīrthay.): IX, **54**, 3038 (R., Hal.), 3045 (B.), 3046 (Hal.), 3052 (R.), 3055 (R.), 3057 (Rauh.), 3061 (Rauh.), 3064 (R.), 3067 (R.), 3068 (R.), 3072 (R.).]—[§ 615 (Gadāyuddhap.): IX, **55**, 3078 (R.), 3079 (R.), 3080 (*Lāṅgalī*), 3081 (R.), 3104 (Rauh.), 3121 (R.); **60**, 3342 (B.D.), 3343 (Rauh.), 3344 (R.), 3365 (R.), 3369 (Rauh.), 3370 (R.).]—[§ 618 (Sauptikap.): X, **9**, 505 (R.).]—[§ 617*b* (Brahmaçiras): X, **12**, 638 (R.).]—[§ 641 (Rājadh.): XII, **122**, 4471 (? R.).]—[§ 730 (Āṇuçāsan.): XIII, **14***γ*, 630 (R.).]—[§ 758*c* (Kṛshṇa): XIII, **147**, 6850 (*Halī*), 6867 (R.), 6868 (*Lāṅgaladhārin*)]: Having a plough for his weapon (*halī*) he will look like a white hill; he will be endowed with might capable of uplifting the whole earth; upon the chariot of that god a tall palmyra, a three-headed golden [palmyra-] tree, will form his standard; the head of that lord of all the worlds will be shaded with great snakes; [all] weapons of attack and defence will come to him as soon as he thinks of them; he is called *Ananta*; once *Garuḍa*, son of *Kaçyapa*, was addressed by the gods in these words: “Do thou see if this one has any end”; *Garuḍa*, however, failed to find out the end of this highest god (*devasya paramātmanaḥ*); supporting the earth on his head (*bhogena*), he resides in the nether regions (*antar vasati*) = *Çeshа* = *Vishṇu* = [*Bala-*] *Rāma* = *Kṛshṇa* (XIII, **147**).—[§ 798 (Mausalap.): XVI, **1**, 8 (R.), 20 (R.), 29 (R.), 32 (R.); **2**, 43 (R.); **3**, 62 (R.), 72 (R.), 104 (R.); **4**, 105 (R.), 111 (R.), 112 (R.), 114 (R.), 116 (R.); **5**, 142 (R.); **8**, 172 (R.); **7**, 207 (R.); **8**, 261 (R.).]—[§ 794 (Mahāprasthānikap.): XVII, **1**, 10 (R.).]

Bālārkavarṇa = Çiva (1000 names[1]).

Bālarūpadhara = Çiva (1000 names[1]).

Bālarūpadhṛk = Çiva (1000 names[1]).

Bālasūdana = Indra: I, 1285, 7706; III, 13226, 14411; V, 496, 523; IX, 2777 (*bhagavān*), 3251; XII, 8354, 8357; XIII, 278, 328, 3903, 4592, 7312; XIV, 115.

Balavardhana (a son of Dhṛtarāshṭra's). § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4546.

Balavat[1] = Çiva (1000 names[2]).—Do.[2] (?) § 677 (Mokshadh.): XII, **245***β* (?), 8901.

Balavīra = Çiva (1000 names[2]).

Balavishṭambha = Çiva (1000 names[1]).

***Bala-Vṛtra-ghna** = Indra: III, 16947; XIII, 2343; XIV, 1277.

***Bala-Vṛtra-han** = Indra: III, 2240, 12062; XII, 1113; XIII, 1914, 1934; XIV, 167.

***Bala-Vṛtra-nisūdana** = Indra: II, 306; III, 2126.

***Bala-Vṛtra-sūdana** = Indra: XII, 3835.

Balh-, cf. also **Bahl-**.

Bālhi-jāta (probably [horses] born in Balkh). § 562 (Bhavadyānap.): V, **86**, 3045.—§ 592 (Saṁçaptakav.): VII, **23**, 973.—§ 758 (Āṇuçāsan.): XIII, 103*β*, 4925 (*Bāhlijātānāṁ ayutāny adadaṁ daça, sasya Bāhlīkasya*).

Bālhīka[1] (king(s) who belong(s) to the [Bālhīka] country (Anukram.): I, **1**, 224.—§ 267 (Yamasabhā): II, **7**, 224 (in the palace of Yama).

Bālhīka[2] (son of the elder Janam[illegible] elder Dhṛtarāshṭra and Pāṇḍu).

Bālhīka[3] ([great-]grandson [illegible] son of Pratīpa, and brother [illegible] (Pūrav.): I, **94**, 3750 [illegible] Çāntanu).—§ 156 (d[illegible] Çaibyā Suṇandā).

'tha B°h).—§ 208 (Astradarçana): I, **134**, 5313 (*Kṛpasya, Somadattasya, Bâhlikasya ca dhâmnaḥ . . . sannidhye*).—§ 213 (Jatugṛhap.): I, **143**, 5707 (*Droṇaṃ ca Bâhlikaṃ caiva Somadattaṃ ca Kauravaṃ*).—§ 287 (Râjasûyikap.): II, **34**, 1266 (*tathâ Çalyaç ca bhagavân Bâhlikaç ca mahâbalaḥ | Somadatto 'tha Kauravyo Bhârir Bhûriçravâḥ Çalaḥ*).—§ 288 (do.): II, **35**, 1293 (*Bâhliko Dhṛtarâshṭraç ca, Somadatto Jayadrathaḥ | Çakuleya samânîtâ svânivat tatra remire*).—§ 296 (Dyûtap.): II, **53**, 1912 (*Vâhliko ratham âkarshṭâ jâmbûnada-vibhûshitaṃ*).—§ 298 (do.): II, **58**, 2011 (*Bâlhikena ratheṇa yattaṃ* [i.e. *dattaṃ*, cf. 1912]); **63**, 2112 (*Prâtipeyâḥ Çvetanavâ Bhîmasenâḥ sa-Vâhlikâḥ | Duryodhanâparâdhena kṛechraṃ prâpsyanti sarvaçaḥ*).—§ 302 (Anudyûtap.): II, **74**, 2477 (*tato Droṇaḥ, Somadatto, Vâhlikaç caiva, Gautamaḥ . . .* in vain dissuaded the game).—§ 305 (Anudyûtap.): II, **78**, 2560 (Yudhishṭhira said: *âmantrayâmi Bharatâṃs tathâ vṛddhaṃ pitâmahaṃ | râjânaṃ Somadattaṃ ca mahârâjaṃ ca Vâhlikaṃ*).—§ 307 (do.): II, **81**, 2697 (Dhṛtarâshṭra related: *prâtishṭhata tato Bhîshmo Droṇena saha Sañjaya | Kṛpaç ca Somadattaç ca Vâhlikaç ca mahâmanâḥ*).—§ 318 (Arjunâbhigamanap.): III, **13**, 599 (among the means of dissuading Dhṛtarâshṭra from permitting the game, Kṛshṇa mentioned *Bhîshma-Droṇau samâgâyya Kṛpaṃ Vâhlikaṃ eva ca*).—§ 512 (Ghoshayâtrâp.): III, **249**, 15084 (Duryodhana asked Karṇa: "What will Bhîshma, Droṇa, Kṛpa, Draunị, Vidura, Sañjaya, Vâhlika, Saumadatti, etc., say to me when I come to Hâstinapura?").—§ 514 (Ghoshayâtrâp.): III, **252**, 15205 (*Bhûriçravâḥ, Somadatto, mahârâjaç ca Vâhlikaḥ . . . Kurûdvahâḥ* followed Duryodhana; *kâlenâ'lpena râjendra sea-puruṣi viviçus tadâ*).—§ 515 (Kurpadigvijaya): III, **254**, 15261 (Duryodhana said to Karṇa when the latter had fulfilled his Digvijaya: "What I have not been able to accomplish through Bhîshma, Droṇa, Kṛpa, and Vâhlika, I have obtained through thee").—§ 552 (Goharṣaṇap.): IV, **38**, 1243 (Uttara said about the Kuru army: *yatra Droṇaç ca Bhîshmaç ca Kṛpaḥ Karṇo Vivingçatiḥ | Açvatthâmâ Vikarṇaç ca Somadattaç ca Vâhlikaḥ*, etc.).—§ 556 (Sañjayavyâpap.): V, **23**, †369 (Yudhishṭhira asked Sañjaya about the health of Bhîshma, Dhṛtarâshṭra, *mahârâjo Vâhlikaḥ Prâtipeyaḥ . . . vidvân*, Somadatta, Bhûriçravas, etc.); **30**, †885 (Yudhishṭhira asked Sañjaya to salute Droṇa, Açvatthâman, Kṛpa, etc., *sa Vâhlikânâm ṛshabho manîshî*, who never cherishes any other wish than that there should be peace among the Bharatas, and Somadatta, Saumadatti, etc.).—§ 561 (Yânasandhip.): V, **47**a, 1796 (Bhîshma, Droṇa, Kṛpa, Çalya, Kṛtavarman, Jayadratha, Açvatthâman, Vikarṇa, Somadatta, Vâhlika, Vidura, Dhṛtarâshṭra, etc., entered the hall for hearing the message of Sañjaya); **55**, 2206 (the chief warriors of the Kurus are Bhîshma, Droṇa, Kṛpa, etc., Draupi, Vaikartana Karṇa, Somadatta, Vâhlika, *Jayotishâdhipaḥ, Çalya, Âvantyo, 'tha Jayadrathaḥ*, etc.); **58**, 2289 (Sañjaya should inform *sa-Vâhlikân Kurûn . . . Çaradvatâḥ*, etc.); **58**, 2300 (Dhṛtarâshṭra, Droṇa, Açvatthâman, Sañjaya, Somadatta, . . ., do not wish the combat), ν, 2304 (Duryo- the Pâṇḍavas without depending upon Açvatthâman, Sañjaya, Bhîshma, Kâm- **62**ββ, †2426 (Karṇa boasts that he the sight of *Âvantya-Kâlinga-* **63**, 2432 (Duryodhana says n, Droṇa, Kṛpa, Vâhlika, horts Duryodhana to Bhîshma, *mahârâjaṃ ca Vâhlikaṃ*); **66**εε, 2501 (Arjuna had said that Bhîshma, Dhṛtarâshṭra, Sañjaya, Droṇa, Kṛpa, Karṇa, *mahârâjaṃ ca Vâhlikaṃ*, etc., were in the greatest danger).—§ 562 (Jhagavadyânap.): V, **80**ζζ, 2859 (Vidura, Bhîshma, *Droṇaç ca saha-Vâhlikaḥ* will understand Kṛshṇa); **83**ι, 2966 (Yudhishṭhira tells Kṛshṇa to salute Bhîshma, Droṇa, Kṛpa, *mahârâjaṃ ca Vâhlikaṃ*, Draupi, Somadatta, etc.); **89**λ, 3114 (Kṛpa, Somadatta, *mahârâjaç ca Vâhlikaḥ* rose from their seats and honoured Kṛshṇa), 3117(μ) (Kṛshṇa accosted *Droṇaṃ sa-Vâhlikaṃ sa-putraṃ ca*, Kṛpa, and Somadatta); **90**ρ, 3180 (Dhṛtarâshṭra, *mahârâjaç ca Vâhlikaḥ*, Kṛpa, Somadatta, and the Kurus had grieved at the dragging of Kṛshṇâ at the game); **91**σ, 3271 (Droṇa, Kṛpa, *Bhîshmo, 'tha Vâhlikaḥ*, and [the] Kurus came to Kṛshṇa); **95**τ, 3402 (Duryodhana will be irresistible, when he has Bhîshma, Droṇa, Kṛpa, Karṇa, Vivingçati, Açvatthâman, Vikarṇa, *Somadatto, 'tha Vâhlikaḥ*, etc.).—§ 567 (do.): V, **124**β, 4138 (Duryodhana does not follow Dhṛtarâshṭra, Bhîshma, Droṇa, Vidura, Kṛpa, *Somadattasya, Vâhlikasya ca dhâmnaḥ*, etc.); **128**σ, 4284 (Duryodhana disregards Vidura, Dhṛtarâshṭra, *mahârâjaṃ ca Vâhlikaṃ*, etc.); **129**, 4350 (Bhîshma, Dhṛtarâshṭra, and Vâhlika have given their share to the sons of Pâṇḍu from fear of disunion); **131**ν, 4453 (Kṛshṇa addressed Dhṛtarâshṭra, Droṇa, Bhîshma, Vidura, Vâhlika, and Kṛpa), 4457 (ρ) (Kṛshṇa was followed by Bhîshma, Droṇa, Kṛpa, Vidura, Dhṛtarâshṭra, Vâhlika, etc.).—§ 569 (do.): V, **149**, 5055, 5059, 5066, 5067 (*F.* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, permitting Çântanu to rule the paternal kingdom).—§ 570 (Sainyaniryânap.): V, **155**, 5275 (among the eleven men, Kṛpa, Droṇa, etc., under each of whom Duryodhana placed an akshauhiṇî).—§ 572 (Rathâtirathas.): V, **167**, 5797 (is an *atiratha*).—§ 576 (Bhagavadgîtâp.): VI, **17**γ, 675 (the Kuru army was arrested by Droṇa, Bhîshma, Açvatthâman, Vâhlika, and Kṛpa).—§ 578 (Bhishmavadhap.): VI, **45**^{19}, 1707 (fights Dṛḍhahastaketu = Cedirâjaḥ, 1709), 1709 ; **48**, 1925^{49} (he attacked Çveta with Kṛtavarman, Kṛpa, Çalya, Jârâsandhi, Vikarṇa, and Vivingçati in order to protect Bhîshma).—§ 580 (do.): VI, **59**ο, †2643 (at sunset the Kurus *sa-Bhîshmâḥ, sa-Droṇa-Duryodhana-Vâhlikâç ca*, withdrew their troops), †2648 (Droṇa, Kṛpa, *Saindhava-Vâhlikau*, Bhûriçravas, *Çalya-Çalau*, etc., were vanquished by Arjuna).—§ 581 (do.): VI, **60**α, 2652 (Droṇa, Duryodhana, Vâhlika, etc., accompanied Bhîshma).—§ 583 (do.): VI, **76**, 3330 (the Kuru army was protected by Droṇa, Bhîshma, Kṛtavarman, Kṛpa, Duḥçâsana, Jayadratha, etc., Bhagadatta, Vikarṇa, Draupi, Saubala, and Vâhlika).—§ 584 (do.): VI, **81**α, 3533 (Bhîshma said to Duryodhana that he, Droṇa, Çalya, etc., *Vâhlikaḥ saha Vâhlikaḥ*, etc., would fight for him).—§ 585 (do.): VI, **92**χ, 4118 (Bhîshma sent Droṇa, Somadatta, *Vâhliko, 'tha Jayadrathaḥ*, etc., to the rescue of Duryodhana), 4129 (was wounded by Ghaṭotkaca); **96**, 4340 (with Kṛtavarman he fought Sâtyaki).—§ 586 (do.): VI, **102**ι, 4666 (Açvatthâman, Çalya, *Kâmboja-Çakuneya-Sudakshiṇâḥ | Vindânusindâv Âvantyau, Vâhlikâḥ saha Vâhlikaḥ*, surrounded Arjuna); **104**, 4746 (fought Bhîmasena : *Bhîmasenas tu râjânaṃ Vâhlikaṃ pragṛihîtâmarṣaṃ | vidâhyâmadan mahâ-nâdaṃ* . . .), 4753, 4754 (mounted upon the chariot of Lakshmaṇa).—§ 592 (Saṃçaptakav.): VII, **20**δ, 800 (Bhûriçravas, Çalya, Somadatta, and Vâhlika were in the right wing of Droṇa's Garuḍa-array on the twelfth day of the battle); **25**, 1081 (fought Drupada); **32**, 1373 (fought Bhîmasena); **39**ξ, 1650 (Duryodhana told Karṇa, Vâhlika, etc., to crush Abhimanyu).

—§ 596 (Pratijñâp.): VII, **74***α*, 2619 (Jayadratha said that not even Droṇa, Duryodhana, Kṛpa, *Karṇa-Madreya-Vâhlîkâḥ*, etc., could protect him).—§ 598 (Jayadrathavadhap.): VII, **85***η*, 3043 (Dhṛtarâshṭra said that the Pâṇḍavas would hear Çalya, Somadatta, Bhîshma, Droṇa, Vikarṇa, Vâhlîka, Kṛpa, etc.).—§ 599 (Jayadrathav.): VII, **95**, 3527 (*Vâhlika-rajas tejasvî kulaputro mahârathaḥ . . . Draupadeyân avârayat*), 3534 (fought Çikhaṇḍin); **96**, 3548, 3549 (fought Çikhaṇḍin), 3553 (*Vâhlika-râjaḥ*, fought the Draupadeyas).— § 600 (Ghaṭotkacavadhap.): VII, **155***δ*, 6720 (in the sight of Karṇa, Drauṇi, Duryodhana, Kṛpa, Somadatta, and Vâhlika, Bhîmasena slew Dushkarṇa and Durmada); **157**, 6932 (Bhîma made Somadatta, the son of Vâhlîka, insensible), 6933 (wounded by Bhîmasena; wounds—C. *Prâtîpîyas* for B. *Prâtîpeyas*—Bhîma), 6936 (slain by Bhîmasena), 6937; **158***ω*, 7035 (Karṇa said that Bhîshma, Vikarṇa, Citrasena, *Bâhlîkaç ca*, Jayadratha, etc., had been slain by Destiny). —§ 604 (Karṇap.): VIII, **1**, 22 (has been slain); **5***ζ*, 119 (Sañjaya said to Dhṛtarâshṭra : *pitâmahas tava tathâ Vâhlikaḥ saha Vâhlikaiḥ* has been slain by Bhîmasena); **7**, 180 (the son of Senâvindu has been slain by *Vâhlikena . . . Kauravendreṇa*).—§ 609 (Çalyap.): **IX**, **2***ζ*, 72 (. . . *Somadatto, 'tha Vâhlikaḥ*, . . . , enumerated by Dhṛtarâshṭra among the kings who had been slain for his sake), 89 (*mahârâjaḥ*). — § 611 (do.): IX, **24***νν*, 1299 (*Vâhlîk, Somadatte ca*, have been slain).—§ 613 (Gadâyuddhap.): IX, **32***β*, 1836 (enumerated by Duryodhana among the kings who had been slain for his sake).—§ 615 (do.): IX, **63**, 3548 (*Bhishmeṇa, Somadattena, Bâhlikena Kṛpeṇa ca . . .* have in vain exhorted Dhṛtarâshṭra to make peace, says Kṛshṇa).—§ 616 (Sauptikap.): **X**, **9***κ*, 523 (Açvatthâman said to the dying Duryodhana: *parishvajethâ râjânam Bâhlîkam sumahâratham* in heaven).—§ 619 (Strîvilap.): **XI**, **22***η*, 621 (Gândhârî said: *Prâtîpeyaṇ maheshvâsaṇ hatam bhallena Vâhlikaṇ*).—§ 744 (Ânuçâsan.): XIII, **44**, 2446 (Bhîshma said: *pitâ mama, mahârâja ! Bâhlîko vâkyam abravît*).— § 787 (Âçramavâsap.): XV, **11**, 360 (Dhṛtarâshṭra wished to perform the çraddhâ of Bhîshma, Droṇa, Somadatta, Vâhlîka, etc.), 372 (*râjarsheḥ*; enumerated by Bhîmasena among those whose pretakârya the Pâṇḍavas will themselves perform); **15**, 414(*α*).—§ 789 (Putradarçanap.): XV, **29***ε*, 809 (*yasyâs tu çvaçuro dhîmân Vâhlikaḥ sa Kurûdvahaḥ | nihataḥ Somadattaç ca pitrâ saha mahârathaḥ*; **32***θ*, 879.

Bâhlîka[4] = Somadatta. § 600 (Ghaṭotkacavadhap.): VII, **162**, 7225 (*Bahlîkaṇ Kauravâdhamaṇ*, i.e. Somadatta, fights Sâtyaki), 7241 (*Bâhlîkasya*=Somadattasya).—Cf. XV, 809.

Bâhlîka[5]. § 130 (Aṃçâvat.): I, **67**, 2661 (a king, incarnation of Suhma—B. Ahara).—Cf. Bâhlîka[3] (?).

Bâhlîka[6]. § 130 (Aṃçâvat.): I, **67**, 2696 (incarnation of the guṇa Krodhavaçya).—Cf. Bâlhîka[7] (?).

Bâlhîka[7] (pl. *°îḥ*), a people (probably Balkh, VP.). § 279 (Arjuna): II, **27**, 1030 (conquered by Arjuna).—§ 295 (Dyûtap.): II, **52**, 1869 (*Kaurâlâ Daradâ Darvâḥ . . . Pâradâ Vâhlikâḥ saha*, etc.; bring tribute to Yudhishṭhira). —§ 559 (Prajâgarap.): V, **39**, 1525 (*malaṃ pṛthivyâ Vâhlikâḥ*, etc.). — § 573 (Ambop.): V, **195**, 7607 (*Vindânuvindâv Âvantyau Kaikeyâ Vâhlikâḥ saha | prayayuḥ sarva evaite Bhâradvâjapuraṇgamâḥ*).—§ 574 (Jambûkh.): VI, **9***ιι*, 361 (in Bhâratavarsha).—§ 576 (Bhagavadgîtâp.): VI, **20***ζ*, †750 (in Bhîshma's division were all the Dhârtarâshṭras with *Vâhlikânâṃ skadeçaḥ Çalaç ca*, etc.); VI, 2084, v. Bâhika. — § 583 (Bhîshmavadhap.): VI, **75***γ*, 3293 (Kṛtavarman, accompanied by *Kâmbojavara-Vahlikaiḥ*, was in the head of Bhîshma's crane-array on the sixth day of the battle); VI, 3533, v. Bâhlîka[3]; VI, 4666, v. Bâhlîka[3].— § 587 (Bhîshmavadhap.): VI, **117***ρ*, 5484 (many combatants belonging to the Nishâdas, Sauvîras, Vâhlîkas, Daradas, etc., fell upon Arjuna).—§ 589 (Droṇâbhishekap.): VII, **4***β*, 122 (a people vanquished by Karṇa).—§ 599 (Jayadrathavadhap.): VII, **93***δ*, 3379 (among the peoples, among whom Arjuna caused a great carnage); **113***χ*, 4409 (*Vâhlikânâṃ mahad balaṃ*; among the peoples that Sâtyaki pointed out to his charioteer), 4412 (*nânâpraharaṇodyatâḥ*); **121***εε*, 4818 (among the peoples who, headed by Duryodhana, attacked Sâtyaki together with the Saṃçaptakas).—§ 600 (Ghaṭotkacavadhap.): VII, **157***ρ*, 6949 (among the peoples whom Yudhishṭhira began to slay); **179**, †8159.—§ 602 (Droṇavadhap.): VII, **192***π*, 8841 (among the peoples whom Dhṛshṭadyumna began to slay).—§ 603 (Nârâyaṇâstramokshap.): VII, **193***β*, 8905 (among the peoples with whom Kṛtavarman fled); VIII, 119, v. Bâhlîka[3].—§ 605 (Karṇap.): VIII, **20**, 779 (*ββ*) (among the peoples that Pâṇḍya was slaughtering).—§ 608 (do.): VIII, **56***ρρ*, 2762 (among the peoples that were slaughtered by Bhîma); **74**, †3801 (Arjuna boasts that he will destroy the Kurus and Vâhlîkas).

Bâlhîka[8] (king or prince of *B.*). § 130 (Aṃçâvat.): I, **67**, 2694 (*Asurâṇâṃ tu yaḥ Sûryaḥ çrimâṃç caiva mahâsuraḥ | Daradaḥ nâma Vâhîko barah sarvamahîkshitâṃ*). — § 282 (Svayaṃvarap.): I, **186**, 7001.—§ 287 (Râjasûyikap.): II, **34**, 1272 (*Bâhlîkaç câpare çûrâḥ râjânaḥ*).—§ 290 (Çiçupâlavadhap.): II, **44***α*, 1526 (*Daradaṃ stuhi Bâhlîkaṃ tinaṃ pârthivasattamaṃ | jâyamânena yenâyaṃ abhavad dârito mahî*).—§ 458 (Kaliyuga): III, **188**, 12840 (pl.: among barbarous and sinful kings who will rule on earth when kali-yuga sets in).—§ 554 (Sainyodyogap.): V, **4***γ*, 77 (among the kings to whom the Pâṇḍavas ought to send messengers for support).

Bâlhîka[9] (coming from Bâlhîka[8]). § 255 (Haraṇâharaṇap.): I, **221**, 8011 (Kṛshṇa gave 100,000 *pṛshṭhyânâṃ api çâçvatânâṃ Vâhlikânâṃ* as kanyâdhana).—§ 593 (Abhimanyuvadh.): VII, **36***η*, 1574 (*Vâhlikân sâdin-vâjinaḥ*, among the steeds of different breeds who were slain).—§ 599 (Jayadrathav.): VII, **121**, 4831 (*γγ*) (*pârvatîyân atha Vâhlikân*, among the steeds of different races who were slain).

Bâlhîka-puṅgava ("the foremost of the *B.*") = Çalya. § 130 (Aṃçâvat.): I, **67**, 2642.—§ 177 (Pâṇḍu-digvijaya): I, **113**, 4427 (=the Madra king Çalya, brother of Pâṇḍu's queen Mâdrî).

Bâlhikâtmaja = Somadatta : VII, 7247.

Bâlhikî (= Mâdrî). § 193 (Pâṇḍu): I, **125**, 4886.

Bali[1] (an Asura). § 91 (Aṃçâvat.): I, **65**, 2528 (son of Virocana and father of Bâṇa).—§ 209 (Drupadaçâsana): I, **138**, 5484 (*Indra-Vairocanâv iva*).—§ 268 (Varuṇasabhâ): II, **9**, 364 (*Bṛ^hV Vairocano râjâ* ; in the palace of Varuṇa [§ 324 (Dvaitavanap.): III, **26**, †976 (*Aswasya Vairo* —§ 326 (Draupadîparitâpap.): III, **28**, 1029 (*ca saṃvâdaṃ Baler Vairocanasya ca*), [1044 § 384 (Agastyop.): III, **102**, 8759 (*abadh Baliç câpi mahâsuraḥ*).—§ 435 (Jat **157**, 11502 (*Balir Vajradharaṃ ya* vacayuddhap.): III, **168**, 120 [§ 444 (do.): III, **171**, 12150 § 524*d* (Vishṇu): III, **272** deluded by Vishṇu in the s III, **315**, 17462 (do.) (*Bali-Vâsavayor iva*

V, **10**, 297 (*Balim̐ baddhvā mahā-Daityam Çakro devādhipaḥ kṛtaḥ*).—§ 556 (Sañjayānnap.): V, **32**, †962 (*rājā*).—§ 559 (Prajāgarap.): V, **38**, 1445 (*aiçvarya-mada-sammōdham Balim̐ lokatrayād iva*).—[§ 567 (Bhagavadyānap.): V, **130**, 4368 (*Indro Vairocanim̐ yathā*).]—§ 571 (Ulūkadūt.): VI, **160**, 5411 (*yathā devāsure yuddhe Bali-Vāsavayor abhūt*).—§ 589 (Droṇābhishekap.): VII, **1**, 26 (*Āsuriṇ yathā sonā nigṛhīte purā Balau*).—[§ 592 (Saṃçaptakāhv.): VII, **21**, 859 (*Indra-Vairocanāv iva*)]; **25**, 1084 (*yathēndrāgnī purā Balim̐*). — [§ 599 (Jayadrathavadhap.): VII, **94**, 3484 (*yathā Vairocanis tathā*)]; **117**, 4549 (*Bali-Vāsavayor iva*); [**136**, 5608 (*Çakra-Vairocani yathā*)]; **142**, 5886 (*purā devāsure yuddhe Çakrasya Balinā yathā*).—§ 600 (Ghaṭōtkacavadhap.): VII, **156**, 6761 (*Baler iva suraiḥ pūrvaṇ trailokyajaya-kāṅkshayā*); **167**, 7485 (*yādṛçaṃ hy abhavad rājan Bali-Vāsavayoḥ purā*); **172**, 7641 (*Bali-Vāsavayor iva*); [**174**, 7873 (*Indra-Vairocanāv iva*)].—§ 605 (Karṇap.): VIII, **20**, †820 (*jite Balau Vishṇum vāmanēçvarāḥ*).—§ 608 (do.): VIII, **79**, †4081 (*tathā yathā Vajradharaḥ purā Balēḥ*); [**87**, 4376 (*trailokya-vijaye yattāv Indra-Vairocanāv iva*); **89**, †4528 (*Sureṣa-Vairocanayor yathā purā*)]; **90**, †4701 (*tathā yathā Çambarāhā purā Balim̐*); **93**, 4880 (*devāv iva purā Balēḥ*); **94**, †4983 (*Balim̐ nigṛmyēva Sureṣa-Keçavau*).—§ 610 (Çalyap.): IX, **3**, 171 (*devāv iva purā Balēḥ*).—§ 611 (do.): IX, **22**, 1161 (*Balim̐ Çakra ivāhave*).—§ 612 (Hradapraveçap.): IX, **31**ζ, 1750 (*kriyābhyupāyair bahubhir Balir baddho mahātmanā*).—§ 615*a* (Skanda): IX, **46**, 2700 (*Bāṇo nāmātha Daityō Baleḥ putro mahābalaḥ*).— § 639 (Strīvilāp.): XI, **23**, 646 (*Çakrasya Balinā yathā*).—§ 641 (Rājadh.): XII, **90**, 3385 (*Vairocano Baliḥ*; on account of his hatred of the brahmans, Çrī deserted him). — § 656 (Khaḍgotp.): XII, **166**γ, 6146. — § 659 (Mokshadh.): XII, **180***a*, 6692.— § 671 (do.): XII, **223**, 8059 (*Vāsavasya ca saṃvādaṃ Baler Vairocanasya ca*).—§ 671*b* (Bali-Vāsava-s.): XII, **223**, 8060, 8061, 8063, 8064, 8065, 8067, 8068, 8070, [8082 (*Āsurādhipa*)], (8083); **224**, 8090, (8092), 8117 (*Vairocano Baliḥ*), 8138; **225**, 8149, 8150, (8151), 8152, 8154 (*Vairocano Baliḥ*), 8156 (*Balinaḥ kṛte*), 8158, 8159, 8177, (8178), 8181, [8182 (*mahāsura*)], 8185 (*Daityendro Baliḥ*), 8186.—§ 673*b* (do.): XII, **227**, 8218 (*Bali-Vāsava-saṃvādaṃ*), 8223 (*Balim̐ Vairocaniṃ*), 8224, [8227 (*Vairocane*)], 8232 (*Balir Vairocano*, (8233), [8319 (*Vairocane*), 8324 (*Asura*)].—§ 717*b* (Nārāyaṇīya): XII, **340**κ, 12943 (*Virocanasya balavān Baliḥ putro mahāsuraḥ*), 12947 (*Baliṃ caiva karishyāmi Pātāla-talavāsinam | Dānavāṃ ca Balim̐ çreshṭhaṃ abadhyaṃ sarvadaivataiḥ*, says Nārāyaṇa), 12958 (*tataḥ sutaṃ Baler jitvā Vāṇam bāhusahasriṇam*).—§ 723 (Anuçāsan.): XIII, **6***a*, 329 (*Balir Vairocanir baddho dharmapāçena daivataiḥ*; by Vishṇu's prowess was made to dwell in Pātāla).—§ 742 (do.): XIII, **39***a*, 38.—[§ 749 (do.): XIII, **90**, 4290 (*Asurendrāya*; what in wrath and what is destitute of faith, all this made the share of the Asura chief).]—§ 754 (do.): 5686 (*Çukrasya ca Baleç caiva saṃvādaṃ vai* 67 (*Baler Vairocanasyaha trailokyam anuçā-dhipaḥ*)], (4691), [4741 (*Asurendrāya*)].

126, 6015 (*pāmanaṃ rūpam āsthāya* 724 (Agastya): XIII, **156**, 7274. Dīrghatamas). § 170 (Dīrgha- 217, 4221.

ghatamas→ cūdrā

Kākshīvat + 10 sons

Bali². § 264 (Sabhākriyāp.): II, **4***a*, 105 (among the ṛshis and kings present when Yudhishṭhira entered his palace).

[Bali-Vāsava-saṃvāda(h)] ("the discourse between Bali and Indra"). (*a*) § 671*b* (Mokshadh.): One day, after having subjugated all As., *Indra* asked *Brahmán* where *Bali* now was, he who was *Vāyu*, etc. (*a*). *Brahmán* said that *Bali* might now have taken his birth among camels or hulls, etc., and be staying in a deserted house; he told *Indra* not to slay him, but to ask him for instruction in morality. *Indra* roamed over the earth on *Airāvata*, and found *Bali* in a deserted house in the form of an ass. *Indra* scoffed at him, and asked if he did not grieve, and where his 42,000 *Gandharas* had gone who in former days used to dance before him, and also about the garland given to him by *Brahmán*. *Bali* said: "When thou becomest like me, thou wilt not indulge in speech like this" (**XII, 223**). *Bali* said that D., men, P., G., snakes, and Rā. were under his sway in days gone by, and that all creatures used to flatter him; but he did not grieve at all; in reality it is Time that creates and destroys all things, though living creatures brag of doing this or that; "this royal glory (*rājya-çrī*) . . . does not dwell long in one place; she had dwelt in thousands of *Indras* before thee, who were very much superior to thee; . . . knowing thee to be full of vanity, she will very soon desert thee" (**XII, 224**). *Indra* saw *Çrī*, adorned with head-plumes, etc., issue out of *Bali*, who did not know whether she was an As. damsel or a celestial one or a human one; *Indra* asked her who she was, as she stood there like *Māyā* herself; she said: "*Virocana* did not know me; *Bali* does not know me; the learned called me *Duḥsahā* ('difficult to be borne'), etc. (*β*); thou knowest me not, O *Indra*, nor does any one of the deities know me; nor the Creator (*Dhātā*), nor the Ordainer (*Vidhātā*) rules over me; it is *Time* that moves me from one place to another; do not disregard *Bali*. *Bali* has fallen off from truth, etc.; formerly he was devoted to the *brahmans*, etc.; but latterly he began to cherish feelings of animosity towards the *brahmans* and touched clarified butter with soiled hands; therefore I desert him and shall henceforth dwell in thee; there is none among D., G., As., or Rā. that can keep me for ever." Requested by *Indra*, she told him how she might be able to reside in him permanently, dividing herself into four parts, according to the ordinance laid down in the *Vedas*: one to be established on earth, one in the waters, one in Fire, one among the good, while *Indra* should continue to protect her. *Bali* said that when the Sun would shine only upon the region of *Brahmán* in the middle of *Sumeru*, then a great battle between the gods and the *Asuras* would again occur, and in that fight *Bali* would certainly vanquish them all. *Indra* said that *Brahmán* had commanded him never to kill him; "never will come the day when the Sun will shine only from the meridian (*madhyataḥ sthitaḥ*); *Brahmán* has before this laid down the laws that regulate the Sun's motions . . . ." *Bali* proceeded towards the South; *Indra* proceeded towards the North and ascended the skies (XII, **225**).—(*b*) § 673*b* (Mokshadh.): *Bhīshma* said: After the battle between the gods and the *Asuras*, in which a large number of Dsi. and Dā. fell, *Bali* became king. He was deceived by *Vishṇu*, who once more established his sway over all the worlds. *Indra* was once more invested with the sovereignty of the gods, etc.; the three worlds once more swelled with prosperity, and *Brahmán* became glad of heart. At that time *Indra*, accompanied by R., V., Á., A., D.-ṛ., G.,

Si., etc., seated on the four-tusked *Airāvata*, made a progress through all the worlds. Once he saw *Bali Vairocani* within a certain mountain cave on the sea-shore. *Bali* showed no signs of sorrow or agitation. *Indra* asked him how it was that he was so unmoved; "thou art bound with *Varuṇa's* noose and hast been struck with my thunderbolt." *Bali* said: "What I am now, thou wilt be in the future," explaining that only time (not merit) rules the destiny of men; "that thou regardest thyself as the actor is the root of all sorrow"; "in the course of time many thousands of *Indras* and of deities have been swept away *yuga* after *yuga*, and will be swept away in future . . . , just as *Pṛthu*, etc. (*a*)," though they were devoted to the *Vedas* and *Vedic* rites, etc., and though all of them were the offspring of *Daksha's* daughters; "those 1,000 [celestial years], that are the measure of thy sway, will surely come to an end"; "Ā., R., Śi., V., and M. were all vanquished by me," etc. *Indra's* panegyric on *Bali*. *Indra* left the spot and was praised by the M.-r.; *Fire* once more began to bear the libations [to the gods], etc. (XII, **227**).

Balīha (pl. °ah) (a people). § 562 (Bhagavadyānap.): V, **74**$_{71}$, 2730 (*Arkajaç ca Balīhānāṃ [kulapāṃsanaḥ]*).

Balin = Çiva (1000 names[2]).

Balīna (an Asura). § 130 (Aṃçāvat.): I, **67**, 2679 (*°ottamaḥ*, incarnated as Pauṇḍramāteyaka).

Balīvāka (B. °lī°). § 264 (Sabhākriyāp.): II, **4***a*, 108.

Bali-Vāsava-saṃvāda, v. before Balīhā).

Ballava, the name which Bhīmasena Pāṇḍava gave himself when dwelling with king Virāṭa: IV, 28, †237, †238, 363, 560, 565, 1020, 1370, 2291; V, 5472.

Ballavāh (B.), v. *Mallavāḥ* (C.), a people.

Balotkatā (a Mātṛ). § 615*u* (Skanda): IX, **46***θ*, 2641.

Bāṇa[1] (an Asura, son of Bali). § 91 (Aṃçāv.): I, **67**, 2528 (*Mahāsura*); a follower of Rudra, and also called Mahākāla; cf. Daitya, pl.). —§ 561 (Yāṇasandhip.): V, **82**, †2421 (*Vāṇasya Bhaumasya ca Kaṃsa hantā . . . Vāsudevaḥ*). —§ 567 (Bhagavadyāṇap.): V, **130**$_{\xi}$, 4412 (*Vāṇaç ca nihataḥ saṅkhye* by Kṛshṇa). —§ 615*u* (Skanda): IX, **46**, 2700 (v. Bali; he sought refuge in the Krauñca mountain). —§ 673*b* (Bali-Vāsavas.): XII, **227***a*, 8264. —§ 717 (Nārāyaṇīya): XII, **340**, 12957, 12958 (*tataḥ sutaṃ Valer jitvā Vāṇaṃ bahusahasrinaṃ*).

Bāṇa[2] (a warrior of Skanda's). § 615*u* (Skanda): IX, **45***η*, 2569.

Bāṇahasta = Çiva (1000 names[2]).

Bandhakartṛ = Çiva (1000 names[2]).

Bandhana = Çiva (1000 names[2]).

Bandhana(ḥ) Asurendrāṇāṃ = Çiva (1000 names[2]).

Bāndhava, Ma°pa°at°.

Barbara, pl. ([a] barbarous people[s]). § 223 (Vāsishṭha): I, **175**, 6684. —§ 280 (Bhīmasena): II, **29**, 1088 (vanquished by Bhīmasena). —§ 285 (Nakula): II, **32**, 1199 (vanquished by Nakula). —§ 295 (Dyūtap.): II, **51**, 1843 (among the peoples who brought tribute to Yudhishṭhira). —§ 342 (Indralokābhigam.): III, **51**, 1989 (among the peoples who were present at Yudhishṭhira's rājasūya). —§ 515 (Karṇadigvijaya): III, **254**, 15254. —§ 574 (Jambūkh.): VI, **9***μ*, 364 (in Bhārata-varsha). —§ 599 (Jayadrathavadhap.): VII, **119**, 4716, 4722 (*ββ*), 4747 (*γγ*); **121**$_{ee}$, 4819. — § 641 (Rājadh.): XII, **65***δ*, 2429 (*Çavara°*). —§ 664 (Mokshadh.): XII, **207***θ*, 7560. —§ 739 (Anuçāsan.): XIII, **35***e*, 2158 (*Çavara°*).

Bārhadratha[1] (a certain Vedic section). § 560 (Sanatsujātap.): V, **44**, 1711 (Brāhman is not to be found in *B.*, Rathantara, etc.).

Bārhadratha[2] (patron. of Jarāsandha). § 273 (Rājasūyārambhap.): II, **14**, 594 (*°sute*, i.e. Asti and Prāpti, married by Kaṃsa). —§ 274 (do.): II, **15**, 651 (*B°o Jarāsandhaḥ*). —§ 277 (Jarāsandhavadhap.): II, **21**, 811 (pl.) (the race of Jarāsandha), 851; **22**, 863; **24**, 966 (*°puraṃ*, i.e. Rājagṛha).

Bārhaspata ("belonging to or named after Bṛhaspati"). § 650 (Āpaddh.): XII, **142**, 5437 (*iti Bārhaspataṃ jñānaṃ provāca Magharā svayaṃ*). —§ 746 (Anuçāsan.): XIII, **76**, †3692 (*Bārhaspatīṃ bhāratīṃ*).

Bārhaspatya (= Bārhaspata). § 537 (Rāma-Rāvaṇa-y.): III, **285**, 16370 (*Bārhaspatyaṃ vidhiṃ kṛtvā*). —§ 608 (Karṇap.): VIII, **46**, 2149 (*Bārhaspatyaḥ . . . mahā-vyūhaḥ*). —§ 641 (Rājadh.): XII, **59**, 2205 (*Bārhaspatyaṃ yad vyaste*, i.e. the abridgement of Bāhudantaka, which was undertaken by Bṛhaspati). —§ 746 (Anuçāsan.): XIII, **76**, †3688 (*Bārhaspatyaṃ vākyam*).

Barhin[1]. § 102 (Aṃçāvat.): I, **65**, 2554 (among the ten Devagandharvāḥ Prādheyāḥ).

Barhin[2]. § 775 (Anuçāsan.): XIII, **166**$_{\gamma}$, 7664 (a ṛshi in the East).

Barhishad[1] (pl.) (a kind of Pitṛs or munis). § 267 (Yamasabhāv.): II, **8**, 341. —§ 684 (Mokshadh.): XII, **270***a*, 9650. —§ 717*b* (Nārāyaṇīya): XII, **349**, 13592 (*munayaḥ*).

Barhishad[2] ? (a ṛshi). § 665 (Mokshadh.): XII, **208**, 7593 (*rshir Medhātitheḥ putraḥ Kaṇvo Barhishadas tathā*; is *Barhishadas* genitive? Westergaard proposes *Nārshadas*, a patron. of Kaṇva; BR. identifies him with Barhiṣ°). — § 770 (Anuçāsan.): XIII, **151**$_{\xi}$, 7109 (do.; a Mānava; in the East).

Barhishada ?, v. Barhishad[2].

Bāshkala (C. Vā°) (a son of Hiraṇyakaçipu). § 89 (Aṃçāvat.): I, **65**, 2526. —§ 130 (do.): I, **67**, 2645 (C. *Bāsk°*) (incarnated as Bhagadatta).

Bhadra[1] (pl. °*dāḥ*) (a people). § 295 (Dyūtap.): II, **52**, 1870 (only B., C. has Madra°). —§ 515 (Karṇadigvijaya): III, **254**, 15256 (conquered by Karṇa).

Bhadra[2]. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Bhadrā[1]. § 186 (Vyushṭāçva): I, **121**, 4695 (*Bhoj Kākshivatī*, the queen of Vyushṭāçva), 4698, (4699), 4711, 4713.

Bhadrā[2]. § 240 (Vaivāhikap.): I, **199**, 7352 (*yathā Vaigravaṇe Bhadrā . . . tvaṃ bhava bhartṛshu*).

Bhadrā[3]. § 291 (Çiçupālavadhap.): II, **45**, 1570 (*e . . . jahāra Bhadrāṃ Vaiçālīṃ mātulasya*).

Bhadrā[4] (daughter of Soma and wife of Utathya). § (Utathya): XIII, **155**, 7241, 7259 (ravished by Varu

Bhadrā[5] (daughter of Vasudeva) = Subhadrā (q.v.).

Bhadrā[6] (a wife of Vasudeva's). § 793 (Mausa **7**, 194.

Bhadraçākha (a form of Skanda). khyāna): III, **228**, 14390, 14400.

Bhadraçālavana, v. °śālo°.

Bhadrāçva (a "dvīpa"). § 207 (a dvīpa near Meru); *pūrvaṃ vakshyāmy api yath Bhoj ya . . . ; B.* of *bhadraçālas* and fruits and flowers.

The men there are all white, with great energy and strength; the women of the complexion of lilies (*kumudavarṇāḥ*), very beautiful, etc.; they live 10,000 years. Drinking the juice of the *kālāmra*, they continue youthful for ever.—§ 523 (Rājadh.): XII, **14***a*, 407 (to the north of Meru; had been ruled by Yudhiṣṭhira).

Bhadrakālī[1] (a form of Durgā). § 576 (Bhagavadgītāp.): VI, **23**, 797 (in Arjuna's hymn to Durgā).—§ 695*b* (Dakshayajña-vināśa): XII, **285**, 10327.

Bhadrakālī[2] (a Mātṛ). § 615*a* (Skanda): IX, **46***a*, 2629.

Bhadrakāra (pl. °*āḥ*) (a people). § 273 (Rājasūyārambhap.): II, **14**, 590.

Bhadrakarṇeçvara (a tīrtha). § 370 (Tīrthay.): III, **84**, 8017.

Bhadrakṛt = Skanda: III, 14632.

Bhadramanas. § 127 (Aṃçāvat.): I, **66**, 2624, 2627 (one of the nine daughters of Krodha and mother of Airāvata).

Bhādrapadā (two nakshatras, Pūrva- and Uttara-Bh°, with the junction stars *α* Pegasi and *γ* Pegasi or *α* Andromedæ, v. Sū° Si°). § 746 (Ānuçāsan.): XIII, **64**, 3282 (*Pūrva-Bhādrapadā-yoge*).—§ 759 (Ānuçāsan.): XIII, **110**, 5391 (*nābhim Bhādrapadā vindyāt*).

Bhādrapada (a month, the 5th of the year, the 6th of the luni-solar, Aug.–Sept., v. Sū° Si°). § 759 (Ānuçāsan.): XIII, **109**, 5381 (*māsi*).—§ 766 (do.): XIII, **126**, 5040 (*māsi*).

Bhadrasālavana (C. °*āla*) ("a forest with beautiful *Shorea robusta*"). § 574*b* (Bhadrāçva): VI, **7**, 268.

Bhadratuṅga (a tīrtha). § 358 (Tīrthay.): III, **82**, 5022.

Bhadravaṭa ("the beautiful fig-tree," a locality). § 506 (Skandayuddha): III, **231**, 14542.—§ 507 (do.): III, **231**, 14625.

Bhaga[1] (an Āditya). § 88 (Aṃçāv.): I, **65**, 2523.—§ 191 (Arjuna): I, **123**, 4822.—§ 258 (Khāṇḍavadāh.): I, **227**, 8268.—§ 266 (Çakrasabhāv.): II, **7**, 303 (in the palace of Indra).—§ 615*a* (Skanda): IX, **45***γ*, 2507.—§ 617 (Aishīkap.): X, **18**, 801 (had his eyes plucked out by Rudra), 807 (id.).—§ 665 (Mokshadh.): XII, **208***β*, 7581.—§ 746 (Ānuçāsan.): XIII, **65***b*, 3295.—§ 770 (do.): XIII, **151***γ*, 7092 (C. *Bhāgas*; enumeration of the 12 Ādityas).—§ 773*d* (Çiva): XIII, **161**, 7475 (had his eyes torn out by Rudra).—Cf. Bhaganetra°, etc.—Is often used to signify 'love,' etc. (e.g. XIV, 1184).

Bhaga[2] (the nakshatras Pūrvā and Uttarā Phālgunī). § 574 (Jambūkh.): VI, **3***a*, 81 (*Bhagaṃ nakshatraṃ ākramya Sūryaputreṇa yāsyate*).

Bhaga[3] = the Sun. § 310*b* (Sūrya): III, **3**, 146 (in the enumeration of Dhaumya).

Bhaga[4] (a Rudra). § 108 (Aṃçāvat.): I, **66**, 2567 (son of Bhānu).—§ 191 (Arjuna): I, **123**, 4826 (enumeration of 13 Rudras).

Bhagadā (a Mātṛ). § 615*a* (Skanda): IX, **46***θ*, 2644.

Bhagadaivata (" whose divinity is Bhaga "). § 21 (Pauṣyā): I, **8**, 953 (*nakshatre*, i.e. Uttarā Phālgunī).—§ 191 (Arjuna): XIII, **106***β*, 5153 (*°māsa* = the month

[redacted] of Prāgjyotisha). § 11 (Parvas.): I, **2**, [redacted] *Cakrasasno yudhi* | *Suprattikena nāgena* [redacted] 130 (Aṃçāvat.): I, **67**, 2645 [redacted] skala).—§ 232 (Svayaṃvarap.): [redacted] avanasabhāv.): II, **10**, 409 [redacted] *Içvaram prabhuṃ* | *sasta* [redacted] —§ 273 (Rājasūyāram- [redacted] of Yudhiṣṭhira's father; he has bowed to Jarāsandha, but loves Yudhiṣṭhira as a father).—§ 279 (Arjuna): II, **26**, 1001 (is vanquished by Arjuna; king of Prāgjyotisha; surrounded by Kirātas, Cīnas, and other warriors dwelling along the sea-coast; he was a friend of Indra and equal to Indra in battle; friend of the father of Arjuna and beloved by him), (1009); **27**, 1010.—§ 287 (Rājasūyikap.): II, **34**, 1268 (*Prāgjyotiṣheçe ca nṛpatir Bhagadatto mahārathaḥ* | *sa iu sarvaiḥ saha mlecchaiḥ yāguranāpaçabishīḥ*).—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.—§ 295 (Dyūtap.): II, **51**, 1834 (*Prāgjyotiṣheçvaraḥ çūro mlecchānām adhipo balī* | *Yavanaiḥ sahito vṛiṣṇi Bhagadatto mahārathaḥ*; among those who pay tribute to Yudhiṣṭhira), 1836 (do.; he brought *agnasdramayaṃ bhāṇḍaṃ çuddhadanta-tvarān açva*).—§ 513 (Ghoshayātrāp.): III, **252**, 15163 (*°purogamāḥ*).—§ 515 (Karṇadigvijaya): III, **254**, 15241 (*Bhagadattañ ca nirjitya Rāḍheṣv girim aruhat* | *Himavantaṃ . . .*).—§ 554 (Saṃyodyogap.): V, **4***γ*, 74 (*Bhagadattāya rājñe ca pūrvasāgaravāsine*).—§ 555 (do.): V, **19**, 584 (gave Duryodhana an akshauhiṇī, crowded with Cīnas and Kirātas).—§ 561 (Yānasandhip.): V, **66***ee*, 2502 (on the side of Duryodhana).—§ 571 (Ulūkadūt.): V, **160**, †5531 (*°mārutaṃ . . . gurushodashīm*).—§ 572 (Rathātirath.): V, **167**, 5804 (*Prāgjyotishādhipo viro Bhagadattaḥ pratāpavān* | *gajānkuçadharaçreshṭho ratho caiva viçāradaḥ*; had formerly fought with Arjuna during many days; a friend of Indra; he will fight riding an elephant).—§ 576 (Bhagavadgītāp.): VI, **17***γ*, 672 (riding an his elephant), 673.—§ 578 (Bhīshmavadhap.): VI, **45**[15], 1717, 1718, 1719; **51***β*, 2107.—§ 580 (do.): VI, **66***β*, 2406.—§ 581 (do.): VI, **64**[16], 2852, 2858, 2863, 2869 (*ii*), 2870, 2873 (*ii*); 2879; **65***ν*, 2929.—§ 583 (do.): VI, **78***ι*, 3330.—§ 584 (do.): VI, **83**[4], 3663, 3665, 3670.—§ 585 (do.): VI, **87**, 3854; **89***λ*, 3934; **95**, 4247, 4255 (on his elephant Supratīka), 4256, 4263, 4268, 4275, 4282, 4293, 4305, 4312, 4320, 4321 (ξξ); **96***ηη*, 4339, 4358.—§ 586 (do.): VI, **99***β*, 4503; **102***κ*, 4667.—§ 587 (do.): VI, **108**, 5006*b*, 5051; **111**, 5146, 5149 (*Prāgjyotiṣho rājā Bāḍhavasya mahad dhanuḥ* | *ciseheda*, etc.); **113***κ*, 5239, 5243, 5260, 5273, 5276; **116**, 5429; **119***ψ*, 5583.—§ 590 (Droṇābhishekap.): VII, **14**, 534, 535, 536.—§ 592 (Saṃçaptakav.): VII, **26**, 1158, 1161 (*Prāgjyotiṣheçvaraḥ*), 1165, 1166, 1174, 1175, 1189; **27**, 1196, 1203, 1206, 1225; **28**, 1246, 1248, 1249, 1250; **29**, 1256, 1260, 1261, 1267, 1278, 1291 (*mahāsuraṃ*), 1292, 1295, 1297 (is slain by Arjuna), 1298 (do.); [**30**, 1302: *priyaṃ Indrasya sutaṭeṇa sakhāyaṃ amitavijasaṃ* | *hatvā Prāgjyotiṣhaṃ Pārthaḥ gradakshiṇam avartata*].—§ 599 (Jayadrathavadhap.): VII, **147**, 6387 (has been slain).—§ 600 (Ghaṭotkachavadhap.): VII, **158***ω*, 7036.—§ 603 (Nārāyaṇāstramokshap.): VII, **197**, 9120 (has been slain by Arjuna, though he was the friend of Arjuna's father).—§ 604 (Karnap.): VIII, **5**, 105, 118 (*vasto*, has been slain by Yuktida).—§ 605 (do.): VIII, **18**, 688.—§ 606 (do.): VIII, **72**, 3612 (*vvv*).—§ 609 (Çalyap.): IX, **2***ζ*, 72, 89.—§ 611 (do.): IX, **24**, 1300 (*vv*).—§ 613 (Gadāyuddhap.): IX, **32**, 1836.—§ 615 (do.): IX, **64**, 3613 (*ss*).—§ 619 (Strīvilāp.): XI, **23**, 644 (*Çailāleya . . . gajānkuçadharaḥ çreshṭhaḥ*).—§ 620 (Çrāddhap.): XI, **26**, 790 (*β*).—§ 785 (Anuçāsp.): XIV, **76**, 2196 (in Prāgjyotisha, Bhagadatta's son Vajradatta was vanquished by Arjuna).—§ 787 (Açramavāsap.): XV, **20**, 547 (*Çailāleyo rājā Bhagadattaputtamahāḥ*, had gone to the seat of Indra).—§ 789 (Putradarçanap.): XV, **32***ō*, 877 (*Jarāsandhir, Bhā°o, Jalasandhaç ca . . .*).

Bhagadattaja = Vajradatta: XIV, 2189.

Bhagadattasuta = Vajradatta: XIV, 2177, 2208.

Bhagadattātmaja = Vajradatta: XIV, 2175, 2190, 2220.

Bhagaghna = Çiva: VII, 9538.

Bhagahan = Vishṇu: XIII, 7009 (1000 names).

Bhagahārin = Çiva: XIII, 1190 (1000 names').

Bhāgakara = Çiva: XIII, 1197 (1000 names').

Bhagākshihan = Çiva: XII, 6169.

Bhaganandā (a mātṛ). § 615*u* (Skanda): IX, **46***ō*, 2629.

Bhaganetraghna = Çiva: XIII, 6565, 6806.

Bhaganetrahan = Çiva: II, 420; III, 1649.

Bhaganetrahara = Çiva: I, 4371, 7970; X, 249 (*Haraṇ*); XII, 10344, 13149.

Bhaganetranipātana = Çiva: III, 1624, 15857; VII, 3465.

Bhaganetrāñkuça = Çiva: XII, 10423 (1000 names').

* **Bhagavadbhakta** (*pl.* °*āḥ*) ("adoring the Exalted one"). § 248 (Arjunavanavāsap.): *I*, **214**, 7777.

Bhagavadgītā ("the song of the Exalted one"). § 10 (Parvas.): I, **2**, 338 (*parva*, i.e. Bhagavadgītāparvan).

[Bhagavadgītāparvan(°va)] ("the section including the song of the Exalted one," the 69th of the minor parvans of Mhbhr.; cf. Bhagavadgītā). § 576: *Sañjaya* informs *Dhṛtarāshṭra* of *Bhīshma's* fall in battle (VI, **13**). *Dhṛtarāshṭra's* lament and inquiries (VI, **14**). *Sañjaya*, praising *Vyāsa* for his *yoga*-power, i.e. the celestial vision (description) he had given him, began his discourse on the battle. *Duryodhana* gave *Duḥçāsana* instructions about the protection of *Bhīshma* from *Çikhaṇḍin* (VI, 15). The two hosts arrayed at sunrise (description). *Çakuni*, etc. (*a*), stood each at the head of an *akshauhiṇī*; the 11th under *Bhīshma* (description) stood in advance of the whole army. The *Sṛiñjayas*, headed by *Dhṛshṭadyumna*, looked [beholding *Bhīshma*] like small animals beholding a lion (VI, **16**). On that day *Soma* approached the region of the *Pitṛs*. Omens. Every morning *Bhīshma* and *Droṇa* prayed for victory for the *Pāṇḍavas*, though they must fight for *Dhṛtarāshṭra* according to their pledge: *Bhīshma* briefly addressed the *Kuru* army, mentioning *Nahhaga*, etc. (*β*), as examples. *Karṇa*, with his friends and relatives, laid aside his weapons owing to *Bhīshma*. Description of the proceedings of the army, especially of *Bhīshma*, etc. (*γ*) (VI, **17**). *Duḥçāsana*, etc. (*δ*), protected *Bhīshma* from behind, etc. (VI, **18**). *Yudhishṭhira* told *Arjuna*, according to the words of the M.-r. *Bṛhaspati*, to array the troops in needle-mouthed (*çuīmukha*) array. *Arjuna* said that he would make a *Vajra* array, which was designed by *Indra*; they would all seek shelter with *Bhīma*. The leaders were *Bhīmasena*, etc. (*ε*). Omens (VI, **19**). When the sun rose the *Kauravas* stood facing the west, the *Pāṇḍavas* facing the east. Disposition of the two armies: *Duryodhana*, etc. (*ζ*) (VI, **20**). *Yudhishṭhira* sorrowfully addressed *Arjuna*, who consoled him with his truth, righteousness, etc., which *Nārada*, *Dhishṇa*, and *Droṇa* knew, and which were a powerful aid towards victory according to *Brāhmaṇ's* words to *Indra*, etc., on the occasion of the battle between the gods and the *Asuras*; "victory clings to Kṛshṇa"; it was by choosing him that the gods under *Indra* had vanquished the *Asuras* (VI, **21**). Disposition of the troops in the *Pāṇḍava* army: *Çikhaṇḍin*, etc. (*η*) (VI, **22**). At *Kṛshṇa's* instance *Arjuna* recited a hymn to *Durgā*. *Durgā* appeared and gave him assurances of victory. Merits of this hymn (VI, **23**). The combatants of both armies were cheerful, etc. (VI, **24**). Before *Droṇa*, *Duryodhana* compared the combatants of the *Pāṇḍava* army: *Bhīma*, etc. (*θ*), with his own; *Droṇa*, etc. (*ι*). *Kṛshṇa*, etc., blew *Pāñchajanya*, etc. (*κ*). *Arjuna* asked *Kṛshṇa* to place his chariot between the two armies, so that he might see who were assembled to fight. Beholding his relatives, etc., *Arjuna* was filled with compassion and overcome with despondency, and refused to fight (VI, **25**). *Kṛshṇa* appealed to *Arjuna* to shake off his despondency, but in vain. *Kṛshṇa* then declared to *Arjuna* the nature and the attributes of the soul, and the folly of grieving for the dead, and exhorted him to comply with the duties of his order by fighting fairly, and to apply himself to work for work's sake, and not for the sake of its results. *Kṛshṇa* spoke of contemplation (VI, **26**); on the *Sāṅkhyas* and *Yogins*; on devotion to work (VI, **27**); on his reiterated births; on the best way (VI, **28**); on abandonment of actions and application to actions; he has the right view who considers *Sāṅkhya* and *Yoga* as one (VI, **29**); on the means of rising to devotion (VI, **30**); on *Kṛshṇa* identified with *Brāhman* (VI, **31**); on the nature of Brāhman (VI, **32**); on *Kṛshṇa* as the pervader of the whole universe, and as the enjoyer of all sacrifice (VI, **33**); on *Kṛshṇa* as the source of the gods, etc. *Arjuna* believed what *Kṛshṇa* said, and what also had been said by all the R.r, and the D.-r. *Nārada*, and *Asita Devala* and *Vyāsa*. *Kṛshṇa* declared his divine perfections to *Arjuna* (VI, **34**), and disclosed his supreme sovereign form; he was praised by *Arjuna* (VI, **35**); he discoursed on the two kinds of worshippers (VI, **36**); on the body and the soul, etc., the supreme object of knowledge (VI, **37**); on the three *guṇas* (Goodness, Passion, and Darkness) (VI, **38**); on the symbolical *Açvatthа* (VI, **39**); on godlike and demoniac natures and births (VI, **40**); on the threefold nature of faith (VI, **41**); on renunciation and abandonment. —*Arjuna's* delusion is destroyed, and he once more takes up the *Gāṇḍīva* (VI, **42**).

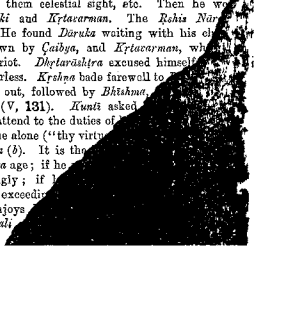
Bhagavadyāna(m) ("the journey of Kṛshṇa"). § 10: I, **2**, 331, i.e. Bhagavadyānaparvan.

Bhagavad-yāna(m) ("the departure of Kṛshṇa"). § 262 (Sabhākr.): *Kṛshṇa*, after some time, desirous of beholding his father, left *Khāṇḍavaprastha*, having taken leave of *Pṛthā*, *Subhadrā*, *Kṛshṇā*, and *Draupadī*. The *Pāṇḍavas*, etc., followed him half a *yojana*, *Yudhishṭhira* causing *Dāruka* to stand aside and, himself taking the reins, riding on *Kṛshṇa's* golden chariot with *Garuḍa* on the banner, and yoked with *Çaiçya* and *Sugrīva*. Then he caused them to retire, and with *Sāttvata* (PCR. has *Sātyaki*) and *Dāruka* reached *Dvārakā*, worshipped by *Ugrasena*, etc.; and having embraced *Pradyumna*, *Çāmba*, *Niçaṭha*, *Çārudeshṇa*, *Gada*, *Aniruddha*, and *Bhānu*, and having worshipped *Ākūka* and (? BR. here takes *Ākūka* to be the name of his father) his old father and mother and *Bala*, he entered the dwelling of *Rukmiṇī*. *Yudhishṭhira* at *Indraprastha* sported with *Draupadī*, dismissed all his friends, brothers, and sons (II, **2**).

[Bhagavadyānaparvan] ("the section relating to the journey of Kṛshṇa," the 62nd of the minor parvans of Mhbhr.; cf. Bhagavadyāna). § 562: *Yudhishṭhira* to *Kṛshṇa* about the mission of *Sañjaya* to *Duryodhana* and *Dhṛtarāshṭra*; thou[illegible] the *Kāçis*, etc. (*α*), he asked for [illegible] etc., (*β*) or towns, and complai[illegible] *kshattṛiya* order. *Kṛshṇa* s[illegible] *Kuru* court in order to [illegible] after some hesitation, a[illegible] mentioned the offe[illegible] thought war to [illegible]

direction; therefore *Yudhishṭhira* should collect everything needed for battle (V, 73). *Bhīma* told *Kṛishṇa* to speak mildly and not threaten the *Kurus* with war. "Just as, when *Dharma* became extinct, *Kali* was born in the race of the *Asuras*, who flourished with prosperity and blazed with energy, so was *Uḍāvarta* born among the *Haihayas*, etc. (γ). These vile individuals sprang up, at the end of each *yuga*, in their respective races for the destruction of their kinsmen; so has *Duryodhana* been born at the end of the *yuga* among us the *Kurus*. *Yudhishṭhira* and *Arjuna* too are averse from war" (V, 74). *Kṛishṇa* scoffed at *Bhīma* for his unusual mildness, though he had sworn, as the sun journeyed around *Meru*, to slay *Duryodhana* with his mace (V, 75). *Bhīma* mentioned his well-known valour, and said that he was for bearing their injuries, only for fear lest the *Bharata* race might be extirpated (V, 76). *Kṛishṇa* explained that he had only spoken through affection (V, 77). *Arjuna* told *Kṛishṇa* to strive sincerely to bring about peace; for he was able to do whatever he would; but if *Kṛishṇa* deemed the destruction of the *Kurus* to be preferable, "let it be effected soon"; he mentioned the offences of *Duryodhana* towards themselves and *Draupadī*. At all events, *Kṛishṇa* best knew what was for their good (V, 78). *Kṛishṇa* said he would try to bring about what was beneficial to both the *Pāṇḍavas* and the *Kurus*; to make peace was within his power; he would do all that could be done by human exertion, but he could not control destiny; *Duryodhana*, etc. (ε), would never make peace by giving up the kingdom; many a time he had tried to withdraw *Kṛishṇa* from *Arjuna*; about a year ago, on the occasion of attacking *Virāṭa's* kine, *Bhīshma* had solicited *Duryodhana* about this very peace (V, 79). *Nakula* told *Kṛishṇa* to act according to his own opinion, disregarding all he had heard. Their attachment for the kingdom was now greater than ever, as nobody could encounter *Yudhishṭhira*, etc. (ε). He should first speak mildly and then threaten *Duryodhana*. He did not doubt that he would accomplish his object, for *Vidura*, etc. (ζ), would understand him (V, 80). *Sahadeva* said that *Kṛishṇa* ought to provoke a war, because of the insults to *Draupadī*. *Sātyaki* approved of this, and thus did all the heroes present (V, 81). *Kṛishṇā* approved of the words of *Sahadeva* and *Sātyaki*, mentioned weeping the injustice of the *Dhārtarāshṭras*, and that they had refused to give even five villages, *Avisthala*, etc. (ξ), and was of opinion that there was no necessity for going thither in order to make peace. *Kṛishṇa* consoled her: "Thou wilt soon see thy husbands slay their enemies, and crowned by prosperity" (V, 82). *Arjuna* once more besought *Kṛishṇa* to try to make peace. On the next morning, at the *Maitra* hour, in the month of *Kaumuda* (Kārttika), under the constellation *Revatī*, at the season of dews, Autumn having departed (description), *Kṛishṇa* caused *Çini's* grandson *Sātyaki* to yoke his chariot (description); they yoked to it *Çaibya*, *Meghapushpa*, and *Balāhaka*. *Garuḍa* came and the flagstaff. And taking *Sātyaki* also upon it, [illegible] auspicious omens; *Vasishṭha*, etc. (η), and *Abrahmarshayaç caiva*) walked around him [illegible]. *Yudhishṭhira*, etc. (θ), followed him to salute *Kuntī*, etc. (ι). *Arjuna* *Duryodhana* would not give them [illegible] annihilate the *Kshattriya* shout, so that the bowmen [illegible] elephants were seen to void [illegible] had desisted following him, *Kṛishṇa* set out with *Dāruka*. On his way he met with some *Rishi*, and *Jamadagni's* son, the friend of *Brahmán* (*Sanatsujāta*), told him that the D.-r., *brahmans*, and R.-r., who had witnessed the former feats of gods and *Asuras* (*devāsuraṇāṃ drashṭāraḥ purāṇeṣu*), had come to see and hear the assemblage at *Hāstinapura* (V, 83). Ten chariot-warriors followed in *Kṛishṇa's* train, and 100 foot-soldiers and attendants by hundreds, carrying provisions in abundance. Sinister omens occurred over *Hāstinapura*; but where *Kṛishṇa* passed everything became auspicious. At *Vṛikasthala* he passed the night (V, 84). Meanwhile *Dhṛitarāshṭra*, having heard from his spies that *Kṛishṇa* was coming, respectfully addressed *Bhīshma*, etc. (κ), and said to *Duryodhana* and his counsellors that *Kṛishṇa* ("the lord of all creatures," etc.) should be received with the greatest honour; "let pavilions be set up on the road," etc. *Bhīshma*, etc., approved of it, and *Duryodhana* made the arrangements. But *Kṛishṇa* did not even glance at it (V, 85). When *Kṛishṇa* was staying at *Vṛikasthala* and intended to come to *Hāstinapura* the next morning, *Dhṛitarāshṭra* spoke to *Vidura* about how he intended to treat *Kṛishṇa* in order to honour him (V, 86). *Vidura* blamed *Dhṛitarāshṭra* for his insincerity; "the right hospitality to be offered to *Kṛishṇa* is to make peace with the *Pāṇḍavas*, and thou wilt not give them even five villages, and seekest only to separate *Kṛishṇa* from the *Pāṇḍavas*" (V, 87). *Duryodhana* said that it was of no use to bestow wealth and honour upon *Kṛishṇa*, as he could never be separated from the *Pāṇḍavas*, "and he will only think that we are worshipping him out of fear." *Bhīshma* advised them to do as *Kṛishṇa* would say. *Duryodhana* declared that he would imprison *Kṛishṇa*. *Dhṛitarāshṭra* and all his counsellors became deeply afflicted, especially as *Kṛishṇa* came as an ambassador. Inflamed with rage, *Bhīshma* rose and left the place (V, 88). The next morning *Kṛishṇa* rose at daybreak and arrived in *Hāstinapura*, and was solemnly received by all the *Dhārtarāshṭras* (except *Duryodhana*), etc. (λ), and the citizens (description). Having saluted *Dhṛitarāshṭra*, etc. (μ), he went to the abode of *Vidura* (V, 89). In the afternoon he visited *Kuntī*, who wept for her sons, comparing *Yudhishṭhira* to *Ambarīsha*, etc. (ν), mentioning the feats of *Bhīmasena* (ο), comparing *Arjuna* to *Kārtavīrya*, etc. (π), and also inquiring about *Sahadeva* and *Nakula*, and likewise about *Draupadī* (whom she had not seen for fourteen long years), mentioning how she was dragged by *Duḥçāsana*, while *Bāhlika*, etc. (ρ), grieved; but especially she praised *Vidura*. "Full 14 years have gone since *Duryodhana* first exiled my son." She mentioned the invisible voice on the night of *Arjuna's* birth, and trusted to *Dharma* and the Creator and *Kṛishṇa*. She asked *Kṛishṇa* to tell her sons that she besought them to avenge themselves and *Draupadī*, as even death was better than a life gained by meanness. *Kṛishṇa* consoled her, and then departed for *Duryodhana's* mansion (V, 90). *Kṛishṇa* entered *Duryodhana's* palace (description), where he also beheld *Duḥçāsana*, *Karṇa*, and *Çakuni*. *Duryodhana* asked him to dine at his house; but *Kṛishṇa* did not accept the invitation, because he hated the *Pāṇḍavas*, and went to *Vidura's* abode, where *Droṇa*, etc. (σ), came to him (V, 91). *Vidura* warned *Kṛishṇa* against *Durgodhana*, who would never make peace, because he trusted *Bhīshma*, etc. (τ), and distrusted *Kṛishṇa* (V, 92). *Kṛishṇa* said that he knew *Duryodhana*; but great would be the merit earned by him who liberates the whole earth from the noose of death; and even if he should meet failure, the merit of that intended act would become his;

"moreover, I have come here in order that unrighteous, foolish, and inimical persons shall not afterwards be free to say that *Kṛshṇa* made no attempt to restrain them from slaughtering one another, though he was competent to do so." Then he laid himself down for sleep (V, **93**). In the morning *Duryodhana* and *Çakuni* came and invited him to go to the council where *Dhṛtarāshṭra* and *Bhīshma*, etc., were present; he rode thither in his chariot with *Dāruka*, putting on his gem *Kaustubha*, and being protected by the *Vṛshṇi*s, and he was followed by *Vidura* in his own chariot, and by *Duryodhana* and *Çakuni* in one chariot, and by *Sātyaki* and *Kṛtavarman* and the other chariot-warriors of the *Vṛshṇi* race in chariots and on steeds and elephants (description). Then he entered the court with *Vidura* and *Sātyaki*; before him sat *Karṇa* and *Duryodhana*, behind him the *Vṛshṇi*s with *Kṛtavarman*. *Bhīshma*, *Droṇa*, etc., with *Dhṛtarāshṭra* rose up in his honour, etc. He beheld the *Ṛshi*s staying in the skies with *Nārada* at their head, and caused *Bhīshma* to offer them seats. *Duḥçāsana* gave a seat to *Sātyaki*, and *Viviṅçati* one to *Kṛtavarman* (V, **94**). *Kṛshṇa* spoke of the just complaints and claims of the *Pāṇḍava*s, and said that with them as his allies *Dhṛtarāshṭra* would become invincible, having *Bhīshma*, etc. (*ν*). "Let not the peoples of the earth be exterminated! If thou reginest thy natural disposition, the earth may continue to be peopled as now." All the kings there present highly applauded the words of *Kṛshṇa* in their hearts, but none of them ventured to say anything in the presence of *Duryodhana* (V, **95**).—§ 563: *Jāmadagnya* then told Dambhodbhavopākhyāna (q.v.). "Great, indeed, was that feat of old achieved by *Nara*. *Nārāyaṇa* again became superior to *Nara* in consequence of many additional qualities. Therefore, O king, before such weapons as *Kākudika*, etc. (*φ*), are placed on the string of the *Gāṇḍīva*, go thou to *Dhanañjaya*, laying aside thy pride!" Those weapons have other names corresponding to the eight passions (lust, wrath, etc.; description) (V, **96**).—§ 564: Mātaliyopākhyāna (q.v.).—§ 565: After *Kaṇva* had spoken, *Kṛshṇa*, *Bhīshma*, and *Nārada* in vain admonished *Duryodhana*. *Nārada* related the old story Gālavacarita (q.v.), and—§ 566: The full of *Yayāti* (q.v.).—§ 567: *Dhṛtarāshṭra* complained that *Duryodhana* never listened to his, etc. (*α*), words, and asked *Kṛshṇa* to admonish him. *Kṛshṇa* reminded *Duryodhana* of what was agreeable to *Dhṛtarāshṭra*, etc. (*β*), and warned him against *Duḥçāsana*, etc. (*γ*). *Bhīshma*, etc. (*ε*), could not fight against *Bhīma* and *Arjuna*, who had vanquished D., G., Y., As., and Pn. at *Khāṇḍavaprastha*; who encountered many at *Virāṭa*'s city, etc. (*ϵ*) (V, **124**). *Bhīshma*, *Droṇa*, *Vidura*, and *Dhṛtarāshṭra* recommended *Duryodhana* to follow the counsels of *Kṛshṇa* (V, **125**). *Bhīshma* and *Droṇa* warned *Duryodhana* against *Kṛshṇa*, etc. (*ζ*) (V, **126**). *Duryodhana* complained that *Kṛshṇa* always censured him; in the match of dice blame could not be attached to him. He quoted this saying of *Mātaṅga*, "one should always keep himself erect . . . " (V, **127**). *Kṛshṇa* indignantly answered *Duryodhana*, mentioning his offences against the *Pāṇḍava*s, *Vāraṇāvata*, etc. (*η*). *Duḥçāsana* said to *Duryodhana* that the *Kauravas* would bind him, and *Bhīshma*, *Droṇa*, and *Dhṛtarāshṭra* would make *Duryodhana*, *Karṇa*, and *Duḥçāsana* over to the *Pāṇḍava*s. Disregarding *Vidura*, etc. (*θ*), *Duryodhana* went out of the court in anger. *Kṛshṇa* bidden him for not having forcibly seized and bound *Duryodhana*; "I think the time has come for doing this"; he reminded them of how he had himself slain *Kaṃsa*, and then installed *Ugrasena* on the throne, for the benefit of all the *Yādava*s, *Andhaka*s, and *Vṛshṇi*s; and that when the gods and *Asura*s, etc. (*ι*), were arrayed for battle *Parameshṭhin* had commanded *Dharma* to bind the *Daiteya*s and the *Dānava*s and make them over to *Varuṇa*, who having bound them with *Dharma*'s noose and also with his own, kept them within the depths of the ocean. In the same way they ought to bind *Duryodhana*, etc. (*κ*) (V, **128**). *Dhṛtarāshṭra* caused *Vidura* to fetch *Gāndhārī*, who blamed *Dhṛtarāshṭra*, because he had by his indulgence caused *Duryodhana* now to be the slave of delusion and incapable of being turned back; she then caused *Vidura* to fetch *Duryodhana*, whom she rebuked severely and asked to obey the words of his well-wishers *Dhṛtarāshṭra*, etc. (*λ*); *Bhīshma* and *Dhṛtarāshṭra* and *Gāhīka* [formerly] gave the *Pāṇḍava*s their share from fear of a disunion. If *Bhīshma*, etc. (*μ*), became enraged the population of the earth would be exterminated. The affection of *Bhīshma*, *Droṇa*, and *Kṛpa* towards the *Pāṇḍava*s and the *Dhārtarāshṭra*s was equal; "it is never seen in this world that men acquire wealth by avarice" (V, **129**). Disregarding the words of his mother, *Duryodhana* again went away in anger, and began to consult with *Çakuni*, and *Duryodhana*, etc. (*ν*), resolved upon seizing *Kṛshṇa*; then the *Pāṇḍava*s with the *Somaka*s would become depressed. *Sātyaki* knew it, caused *Kṛtavarman* to array the troops at the entrance of the court, and informed *Kṛshṇa*, *Dhṛtarāshṭra*, and *Vidura*, but laughed at the project. *Vidura* told *Dhṛtarāshṭra* that the last hour of all his sons was at hand. *Kṛshṇa* said to *Dhṛtarāshṭra* that if his sons perpetrated such a deed *Yudhishṭhira*'s object would be accomplished, "for this very day, seizing them with all who follow them, I can make them over to the *Pāṇḍava*s; I will not, however, commit any such censurable deed that can proceed only from wrath and a sinful understanding." *Dhṛtarāshṭra* once more caused *Vidura* to fetch *Duryodhana* with his brothers, etc., and rebuked them; "dost thou not know *Kṛshṇa*, who is incapable of being defeated in battle by D., men, G., As., and U.?" *Vidura* reminded *Duryodhana* that at the gates of *Saubha* the monkey *Dvivida* covered *Kṛshṇa* with a shower of stones, but could not seize him; nor could *Naraka* with all the *Dānava*s at *Prāgjyotiṣa*; slaying *Naraka*, *Kṛshṇa* brought away 1,000 damsels and married them all. In the city of *Nirmocana* 6,000 mighty *Asura*s failed to seize him with their nooses. He also mentioned *Pūtanā Çakunā*, etc. (*ξ*) (V, **130**). *Kṛshṇa* reminded *Duryodhana* that he was not alone, and from his body issued myriads of gods, etc. (*ο*); all the kings were terrified and closed their eyes, except *Bhīshma*, *Droṇa*, *Vidura*, *Saṃjaya*, and the *Ṛshi*s; for *Kṛshṇa* gave them celestial sight, etc. Then he went out with *Sātyaki* and *Kṛtavarman*. The *Ṛshi*s *Nārada*, etc., vanished. He found *Dāruka* waiting with his chariot (description) drawn by *Çaibya*, and *Kṛtavarman*, who mounted his chariot. *Dhṛtarāshṭra* excused himself that he was powerless. *Kṛshṇa* bade farewell to [illegible] etc. (*π*), and set out, followed by *Bhīshma*, [illegible] abode of *Kuntī* (V, **131**). *Kuntī* asked *Yudhishṭhira* to attend to the duties of [illegible] contemplate virtue alone ("thy virtu[illegible] citing *Mucukunda* (*ρ*). It is th[illegible] *Tretā*, or *Dvāpara* age; if he [illegible] heaven exceedingly; if [illegible] heaven, but not exceedi[illegible] to set in, he enjoys [illegible] promotes the *Kali*



years. "That understanding according to which thou art now acting, is not in accordance with the intentions of *Pāṇḍu*, or myself, or thy grandsire, when we uttered blessings on thee before," etc. (V, 132). "In this connection is cited an old story: § 568. Viduḷāputraçāsana" (q.v.).—§ 569: *Kunti* asked *Kṛshṇa* to remind *Arjuna* of the voice heard at his birth (that he should rival *Indra*, vanquish the *Kurus*, conquer the earth aided by *Bhīma*; slay the *Kurus* in battle with *Kṛshṇa* as his ally, and recover his share in the kingdom, and, with his brothers, perform three great sacrifices); to *Bhīma* he should say that "the time has come for that in view of which a *kshattriya* lady brings forth a son"; *Kṛshṇā* he should praise for her behaviour towards the *Pāṇḍavas*; he should remind *Nakula* and *Sahadeva*, that they must not forgive the insults towards *Draupadī*, that was worse than the defeat at dice and the exile; *Arjuna* should always tread in the path pointed out by *Draupadī*; *Bhīma* and *Arjuna* are a pair of *Yamas* capable of slaying the very gods; they should revenge the harsh words said by *Duḥçāsana* to *Bhīma*. *Kṛshṇa* bade farewell to *Bhīshma*, etc., took *Karṇa* upon his chariot and set out with *Sātyaki*, deliberating with *Karṇa* for a long time. Then he dismissed *Karṇa*, and driven by *Dāruka* the steeds soon reached *Upaplavya*. The *Kurus* assembled and talked about *Kṛshṇa* (V, 137). *Bhīshma* and *Droṇa* reminded *Duryodhana* of what *Kunti* had said to *Kṛshṇa*, and the exploits of *Arjuna*; they recommended peace; fearful omens appeared (V, 138). *Duryodhana* was cheerless and silent. *Bhīshma* complained. *Droṇa* said that his affection for *Arjuna* was greater than for *Açvatthāman*; *Duryodhana* ought to have followed the counsels of the elders; *Yudhishṭhira* was invincible; the *Pāṇḍavas* had procured wealth from *Kubera's* abode; "the periods of our lives have run out"; etc. (V, 139). Requested by *Dhṛtarāshṭra*, *Sañjaya* related the conversation between *Kṛshṇa* and *Karṇa* (see the note of FCR.). *Kṛshṇa* disclosed to *Karṇa* that he was virtually the son of *Pāṇḍu*, and on the side of his father was related to the *Pāṇḍavas*, on the side of his mother to the *Vṛshṇis*. He ought to come with him to the *Pāṇḍavas*, being the elder brother of *Yudhishṭhira*, and be installed as king by *Dhaumya*, etc. (*α*), *Yudhishṭhira* being his heir-presumptive and ruling the kingdom under him; "during the sixth period *Draupadī* also will come to thee"; "let the *Dravidas*, etc. (*β*), walk before thee" (V, 140). *Karṇa* admitted that he was virtually the son of *Pāṇḍu*, *Kunti* having, while a maiden, born him to *Sūrya* and then abandoned him. But the *Sūta Adhiratha* had taken him to his home; from her affection for him *Rādhā's* breasts were filled with milk that very day, and she held his urine and [illegible] ces; "how can one like us . . . . deprive her [illegible] her *piṇḍa*?" *Adhiratha* regarded *Karṇa* as a son, and [illegible] *ṇa* regarded *Adhiratha* as a father; he had caused all the [illegible] infancy to be performed on *Karṇa* according to the [illegible] he had caused the name *Vasuṣeṇa* to be bestowed [illegible] the *brahmans*; when *Karṇa* attained to youth he [illegible] cording to *Adhiratha's* selection; with them [illegible] ns had grandsons. Through *Duryodhana* [illegible] nty for thirteen years. His many sacri- *Sūtas*, as had also his family rites [illegible] only after having got hold of [illegible] decided upon war with the [illegible] oson as the antagonist of [illegible] e kept secret, lest *Yudhi-* [illegible] m; and "if the empire becomes mine I shall certainly make it over to *Duryodhana* only." He praised *Yudhishṭhira*, etc. (*γ*), and the weapons of *Arjuna* (*δ*), comparing the combat to a sacrifice; and *Bhīma's* drinking the blood of *Duḥçāsana* to the *Soma*-drinking, etc. (V, 141). *Kṛshṇa* said the victory of the *Pāṇḍavas* was very certain; he described *Arjuna's* banner, made by *Bhaumana* by celestial illusion; his *Aindra*, *Āgneya*, and *Mārutа* weapons, etc.; "then all signs of the *Kṛta*, *Tretā*, and *Dvāpara* ages will disappear." He forebade *Bhīmasena's* dancing, having quaffed the blood of *Duḥçāsana*, etc. (*ε*). "Returning hence, say to *Bhīshma*, etc. (*ζ*), that the present month is a delightful one; 7 days hence it will be the day of the new moon, presided over by *Indra*; let the battle commence then" (V, 142). *Karṇa* ascribed the approaching destruction to *Çakuni*, etc. (*η*), and mentioned diverse sinister visions of planets (*θ*), etc., and he had seen in a vision, foreboding victory, *Yudhishṭhira*, etc. (*ι*), and the inverse respecting *Bhīshma*, etc. (*κ*). "*Karṇa* embraced *Kṛshṇa*, descended from his chariot, and riding in his own chariot, which was decked with gold, came back with us" (V, 143). *Vidura* approached *Kunti* and spoke of the state and disposition of *Yudhishṭhira*, etc. (*λ*), and the allies of *Yudhishṭhira* (*μ*). *Kunti* thought with grief on those who were going to fight (*ν*). Especially she was afraid of *Karṇa*; she recollected the boon of *Durvāsas* and its consequences (*ξ*). She went to *Karṇa*, who was standing performing his prayers on the bank of *Gaṅgā* with his face turned towards the east and his arms upraised; and she stayed behind him, waiting for the completion of his prayers. Then, turning round, he beheld *Kunti* (V, 144). *Kunti* disclosed to *Karṇa* his birth, mentioned the justice of the *Pāṇḍavas* cause and the injustice of *Duryodhana's*, and besought him to join the *Pāṇḍavas* (V, 145). *Sūrya* corroborated the words of *Kunti*. But *Karṇa* represented to her the great injury she had done him; he could not now frustrate the hope of the *Kauravas*; but "except *Arjuna* thy other sons shall not be slain by me." They then left the spot, turning into different directions (V, 146). At *Upaplavya Kṛshṇa* represented to the *Pāṇḍavas* all that had happened at *Hāstinapura*. In the night, *Yudhishṭhira* again brought *Kṛshṇa* into their midst, and caused him to repeat what had been said by *Bhīshma*, etc. (*ο*); *Bhīshma* had related his own life (*π*); he mentioned a duel with *Rāma* [*Jāmadagnya*], where *Vicitravīrya* fled, having been deserted by his subjects; upon *Vicitravīrya's* death anarchy prevailed in the kingdom, and *Indra* did not give a drop of rain; afflicted by hunger and maladies (very few of them were still alive), the subjects then asked *Bhīshma* —in vain—to ascend the throne; "when *Pāṇḍu* became king, his sons must obtain their paternal inheritance" (V, 147). *Droṇa* had related the life of *Pāṇḍu*. *Vidura* had asked *Bhīshma* to go to the woods with him and *Dhṛtarāshṭra*, or to bind *Duryodhana* and rule the kingdom with the *Pāṇḍavas*. *Gāndhārī* proved that the kingdom by right belonged to the *Pāṇḍavas* and their sons and grandsons, and to no others (V, 148). *Dhṛtarāshṭra* had repeated to *Duryodhana* the genealogy of the *Kuru* race from *Soma*, mentioning especially that *Yayāti* (*b*) had placed his youngest son *Pūru* on the throne; and that *Devāpi's* installation was forbidden by the *brahmans* and all aged persons because of a skin disease (leprosy, Nil.), and as *Bāhlika* abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, *Çāntanu*, the youngest of the three brothers, became king. "Being defective of a limb, I was likewise excluded

by *Pūṇḍu*; at his death the kingdom must pass to his sons . . . . thou art not the son of a king, and therefore hast no right to the kingdom" (V, **149**). *Kṛshṇa* continued his relation; *Duryodhana* had repeatedly instructed the kings, saying: "To-day is *Pushya* [in conjunction with the moon]; march ye." "Eleven *akshauhiṇīs* have been assembled headed by *Bhīshma* (with the device of the palmyra in his banner)" (V, **150**).

***Bhagavat** ("illustrious, holy") is often applied to the names of persons (gods and men) of high merit, especially religious merit, or used to design them alone.—(*a*) The Most High: I, 7777 (*°bhāktāḥ*); III, 13936; V, 1596, 1740, 1742, 1744, 1746, 1748, 1750, 1752, 1754, 1756, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783; XII, (13095, *Çrīº*), 13097, 13098, (13102, *Çrīº*), 13122, (13136, *Çrīº*), (13189, *Çrīº*), (13278, *Çrīº*), (13295, *Çrīº*), 13307 (Nārāyaṇa), 13313 (Hari), 13318 (= Nārāyaṇa), 13325 (= Kṛshṇa), 13350 (*Paramātmā*), 13358 (do.), 13370 (*Harih*), 13372 (*Purushottamaḥ*), 13393, 13405 (Nārāyaṇa), 13425 (Vishṇu), 13428 (*°ākhyānaṃ, Harīṃ*), 13449 (*Paramātmanaḥ*), 13473 (*Anādinidhano, Parameshṭhī*), 13496 (*Purushaḥ sarvatomukhaḥ*), 13547 (*Harih*), 13554 (i.e. Kṛshṇa as reciting Bhagavadgītā), 13658, 13663, 13672 (*Madhusūdanaḥ*), 13678 (*Harih*), 13706, 13762 (Purusha).—Cf. Kṛshṇa, Vishṇu, Nārāyaṇa.—(*b*) Kṛshṇa: I, 331 (*°yānaṃ*); II, 25; III, 15542; V, 2534, 2535, 2536, 2666, Çrīº), (2822, Çrīº), (2924, Çrīº), 3042 (*trayāṇāṃ api lokānāṃ bhagavān prapitāmahaḥ*), (3308, Çrīº), 4435 (voc.), 4965; VI, (933, Çrīº), (987, do.), (994), (998), (1037, Çrīº), (1065), (1104), (1112), (1144), (1170), (1205), 1218 (voc.), 1221 (voc.), (1223), (1251), (†1278), (†1293), (1298), (1303), (1323), (1356), (1377), (1403), (1428), (1456), 2973; VII, 2699 (voc.); VIII, 3440 (voc.); XIII, 613; XIV, 355 (*Vishṭaraçravasā*), 412, (931, Çrīº), (933, do.), (1550, do.).—Cf. the Most High, Vishṇu, Nārāyaṇa.—(*c*) Vishṇu: III, 10140 (voc.), 13493, (13571), (13578, Çrīº); V, 3695, 3700 (voc.); XIII, 6949 (1000 names), 7009 (1000 names).—Cf. the Most High, Kṛshṇa, Nārāyaṇa.—(*d*) Nārāyaṇa: VII, 9010, 9017. —Cf. the Most High, Kṛshṇa, Vishṇu.—(*e*) Brahmán: I, 2503, 7701 (?); III, 12191; V, 4107 (voc., *Pitāmaha*), 4109 (do.); VIII, 4439; XII, 13726 (*Pitāmahaḥ, Prajāpatiḥ*), 13729, 13730.—(*f*) Çiva: I, 7832, 8123, 8124; V, 7393 (voc.); VII, 6041 (voc.); VIII, 4445 (*Vṛshabhadhvajaḥ*), †4569 (*Kirāta-rūpī*); XIII, 603, 612, 615, 661, 665, 667, 675, 676, 681, 690, 693, 733, 743, 780, 795, 824, 841, 878, 919, 920, 930, 931, (932, Çrīº), 939, etc., (1106, Çrīº), 1147, 1242 (1000 names²), 1267 (ib.), (6390, Çrīº), (6419), (6485, Çrīº), 7499, 7501; XIV, 186, 191.—(*g*) Indra: V, 325, 446; XIII, 765, 803. —(*h*) Agni, q.v.—(*i*) Kubera: VIII, †4514 (*Yaksharāṭ*).—(*j*) Dharma: XVII, †89.—(*k*) Nārada: III, ††13314, ††13316, ††13317; V, 4121 (voc.).—(*l*) Kaṇva: V, 3676 (voc.).—(*m*) Dhṛtarāshṭra: V, 2897 (*çaçvro*).

Bhāgavata ("belonging to or named after Vishṇu or Kṛshṇa, etc., an adorer of Bhagavat"). § 717*c* (Upariçara): XII, **336**, 12718 (*tad Bhāgavataṃ sarvaṃ iti taṭ prokshitaṃ sadā*); **338**, 12818 ("devoted to Nārāyaṇa").—§ 717*b* (Nārāyaṇīya): XII, **341**, 13008 (Paramoçvara is devoted to Bhagavat—*Bhāgavata*); **344**, 13358 (Paramātman is *Bhāga-vata-priyaḥ*-, i.e. loves the adorers of Bhagavat); **345**, 13387 (*Sāṅkhyā Bhāgavataiḥ saha*).

Bhāgin = Çiva (1000 names³).

Bhagīratha (descendant of Sagara). § 5 (Anukram.): I, **1**, 221.—§ 61 (Sarpasattra): I, **55***b*, †2112.—§ 232 (Svayam-varap.): I, **186**, 7001 (*a*).—§ 263 (Sabhākriyāp.): II, **3**, 67.—§ 267 (Yamasabhāv.): II, **8**, 322 (in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, **15**, 649.—§ 295 (Dyūtap.): II, **53**, 1929.—§ 323 (Dvaitavanap.): III, **25**, 956.—§ 376 (Tīrthay.): III, **85**, 8269 (Nārada exhorts Yudhishṭhira to seek renown by visiting the tīrthas, as *Bh.*, etc.).—§ 377 (Dhaumyatīrth.): III, **87**, 8310 (on the bank of Gaṅgā *Bh.* brought many sacrifices).—§ 378 (Tīrthay.): III, **92**, 8444 (Lomaça exhorts Yudhishṭhira to visit the tīrthas in order to be "liberated," as *Bh.*, Guya, Yayāti, etc.); **94**, 8504.—§ 386 (Agastyop.): III, **106**, 8826.—§ 387 (Sagara): III, **106**, 8828 (*°pratiçrnyāt*).—§ 389 (Gaṅgāvatarana): III, **107**, 9918 (son of Dilīpa); **108**, 9940 (Gaṅgā promises him to descend in order to purify his forefathers), 9944 (practises austerities on Kailāsa); **109**, 9947 (*°vacas*; Çiva promises him to sustain the Gaṅgā), 9950, 9959 (Gaṅgā descends), 9961 (fills up the Ocean with the Gaṅgā, whom he made his daughter).—§ 573 (Ambop.): V, **178**, 7096 (*°sutā nadī*, i.e. Gaṅgā).—§ 574 (Jambūkh.): VI, **6**, 238 (*Bh.* dwelled for many years at Bindusaras after having seen Gaṅgā).—§ 595 (Shoḍaç.): VII, **60**, 2249, 2256, 2358; *Bh.* (*Aikshvākuṇ*, v. 2356) caused the shore of Gaṅgā Bhāgīrathī to be covered by flights of steps (*sopānāli*) made of gold; he presented the brahmans with 1,000,000 of damsels decked with ornaments of gold, etc. (description). It is related how Gaṅgā became his daughter and then his "son" (see the note of PCR., p. 173); G. sang all this before R., D., and men. At last he ascended to Brahmaloka through the grace of the brahmans (v. 2260, v. Nil.).—§ 599 (Jayadrathav.): VII, **94**, 3450 (*e*) (a rājarshi).—§ 604 (Karṇap.): VII, **5***c*, 117 (*rājā Bh°o vṛddho*, has been slain).—§ 832 (Shoḍaçarāj.): XII, **29**, 956, 962 (*Aikshvākuṇ*).—§ 858*b* (Kṛtaghnop.): XII, **170**, 6345 (*°rathākrāntadeçān*).—§ 734 (Anuçāsan.): XIII, **26**, †1854 (brought down Gaṅgā having gratified all D. by terrible austerities).—§ 746 (do.): XIII, **76**, 3689.—§ 758 (do.): XIII, **103**, 4909 (*°sya saṃvādaṃ Brahmaṇaç ca*), 4910 (transcended the world of the gods, that of kins, and that of the rshis), 4911, 4912, (†4913), 4950 (*rājānaṃ*). —§ 767 (do.): XIII, **137***a*, 6270 (*rājarshiḥ*; attained to the imperishable worlds by giving his daughter Haṃsī to Kautsa), 6271 (attained to the highest worlds by giving 100,000 cows with calves to Kohala).—§ 775 (do.): XIII, **166***g*, 7677.—§ 795 (Svargāroh.): XVIII, **3***b*, 107.

Bhagīratha-sutā = Gaṅgā: V, 7096.

Bhāgīrathī ("the daughter of Bhagīratha," i.e. Gaṅgā): I, 372, 599 (*°puraṭ . . . Bhīshmāṭ*), ††3800 (Çāntanu married *Gaṅgāṃ Bhāgīrathīṃ* and begat upon her Devavra or Bhīshma), 3989, 5509, 5845, 6351, 6447, 6459 (*°jalaṃ*), 6917 (*°tīrat*), †7283; II, 68 (*Gaṅgāṃ*), 370 (*nadīṭ*); I 4033 (*°tīre*), 8141, 8156, 8319 (*Mahendro . . . Bhaṭ° puṇyā uraṃ-Maṇikarṇik°-ākhye* Nil.—*āsīd Y thira*), 8545 (*puṇyā deva- Gandharva-sevitā*), 1072 11054 (*Nara- Nārāyaṇa- sthānaṃ Bhāgīrathy* 11063 (*sulirthāñ ca çīlāṃ vimalapāṅkajāṃ* (*°puṇyajale*); V, 4911, 7317 (the mother 223 (*Gaṅgā*), 239 (*Gaṅgāṃ*), 5567 (*B putraṃ*); VII, 2249 (*Gaṅgā*), 2254 *Urvaçī cābhavat purā*; became t king Bhagīratha); X, 659 (*Gaṅgā* sat on the lap of ki formerly [called] Urva XIII, 1702 (*Gaṅgā*), 6294 (*°puraḥ Bhī*

(°*tīre*), 520 (do.), 527 (do.), 861, 871 (*°jalaṃ*), 901, 1033 (°*tīre*).

Bhāgīrathī-putra = Bhīshma: I, 599; VI, 5567; XII, 1350; XIII, 6294.

Bhāgīrathī-suta = Bhīshma: XIV, 24.

Bhaima (pl., patron.): III, †10268: *bhīmākramakartāro Bhīmavaṃçajā vā*: Schol.; VII, 4069 (*Bhaimān parjiṅghānāçu vathāṃs tricatam āhave*).

Bhaimasenī[1] = Dīvodāsa: V, 3960 (*Divodāsah*).

Bhaimasenī[2] = Ghaṭotkaca: V, 5926 (*Hiḍimbah*); VI, 1713, 2418 (C., *Bhaimi*[2]), 3668, 3671, 4065 (*Ghaṭotkacah*), 4086, 4222 (*Ghaṭotkacah*), 5106 (*rākshasam*); VII, 4060, 4110, 4121, 4126, 6785, 6806, 6824, 6890, 7367, 7418, 7856, 7851, 7868, 7948, 7968, 7994, 8035, 8039, 8086, 8110, 8117, †8174, 8238 (*Ghaṭotkacah*), 8333.

Bhaimi = Ghaṭotkaca: VII, 8101.

Bhaimī = Damayantī: III, 2083, 2200, 2217, 2225, 2239, 2253, 2267, 2283, 2320, 2355, 2375, 2382, 2411, 2493, 2507, 2585, 2595, 2603, 2663, 2681, 2729, 2744, 2857, 2973, 2994, 2999, 3008, 3042.

Bhairava. § 67 (Sarpasattra): I, 2158 (a Nāga of Dhṛtarāshṭra's race).

Bhaktānāṃ paramā gatiḥ = Çiva (1000 names[2]).

Bhaktavatsala[1] = Mahāpurusha. — Do.[2] = Vishṇu (1000 names).

Bhallāṭa (a mountain): § 280 (Bhīmasena): II, **30**, 1079 (conquered by Bhīmasena).

Bhāluki (a muni). § 264 (Subhādhriyā.p.): II, **4a**, 110.— § 266 (Çakrasabhāv.): II, **7**, 293 (in the palace of Indra).— § 324 (Dvaitavan.): III, **28a**, 985.

Bhāṇḍāyani. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Bhaṅga. § 64 (Sarpasattra): I, **57**, 2150 (a serpent of Takshaka's race).

Bhaṅgakāra[1]. § 154 (Pūruv.): I, **94**, 3741 (son of Aviksbit).

Bhaṅgakāra[2]. § 252 (Subhadrāharaṇap): I, **219**, 7916 (present at the festival on the Raivataka mountain).

Bhāṅgāsuri = Ṛtuparṇa: II, 326 (in the palace of Yama); III, 2745, 2781, 2809, 2813, 2885, 2900, 2974, 3027.

Bhaṅgāsvana (a rājarshi). § 7288 (Bhaṅgāsvanop.): XIII, **12**, 529, 530, 557.

[Bhaṅgāsvanopākhyāna(ṃ)] (" the episode relating to Bhaṅgāsvana "). § 7288 (Anuçāsanik.). *Bhīshma* said: In days of yore lived R.-ṛ. *Bhaṅgāsvana*, who, being childless, from desire of obtaining issue performed the *Agnishṭuta*, that is disliked by *Indra*, but is approved of by men desirous of offspring, in order to purge themselves of their sins (*prāyaçcitteshu*, v. the note of PCR., p. 44). He had 100 sons. *Indra* began to look for an occasion against him. One day, on a hunting expedition, he was bewildered by *Indra*, and afflicted with thirst, he plunged into a lake after having left his horse to drink, and found himself changed into a woman. He took leave of his wives and children and friends, joined an ascetic and bore him 100 sons, whom the former children, and made them all enjoy the joint property. Filled with *ruge*, *Indra*, having repaired to *Bhaṅgāsvana's* capital, and having assumed the form of the gods and the *Asuras* and having incited the half-brothers to slay their father, he came to the hermitage of an ascetic lady, afflicted with grief. *Indra*, and why he was angry, but was gratified and granted him a boon. He asked that those sons of his should revive that were born by him as a woman, because the affection entertained by a woman is much greater than that which is entertained by a man. *Indra* revived all his children, and told him to choose whichever sex he liked, that of woman or that of man. He chose to remain a woman, because in sexual intercourse the pleasure that women enjoy is always much greater than what is enjoyed by men. *Indra* proceeded to heaven (XIII, 12).

Bhānu[1]. § 102 (Aṃçāvat.): I, **65**, 2555 (a Devagandharva Prādheya).

Bhānu[2] (= the Sun): I, 42, 1103 (or 1098), 1273; III, 154 (in the enumeration of Dhaumya), 191; *XII, 150; XVIII, 162.

Bhānu[3] = Çiva (1000 names[1]).—Do.[4] = Vishṇu (1000 names).

Bhānu[5] (a man). § 262 (Bhagavadyāna): II, **2**, 56 (*Bhānuñ ca Janārdanah*).—§ 402 (Tīrthay.): III, **120**, 10277.—§ 452 (Mārkaṇḍeyas.): III, **183**, †12584.

Bhānu[6]. § 552 (Goharaṇap.): IV, **66ζ**, 1769 (regarded the battle from a vimāna).

Bhānu[7] (a son of Aṅgiras). § 491 (Āṅgirasa): III, **220**, 14154 (*Bhānur Aṅgiraso dhīrah putro*).—§ 493 (do.): III, **221**, 14183 (*Bhānuñ cāpy Aṅgirāh sṛjat*, called by the brahmans Bṛhadbhānu), 14184 (*Bhānor bhāryā supriyā tu Bṛhadbhānā tu sūrya-jā*), 14186 (*tam Agnim Baladam prāhuḥ prathamaṃ Bhānutaḥ sutam*), 14187 (*Agnih sa Manumān nāma devitiyo Bhānutaḥ sutaḥ | darça ca paurnamāsa ca yasyeha havir ucyate*), 14189 (*Agnir Agrāyaṇo nāma Bhānor evānvayas tu saḥ*), 14190 (*caturmāsyeshu nityānāṃ havishāṃ yonir Agrahaḥ | anturbhiḥ sahitaḥ putrair Bhānor evānvaya Stubhaḥ*), 14191 (*Nīça tu ajanayat kanyāṃ Agni-shomāv ubhau tathā | Bhānor evābhavad bhāryā sushvse pañca pāvakān*).

Bhānudeva. § 608 (Karṇap.): VIII, **48**ν, 2248 (slain by Karṇa).

***Bhānumat**[1] (= the Sun): I, †3865; III, 16949; XIV, 892 (*Bhānumantam iva grahaḥ*); XV, 832.

Bhānumat[2]. § 579 (Bhīshmavadhap.): VI, **54**[11], 2268 (king of the Kaliṅgas, fights Bhīma), 2273 (slain by Bhīma).

Bhānumatī[1] (daughter of Kṛtavīrya). § 156 (Pūruv.): I, **95**, 3768 (wife of Ahaṃyāti and mother of Sarvabhauma).

Bhānumatī[2] (daughter of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14124.

Bhānusena. § 608 (Karṇap.): VIII, **48**, 2260 (a son of Karṇa slain by Bhīma).

Bhara (an Agni). § 493 (Āṅgirasa): III, **222**, 14213 (= Bharata, Nīl.; *agnishṭome ca niyatah kratuçreshṭho Bharasya tu*).

Bhārabhṛt = Vishṇu (1000 names).

Bharadvāja[1] (a ṛshi). § 22 (Pramadvarā): I, **8a**, 962.— § 83 (Ādivaṃçāvat.): I, **63**, 2434 (*Bharadvājasya ca skannaṃ droṇyāṃ çukram avardhata | maharsher ugratapasas, tasmād Droṇo vyajāyata*).—§ 151 (Pūruv.): I, **94**, 3712 (helped Bharata to get a son Bhumanyu).—§ 191 (Arjuna): I, **123**, 4807 (one of the seven maharshis).—§ 200 (Droṇa): I, **130**, 5102 (*bhagavān ṛshiḥ*), 5103, 5105 (the birth of Droṇa), 5107 (gave the Āgneya weapon to Agniveça).—§ 201 (Drupada): I, **130**, 5109 (*°sakhā . . . Prshato*), 5112 (*bhagavān*, " went to Heaven "), 5124 (*°at samutpannaṃ Droṇaṃ*).— § 202 (Droṇa): I, **131**, 5183.—§ 217 (Caitrarathap.): I, **166**, 6328, 6333 (C., *Bhā°*), 6336 (*°suto* = Droṇa).—§ 221 (do.): I, **170**, 6464 (Bṛhaspati gave him the Āgneya weapon), 6465 (Agniveça received the Āgneya weapon from *Bh.*).— § 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 376 (Tīrthay.): III, **85**, 8264 (among the

ṛshis who expected Yudhishṭhira at the tīrthas). — § 384 (Agastyop.): III, **102**, 8741 (*°āgrane*).—§ 414 (Yavakrītop.): III, **135**, 10703 (*Bhṛ°ç ca Raibhyaç ca saṁbhāvatuḥ*), (10735).—§ 416 (do.): III, **137**, 10772 (cursed Raibhya), 10780, 10799 (burned the corpse of his son and thercupon himself). — § 417 (do.): III, **138**, 10812 (was revived by Arvāvasu).—§ 545 (Pativratāmah.): III, **298**, 16873 (consoled Dyumatsena).—§ 561 (Yāṇasaṁdhip.): V, **55***μ*, 2191 (*brahmarṣheç ca Bharadvājāt Droṇo droṇyām ajāyata*).— § 570 (Sainyaniryāṇap.): V, **15***β*, 5110 (Drupada has learned the art of arms from *Bh.*).—V, 5783 (*°ātmajaḥ* = Droṇa).—VI, 526 (*°ātmaje* = Droṇa), 640 (do.).—§ 580 (Bhīshmavadhap.): VI, **56**, 2404 (*Bh.* and Kṛtavarman were in the eyes of Bhīshma's Garuḍa-vyūha; so both C. and B., but we ought certainly to read *Bhāradvājāḥ*).—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727 (only B., C. has *Bhā°*).—§ 615*y* (Badarapācana): IX, **48**, 2763 (father of Çrutāvatī).—§ 615*aa* (Çrutāvatī): IX, **48**, 2826 (*viprarṣheḥ*), 2828 (*mahāmuneḥ*). — § 656 (Khaḍgotp.): XII, **166***δ*, 6200.—§ 660 (Mokshadh.): XII, **182**, 6769, 6770, 6774.—§ 660*δ* (Bhṛgu-Bharadvājas.): XII, **182**, 6787, (6801); **183**, (6808); **184**, (6821), (6826); **185**, (6866); **186**, (6883); **187**, (6900), (6909); **188**, (6935); **189**, (6950); **190**, (6977); **191**, (6984), (6988), (6990); **192**, (7009), 7030.—§ 665 (Mokshadh.): XII, **208**, 7593 (among the ṛshis of the North).—§ 667 (do.): XII, **210**, 7662 (knows the science of arms).—§ 677 (do.): XII, **232**, 8481 (*viprarṣheḥ*).—§ 702 (do.): XIII, **293***a*, 10762.—§ 717*b* (Nārāyaṇīya): XII, **343**, VIII), 13218.— § 734 (Āṇuçāsan.): XIII, **28***a*, 1763.—§ 736*b* (Vitāhavyop.): XIII, **30**, 1962 (*āçramapadaṁ °sya* ; priest of Divodāsa), 1963 (*jyeshṭhaḥ putro Bṛhaspateḥ*), 1967, 1971.—§ 739 (Āṇuçāsan.): XIII, **34***γ*, 2126 (vanquished the Vitahavyas and the Ainas).— § 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (4441), (4466), (4488), (4519). — § 751*b* (Çupathavidhi): XIII, **94***a*, †4551 (C. *Bhā°*), (4581).—§ 770 (Āṇuçasan.): XIII, **151**, 7116 (*sa° Gautamaḥ*; the fifth of the seven *Dhanevarasya guravaḥ*, dwells in the North).—§ 775 (do.): XIII, **166**, 7670 (among the learned brahmans in the North).—§ 782*g* (Guruçishyasaṁvāda): XIV, **35***b*, 960 (*Prajāpati°au*).

Bharadvāja[4] (a Fire). § 490 (Āgnirasa): III, **219**, 14134 (son of Çaṁyu), 14138 (married to Virā and father of Vira).

Bharadvāja[5] (pl. °*ǰāḥ*) (a people). § 374 (Jambūkh.): VI, **9**, 376 (*Ātreyāḥ sa-Bharadvājāḥ*; in Bhāratavarsha).

Bharadvāja[1]. § 648*b* (Kapilkop.): XII, **140**, 5249 (*Bharadvājasya saṁvādaṁ rājñaḥ Çatrunjayasya ca*), 5260.—§ 750*b* (Nārītīrtha): I, **216**, 7842 (*°sya tīrtha, pāpapraçamanaṁ mahat*).—VII, 8727 (a ṛshi) (*Bhā°*, B.).

Bharadvāja[2] = Yavakrīta: III, 10700, 10701.

Bharadvāja[3] (descendant of Bharadvāja): XIII, †4551 (*Bhā°*, B.), †7158; XVII, 12.

Bharadvāja[4] = Droṇa: I, †176, †188, 2705, 5096, 5108, 5117, 5121, 5123, 5126, 5134, 5135, 5145, 5147, 5208, 5213, 5305, 5315, 5319, 5349, 5404, 5474, 5526, 6341, 6352, 6353, 6379, 6381, 6389, 6408, 6498, 7536; II, 2264; III, 1683; IV, 1287, 1651, 1828, 1833, 1846, 1852, 1856, 1874, 2056; V, 1961, 4963, 5786, 7607; VI, 1595, 2104, 2201, 2203, 2205, 2208, 2212, 2225, 2230, 2394, 2432, 2879, 2883, 3072, 3078, 3079, 3211, 3292, 3305, 3307, 3308, 3387, 3402, 3555, 3590, 3596, 3599, 3601, 3849, 3853, 3953, 4190, 4206, 4638, 4644, 4645, 5110, 5189, 5715; VII, 178, 201, 230, 259, 279, 281, 435, 467, 493, 644, 648, 792, 795, 796, 820, 881, 883, 920, 924, 946, 1028, 1455, 1462, 1507, 1512, 1513, 1515, 1620, 1624, 1645, 1654, 1665, 2646, 3097, 3115, 3243, 3256, 3495, 3543, 3644, 3787, 3965, 3990, 4010, 4134, 4137, 4141, 4143, 4144, 4155, 4157, 4158, 4252, 4255, 4259, 4261, 4293, 4484 (*°sutaḥ* = *Açvatthāman*), 4557, 4608, 4652, 4660, 4655, 4856, 4860, 4864, 4893, 4904, 4910, 4918, 4933, 5020, 5048, 5049, 5050, 5053, 5058, 5069, 5072, 5087, 5232, 6291, 6292, 6687, 6698, 6762, 6769, 6954, 6966, 7205, 7217, 7259, 7344, 7351, 7438, 8310, 8369, 8442, 8491, 8553, 8719, 8721, 8724, 8761, 8782, 8798, 8821, 8824, 8827, 8828, 8840, 8862, 8865 (*Bhā° sya cātmajaḥ*, i.e. *Açvatthāman*), 8866, 8871, 8878, 8879, 8885, 8900, 9313 (*°sutaṁ*, i.e. *Açvatthāman*); VIII, 165, 188, 1043, 3677; IX, 75 (*Bhīmaḥ pitāmahaç caiva, Bhāradvājo, 'tha Gautamaḥ . . .*), 124 (*Bhāradvājasya cātmajaḥ*), 627 (*Bhāradvājasya hantāraṁ Dṛṣhṭadyumnaṁ*), 740 ; XII, 2094 (*bhagavān*), 5249, 5250.

Bharadvāja[5] = Açvatthāman : I, 574 (*°guru* = Droṇa); X, 349, 367, 368, 681.

Bharadvājaguru = Droṇa : I, 574.

Bharadvājasuta = Droṇa : I, 6336.

Bharadvājasuta = Açvatthāman : VII, 4484.

Bharadvājātmaja = Droṇa : V, 5783 ; VI, 526, 640.

Bharadvājī (a river). § 574 (Jambūkh.): VI, **9**λ, 336 (in Bhāratavarsha).

Bharaṇī (pl.) (a nakshatra, junction-star 35 or 41 Arietis, Sū° Si°). § 746 (Āṇuçāsan.): XIII, **64**, 3286 (when giving kine and sesame to the brahmans, under *Bh.*, one obtains great fame and abundant kine in the next life).— § 749 (do.): XIII, **89***a*, 4268 (by performing a çrāddha under *Bh.* one attains to longevity).—§ 759 (do.): XIII, **110**, 5394 (*Bh.* should be the head during the candravrata under Mūla).

Bharata[1] (Daushmanti). § 3 (Anukram.): I, **1**, 46 (his race is descended from Sahasrajyotis).—§ 5 (do.): I, **1***a*, 220 bis (has died).—§ 11 (Parvas.): I, **2**, 371 (son of Dushmanta and Çakuntalā; the Bhārata race is named after him).— § 133 (Dushyanta): I, **69** (called Sarvadamana; became a cakravartin sārvabhauma), 2814.—§ 135 (Çakunt.): I, **74**, 3106 (etymology), 3118, 3122, 3123 (*Bharatād Bhāratī kīrtiḥ*), 3124 (*°syāvavāṛṣe hi*), 3126 (*°sya vaṁçaṁ*).—§ 150 (Pūruv.): I, **94**, 3709 (*Dushyantād Bh°o jajñe*).—§ 151 (do.): I, **94**, 3710. With his three wives Bharata begat altogether nine sons, with whom he was not pleased, as they were not like him; their mothers therefore became angry and slew them (*ninyur Vamakshayaṁ*). Bharata then, performing great sacrifices, obtained from Bharadvāja a son named Bhumanyu, who became his heir-apparent; 3712.— § 153 (Saṁvaraṇa) : I, **94**, 3736 (pl. ? *°ādhyushitaṁ pūrve . . . purottamaṁ*).—§ 155 (do.): I, **94**, 3752 (*°syānvaye* —§ 156 (do.): I, **95**, ††3782 (son of Dushyanta and Çak talā), ††3785 (*°tvaṁ* ; married Kāçeyī Sārvasenī Sun who bore him Bhumanyu).—§ 171 (Vicitravīryasutot **105**, 4226 (*°vaṁçasya*).—§ 177 (Pāṇḍudigvijaya) 4461.—§ 202 (Droṇa): I, **131**, 5156 (*°ānvaye* (Vidurāgamanap.): I, **202**, 7432.—§ 253 (H I, **221**, 7969 (*°ānvaye*).—§ 267 (Yama 322 (in the palaces of Yama).—§ 274 II, **15**, 549.—§ 377 (Dhaumya-ti (*rājā cakravartī*; performed 35 hor —§ 413 (Tirthay.): III, **135** *Bharatasyābhishecanaṁ*). — **257**, 15329.—§ 562 (§ 595 (Shoḍaç.): VI *Bh. D.* (*Çakuntalāḥ*,

tigers, etc., whence he was called Sarvadamana, and his mother forbade him to torture animals. He performed 100 horse-sacrifices on the banks of the Sarasvatī, and 400 on the banks of the Gaṅgā; then once more 1,000 horse-sacrifices and 100 Rājasūyas, etc., etc.; he gave 10,000 billions of kine of the purest gold to Kaṇva. The gods with Indra and brahmans set up his sacrificial stake (of gold, 100 yojanas in width). To brahmans he gave horses, elephants, etc.; 2377 (*Daushmantiḥ*). — B. *Daushyantiya — Bharatam*), 2387 (*Śakuntalāḥ*).—§ 692*b* (Shoḍaçarājika; cf. § 595, Bharata): XII, **29**, 938 (*Daushmantiṃ Çakuntalaṃ*), 940 (*Daushmantiḥ*), 941, 942.—§ 656 (Khaḍgotpattika.): XII, **166***ā*, 6195 (*Daushmantiḥ*).— § 721 (Viçvāmitrop.): XIII, **4**, 201 (*Bhāryāvrayas*). — § 746 (Ānuçāsanik.): XIII, **76**, 3690 (*cakravartī*).—§ 761 (do.): XIII, **115***ā*, 5666, 5669.—§ 770 (do.): XIII, **151***a*, 7128 (*triloke viçrutaṃ viraṃ Bharataṃ ca prakīrtayet | gavāmayena yajñena yeneṣṭaṃ vai Kṛte yuge | Rantideva mahādevaṃ kīrttayet paramadyutiṃ*).—§ 775 (do.): XIII, **166***ā*, 7676 (*cakravarti*).—§ 778 (Açvamedhik.): XIV, **3**, 50 (*Daushmantiḥ Çakuntalāṃ*).—§ 795 (Svargārohaṇap.): XVIII, **3***a*, 107.

Bharata[2] (Dāçarathi). § 525 (Rāmop.): III, **274**, 15878, 15879 (son of Daçaratha and Kaikeyī, and uterine brother of Rāma Dāçarathi).—§ 527 (do.): III, **277** (invested as yuvarāja, when Rāma was exiled), 15970, 15975.—§ 543 (Rāmarājyābhiṣheka): III, **295** (Rāma saw *Bh.* at Nandigrāma, and has the kingdom made over to him by *Bh.*), 16591, 16592, 16593, 16594, 16595.

Bharata[3] (two or more Fires). § 490 (Āṅgirasa): III, **219**, 14135, 14136, 14137 (*paurṇamāsyeshu sarveshu haviḥshālyam srucodyataṃ | Bharato nāmataḥ so 'gnir dvitīyaḥ Çamyutaḥ sutaḥ | tiraḥ kunyā bhavanty anyā yāsāṃ sa Bharataḥ patiḥ | Bharatas tu sutas tasya Bharaty akā ca putrikā | Bharato Bharatasyāgneḥ pāvakas tu Prajāpateḥ | mahān atyartham ahitas tatha Bharatasattama*); **221**, 14176, 14177 (*gurubhir niyamair ṣṭito Bharato nāma pāvakaḥ | agniḥ Pushṭimatīr nāma tushṭaḥ pushṭiṃ prayacchati | bharaty esha prajāḥ sarvās tato Bharata ucyate*).—§ 493 (do.): III, **222**, 14213 (*dahan mṛtāni bhūtāni tasyāgnir Bharato 'bhavat*; v. Bhara).

Bharata[4] (pl. °āḥ) (" descendants of Bharata, or the people and race named *Bh.*"): I, 367 (*katheyaṃ . . . Bha°anāṃ mahātmanāṃ*), 2308 (*°ānāṃ mahaj janma*), 2320 (do.), 2321 (= do.), 3126 (*°ānāṃ svasyayanaṃ*), 4270 (the royal house of Hāstinapura), 5160; II, 2396 (principally the Duryodhanists), 2560, 2650 (principally the Duryodhanists), 2690 (*°ānāṃ striyaḥ*, i.e. those of the Duryodhanists), 2695 (*°ānām abhūtalye*, i.e. do.), 2700 (= do.); III, 1114 (*°ānām abhūtaye*, principally the Duryodhanists), †1361 (those who were assembled in the hall of Dhṛtarāshṭra), †10245 (*°pradhānāṃ*, principally the Duryodhanists), 15155 (*°ānāṃ kulodvaha* = Duryodhana), 17474 (*Pāṇḍavāḥ*); IV, 912 (*Çāntanavo Bhīshmo °ānāṃ pitāmahaḥ*), 913, 1838 (principally the Duryodhanists), 2035 (*°ānāṃ pitāmahaḥ Bhīshmo*); V, 2105 (principally the Duryodhanists), 2914 (*°striyaḥ*), 2966 (the Duryodhanists), 3399 (i.e. Pāṇḍavāḥ), 4271 (principally the Duryodhanists); VI, 37 (*°ānāṃ pitāmahaḥ, . . . Bharatānāṃ pitāmahaḥ*), . . . Bhīshma), 5687, 5736; VII, †59 , i.e. of the Duryodh.). 306 , 1240 (do.), 3123; VIII, †1971 (i.e. Pāṇḍavāḥ), ryodh.), 1664 (= do., °*kshaye*); **X**, 681 (*°ānāṃ pitāmahaḥ*, i.e. Vyāsa); XI, 270 (*°striyaḥ*), 440 (id.), 479 (*°yoshitaḥ*), 680 (*°kshayaṃ*), 751 (*°striyaḥ*); **XII**, 1 (id.), 1588 (*°ānāṃ pitāmahaḥ*, i.e. Bhīshma), 1930 (*°ānāṃ pitāmahaṃ*, i.e. Bhīshma); XIII, 7729, 7768 (*°ānāṃ kulodvahaḥ*, i.e. Bhīshma), 7778 (*°strībhiḥ*); XIV, 1505 (*Subhadrāyāḥ °ānāṃ striyaḥ*), 1549, 2010 (*°striyaḥ*), 2036 (id.), 2038 (*°oṃkāraṃ*); XVII, 46 (*°saṭināṃ*), i.e. Pāṇḍavāḥ).

Bhārata[1] (pl. °āḥ) (= Bharatāḥ): I, 3122 (*pārve*), 3727 (the people of Bharata), 3731 (v. Saṃvaraṇa: "the *Bh.* dwelt in the forests on the banks of the Sindhu for 1,000 years"), 3732 (the people of *Bh.*), 3733, 3735 (the people of *Bh.*), 4107 (the people of Hāstinapura), 4156 (the people of *Bh.*), 4973 (principally the Duryodhanists), 6431 (i.e. Pāṇḍavāḥ), 6439 (do.); II, 2096 (*°ānāṃ kulaghnaḥ* = Duryodhana), 2236, 2656 (i.e. the Duryodh.); III, †1363 (*°ānāṃ sarvāḥ*, i.e. of the Duryodh.), 11898; V, †684, †698, †885, 923 (*°ānāṃ pitāmahaṃ* = Bhīshma), 966 (*Bhāratānāṃ virodhāt*, i.e. the Pāṇḍavāḥ and the Duryodh.), †2575, 2671 (the Pāṇḍ. and the Duryodh.), 2726, 3009, 4294 (= the Duryodh.), 4298 (*Bhāratāndhaka-Vṛishṇayaḥ*), 4896 (i.e. the Duryodh.), 5314 (*pitāmahaṃ Bhī°ānāṃ* = Bhīshma); VI, 496 (*Bhā°ānāṃ pitāmahaḥ* = Bhīshma), 597 (*°ānāṃ abhūd yuddhaṃ*, i.e. the Pāṇḍ. and the Duryodh.), 3084 (*°ānāṃ pitāmahaḥ* = Bhīshma), 3815 (do.), 4688 (do.), 5203 (*°ānāṃ camūṃ prati* = the Duryodh.), 5327 (*°ānāṃ pitāmahaṃ* = Bhīshma), 5436 (do.), 5677 (do.), 5703 (*°ānāṃ mahattamaṃ* = Bhīshma), 5704 (*°ānāṃ pitāmahe* = Bhīshma), 5733 (*°ānāṃ mahārathāṃ*, i.e. Bhīshma); VII, 96 (*Bhā°ānāṃ pitāmahaṃ*, i.e. Bhīshma), 1424 (*saṃvā°harshaṇaḥ* = Arjuna), 1736 (*°oṃkāraṃ*, i.e. the Duryodh.), 1943 (*°ekhīnāṃ*, i.e. the Duryodh.), 3043 (*°ānāṃ mahātmanāṃ*), 5015 (*°oṃkāraṃ*, i.e. the Duryodh.), 5640 (i.e. the Duryodh.), 5927 (do.), 6158 (do.), 7519 (*°oṃkāraṃ mahārathāḥ*, i.e. Citrasena), †8155 (i.e. the Duryodh.); VIII, 3645 (*°ānāṃ mahārathaṃ Bhīshma-Droṇau*), †3829 (*°ānāṃ balaṃ*, i.e. the Duryodh.), 4265 (*°ān daṇḍa*, i.e. ten Duryodh.), 4958 (*°ānāṃ patiṃ Duryodhanaṃ*), 4976 (i.e. the Duryodh.); IX, 1672; XII, 13680 (*Kuravo nāma*); XIII, 3690, 7756; XIV, 1809 ? (*Mahābhārata-yuddhan tat*), 2409 ? (do.).

Bhārata[3] (" a descendant of Bharata "): I, 7446.

Bhārata[3], °*tī* (adj.): I, 371 (°*īṃ kulaṃ*), 534 (°*īṃ senā* = the army of the Kurus), 2233 (°*īṃ kathāṃ* = Mahābhārata), 2324 (do.), 2759 (°*ī vaṃçajaḥ*), 3122 (°*ī kīrttiḥ, °aṃ kulaṃ*), 3876 (°*ṃ kulaṃ*), 4271 (°*ṃ vaṃçaṃ*); II, 676 (°*īṃ vaṃçe*), 1219 (°*ṃ puraṃ*); III, 1930 (°*īṃ camūḥ*, i.e. the Duryodh.); IV, 1241 (°*īṃ senāṃ*); V, 161 (°*ṃ vaṃçe*), 2102 (*senā°tī*, i.e. the Duryodh.), 2315 (°*tī, sc. senā*, i.e. the Duryodh.), 4190 (°*ṃ*, sc. *lakshmīṃ*), 4911 (*Mahābhāratam ahoeaṃ*); VI, 130 (*kīrtiṃca°ī*), 4548 (°*īṃ mahāeamūṃ* = the Duryodh.), 5229 (°*īṃṃ*, sc. *senāṃṃ*, i.e. the Duryodh.), 5769 (*samitir . . . Bhāratī*); VII, 28 (°*tī, sc. senā*), 1724 (*senāṃṃ Bhī°ṃṃ*, i.e. the Duryodh.), 3363 (°*īṃṃ senāṃṃ*, i.e. the Duryodh.), 3397 (do. = do.), 4205 (sc. *senāṃṃ*, i.e. the Duryodh.), 4216 (do. = do.), 4218 (do. = do.), 4873 (*senā*, i.e. the Duryodh.), 5133 (°*īṃṃ camūṃṃ*, i.e. the Duryodh.), 5325 (do. = do.), 5846 (°*īṃ-madhyaṃ*, i.e. the Duryodh.), 5927 (°*īṃṃ*, sc. *senāṃṃ*), 5536 (°*tī, sc. senā*, i.e. the Duryodh.), 6668 (°*ī senā*), 6671 (°*ī senā*) (principally the Duryodh. ?), 6968 (°*tī senā* = the Duryodh.), 7219 (°*tī senā*, i.e. the Duryodh.), 8441 (°*īṃṃ*, sc. *senāṃṃ*); VIII, 2850 (°*tī camūḥ* = the Duryodh.), 3037 (°*tī senā*, i.e. Pāṇḍav.), 3525 (°*tī camū*, i.e. the Duryodh.), 3686 (°*tī senā* = the Duryodh.), †3815 (°*tī pṛtanā*), 3843 (°*īṃṃ*, sc. *senāṃṃ*, i.e. the Duryodh.); IX, 1491 (°*īṃṃ senāṃṃ*, i.e. the

Duryodh.); XII, 12228 (*varcham*), 13646 (*akhyānam*); XVI, 51 (*yuddhe*); XVIII, 192 (°*tvat*).

Bhārata$^{4-17}$ = (1) Abhimanyu Arjuni, (2) Arjuna Pāṇḍava, (3) Bhīmasena Pāṇḍava, (4) Bhishma Śāntanava, (5) Śāntanu, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Duḥçāsana Dhārtarāshṭra, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sagara, (13) Vidura Vaicitravīrya, (14) Yudhishṭhira Pāṇḍava:—

(1) Abhimanyu: IV, 2335 (Matsya-Bhāratayoḥ).

(2) Arjuna: I, 5398, 5525, 6524, 6621, 6713, 6733, 6762, 6769, 7812; II, 4, 61, 1050, 2425, 2426; III, 507, 1459, 1486, 11948, 11992, 12026, 12192, 12288, 12309, 17268; IV, 17, †1666, †2158 (Bhārata-Matsya-vīrau, i.e. Arjuna and Uttara); V, 2832, 2833, 5512; VI, 892, 896, 975, 1035, 1138, 1252, 1324, 1354, 1358, 1363, 1401, 1405, 1429, 1516, 3582, 3584, 4980, 5736; VII, 5927, 6391, 6428, 7838; VIII, 2827, 2867, 2869, 2878, 2899, 3017, 3021, 3034, 3441, 3486, 3635, 3650, 3651, 3683, 3703, 3719, 3740, 3744, 3746; X, 672; XII, 596, 774, 13159, 13166, 13170, 13171, 13246, 13268, 13297, 13560, 13584; XIV, 390, 2116, 2440; XVI, 169 (ought to have been Vasudeva), 286, 290.

(3) Bhīmasena: I, 4880; II, 2423, 2431; III, 1365, 1415, 1416, 10895, 11222, 11283, 11289, 11326, 17275; IV, 524, 528, 555, 557, 558, 615, 687, 688, 722, 1085; V, 2761, 2790, 5474, 5475; VI, 2275, 3424; VII, 5511; IX, 3402, 3403; X, 756 (?); XI, 893.

(4) Bhishma: I, 4028, 4034, 4107, 4154, 4231; II, 1352 (?), 1355 (?) (Yudhishṭhira ?), 1472, 1481, 1545; V, 6071 (C. Bhārata, voc. instead of nom.), 7023, 7056, 7259; VI, 507, 523, 5462; VII, 98, 108; XII, 1822, 1836, 1837, 1854, 1957, 2126, 2597, 2917, 4210, 4551, (4552), 4716, 4727, 4779, 5247, 5321, 5928, 6026, 6028, 7153, 7641, 7984, 8021, 9259, 9270, 9755, 9855, 11078, 11079; XIII, 374, 1676, 1681, 2631, 2927, 2930, 3065, 3222, 3229, 3235, 3237, 3268, 3375, 3697, 5146, 6199, 6244.

(5) Śāntanu: I, 3963, 3967.

(6) Dhṛtarāshṭra: I, 238, 4516, 4764, 5597, 5886, 7462, 7471, 7493, 7498, 7499, 7509; II, 1756, 1807, 1809, 1812, 1821, 1822, 1875, 1907, 1911, 1928, 1932, 1962, 2095, 2108, †2120, 2433, 2481, 2482, 2630, 2635, 2636, 2641; III, 285, 313, 318, 343, 459, 14837; V, †691 (?), †950, 955 (°āgrya!), 1038, 1056, 1099, 1167, 1256, 1286, 1345, 1388, 1392, 1415, 1431, 1438, 1441, 1444, 1447, 1543, †1553, 1586, 1656, 1691, 1788, 2121, 2142, 2147, 2159, 2163, 2174, 2185, 2189, 2197, 2200, 2203, 2210, 2211, 2272, 2278, 2324, 2384, 2387, 2388, 2391, 2563, 3061, 3386, 3389, 3395, 3409, 3428, 3443, 3494 (?), 4300, 4390, 4391, 4730, 5409, 5410, 5885; VI, 40, 64, 91, 114, 138, 146, 150, 202, 207, 227, 313, 317, 331, 344, 399, 408, 430, 487, 613, 693, 755, 756, 854, 1621, 1660, 1690, 1692, 1700, 1712, 1721, 1775, 1793, 1851, 1862, 1895, 2149, 2203, 2205, 2275, 2284, 2286, 2324, 2359, 2363, 2424, 2449, †2649, †2651, 2727, 2773, 2801, †2807, 2817, 2914, 3077, 3184, 3186, 3244, 3275, 3278, 3311, 3406, 3412, 3447, 3475, 3489, 3550, 3613, 3625, 3627, 3867, 3675, 3717, 3750, †3787, 3831 (only in B.), 3873, 3875, 3959, 3995, 4164, 4314, 4330, 4365, 4370, 4383, 4399, 4400, 4502, 4537, 4546, 4551, 4597, 4628, 4634, 4660, 4686, 4762, 4882, †4884, 4893, 5008, 5010, 5109, 5122, 5163, 5195, 5218, 5337, 5501, 5635; VII, 42, 466, 483, 492, 592, 600, 819, 890, 919, 957, 1041, 1098, 1336, †1452, 1471, 1571, 1630, 1640, 1652, 1655, 1787, 1738, 1757, 1823, 1886, 2915, 3124, 3282, 3302, 3322, 3356, 3364, 3400, 3485, 3520, 3521, 3562, 3639, 3653, 3678, 3752, 3935, 3982, 3994, 4011, 4021, 4026, 4033, 4153, 4494, 4577, †4688, 4816, 4823, 4957, 4968, 4969, 4994, 5074, 5077, 5097, 5222, 5300, 5400, 5426, 5513, 5628, 5640, 5687, 5761, 5827, 5925, 5940 (B.; C. has °aḥ-Yuyudhānā), 6238, 6453, 6615, 6618, 6625, 6636, 6724, 6774, 6861, 6878, 6881, 6897, 6924, 6943, 7100, 7197, 7252, 7253, 7285, 7319, 7369, 7409, 7437, 7439, 7496, 7504, 7520, 7542, 7550, 7594, 7598, 7606, 7608, 7615, 7768, 7794, 7911, 8111, 8392, 8394, 8482, 8520, 8539, 8593, 8608, 8693, 8722, 8816, 8898, 9027, 9279, 9358, 9369, 9415, 9421; VIII, 53, 362, 399, 547, 553, 589, 629, 712, 736, 739, 741, 749, 804, 952, 959, 979, 980, 982, 1007, 1011, 1029, 1038, 1078, 1079, 1117, 1157, 1175, 1190, 1243, 1390, 1675, 2247, 2315, 2365, 2386, 2502, 2527, 2530, 2555, 2559, 2606, 2635, 2676, 2677, 2706, 2742, 2751, 2788, 2835, 2911, 3088, 3093, 3219, 3246, 3283, 3634, 3751, †3815, †3829, 3888, 3898, 3934, 3967, 3992, 3993, 4117, 4379, 4432, †4621, †4702, †4763, 4775, †4787; IX, 32, 39, 136, 190, 328, 371, 384, 407, 417, 422, 427, 431, 456, 681, 718, 721, 738, 839, 855, 952, 971, 981, 1001, 1088 (?), 1133, 1137, 1151, 1167, 1178, 1260, 1356, 1363, 1401, 1402, 1445, 1496, 1506, 1507, 1518, 1533, 1564, 1580, 1581, 1726, 1729, 1759, 1965, 3080, 3189, 3201, 3204, 3296, 3307, 3413, 3444, 3492, 3542, 3543, 3549, 3624; X, 33, 89, 268, 271, 272, 278, 303, 330, 335, 348, 417, 434, 547; XI, 31, 49, 51, 94, 97, 166, 170, 182, 185, 190, 195, 207, 228, 236, 239, 251, 256, 306, 346, 350, 768, 776; XII, 4561, 4566; XV, 404, 749, 750.

(7) Duḥçāsana: III, 15091; VII, 4887.

(8) Duryodhana: II, 1763, 1968, 2092 (?); III, 294, 14773, 14836, 14837, 15031, 15049, 15051, 15225, 15226, 15290, 15293, 15337; IV, 881, 890, 920, 966; V, 2379, 2494, 2922, 3254, 3472, 3494, 3498, 3674, 4129, 4134, 4149, 4163, 4164, 4167, 4200, 4266, 4353, 5069, 5828, 5892, 5896, 5901, 5911, 5935, 5940, 5965, 6012, 6040, 7002, 7048, 7092, 7142, 7159, 7161, 7173, 7179, 7187, 7203, 7204, †7207, 7235, 7267, 7288, 7338, 7367, 7438, 7463, 7482, 7495, 7570, 7571; VI, 3035, 5930, 4443 (PCR.), 4469, 5816; VII, 152, 437, 3449, 5339, 6555, 6561, 6975, 7149, 7151, 7159, 7666, 8445, 8921, 9020; VIII, 359, 1286, 1287, 1291, 1318, 1626, †4829, †4832; IX, 193, 213, 974, 1686, 1768, 1773, 1776, 1777, 1805, 1858, 1876, 3333; X, 506, 529; XII, 4567.

(9) Janamejaya: I, 2175, 2496, 2498, 2521, 2522, 2527, 2529, 2538, 2553, 2609, 2632, 2708, 3110, 3117, 3124, 3125, 3162, 3205, 3207, 3212, 3424, 3712, 3720, 3721, 3749, 3908, 4020, 4040, 4049 (B. *Bhārata*, C. °*taḥ*), 4099, 4146, 4289, 4320, 4373, 4375, 4380, 4383, 4395, 4513, 4539, 4641, 4784, 4935, 4975, 4994, 4998, 5236, 5293, 5312, 5339, 5370, 5391, 5440, 5462, 5511, 5715, 5814, 5899, 5901, 5973, 6180, 6185, 6241, 6277, 6284, 6300, 6360 (?), 6953, 7206, 7250, 7524, 7577, 7742, 7780, 7783, 7811, 7814, 7816, 7818, 7821, 7858, 7911, 7912, 8023, 8029, 8066, 8069, 8120, 8293, 8327, 8337, 8435, 8448; II, 15, 75, 101, 135, 514, 541, 762, 827, 943, 970, 976, 981, 1094, 1112, 1156, 1195, 1241, 1432, 1487, 2052, 2289, 2481, 2492, 2513 (?); III, 410, 426, 1612, 1655, 4038, 10097, 10469, 10[illegible], 11133, 11341, 11427, 11513, 11709, 11[illegible], 13213, 13488, 14860, 14880, 14903[illegible], 15104, 15182, 15186, 15272, 15[illegible], 17056; IV, 6, 462, 826, 823, 1[illegible], 1998, 2014, 2032, 2082, 23[illegible], 1802, 1917, 2212, 3002, 3[illegible], 7614, 7622, 7682; V[illegible], 1996, 2205, 2207, 22[illegible],

2445, 2498, 2546, 2550, 2568, 2572, 2582, 2586, 2603, 2605, 2607, 2608, 2612, 2620, 2623, 2625, 2626, 2629, 2632, 2641, 2642, 2646, 2649, 2713, 2768, 2772, 2787, 2788, 2851, 2864, 2869, 2913, 2918, 2925, 2959, 2964 (!?), 3511; XI, 325, 412, 503 (ought to have been Kṛshṇa), 742, 787; XII, 1383, 1395, 1399, 1411, 1466, 5632, 6127, 12999, 13029, 13615, 13632, 13718; XIII, 1304; XIV, 1624, 1627, 1635, 1717, 1738, 1739, 1741, 1759, 1852, 1866, 1887, 1964, 2041, 2045, 2063, 2125 (?), 2145, 2163, 2186, 2205, 2233, 2254, 2258, 2537, 2658 (?), 2692, 2816, 2827, 2845; XV, 134, 174, 513, 524, 589, 619, 727, 774, 917, 1055; XVI, 39, 46, 97, 149, 195, 222; XVIII, 56, 87, 177, 221, 233, 246.

(10) Nakula: V, 5476 (= Ulūka ?), 5477; XII, 6149, 6172.

(11) Pāṇḍu: I, 4478, 4568, 4579, 4682, 4750.

(12) Sagara: III, 8847.

(13) Vidura: I, 7382 (Janamejaya ?), 7521; II, 1782, 2130; III, 256.

(14) Yudhishṭhira: I, 6360 (? one expects Pāṇḍavāḥ); II, 42 (?) (Janamejaya ?), 156, 161, 208, 240, 274, 288, 304, 346, 377, 420, 431, 438, 442, 448, 455, 462, 475, 478, 504, 565, 605, 743, 1327, 1428, 1639, 2445, 2492 (?), 2504 (?), 2513 (?), 2581; III, 128, 142, 618, 715, 797, 802, 812, 813, 828, 844, 995, 1001, 1016, 1120, 1121, 1145, 1231, 1271, 1345, 1351, 2077, 2104, 2135, 2200, 2216, 2219, 2264, 2350, 2391, 2516, 2687, 2705, 2867, 2874, 2919, 2945, 4075, 5010, 5031, 5040, 5052, 5056, 5062, 5076, 5082, 6028, 6030, 6049, 6052, 6058, 6060, 6065, 7056, 7046, 7088, 7089, 7098, 8026, 8029, 8040, 8050, 8050, 8067, 8068, 8101, 8115, 8181, 8184, 8221, 8225, 8260, 8326, 8355, 8357, 8376, 8465, 8493, 8528, 8532, 8562, 8632, 8640, 8643, 8657, 8813, 8832, 9902, 9984, 9985, 10133, 10134, 10201, †10214, 10304, 10316, 10409, 10457, 10497, 10523, 10546, 10704, 10714, 10753, 10764, 10805, 10820, 10830, 10847, 10849, 10861, 10991, 11448, 11485, 11804, 11824, 11882, 11962, 11994, 12009, 12051, 12093, 12100, 12122, 12140, 12142, 12169, 12230, 12252, 12275, †12327, †12328, 12872, 12873, 12888, 12904, 12908, 12976, 13113, 13376, 13422, 13491, 13621, 13647, 14119, 14232, 14432, 15357, 15386, 15952, 16074, 16228, 16505, 16526, 16658, 16712, 17245, 17435; IV, 28, 31, 77, 79, 89, 157, 226, 228, 555; V, 205, 377, 436, †689, 2585, 2688, 2689, 2711, 4470, 5083 (*Bhārata*, B.; C. has °*aṃ*), 5087, 5140, 5427; VI, 1545, 4940; VII, 2018, 8358; VIII, 2155, †3375, †3503, †3505, 5001; IX, 350 (?), 351 (?), 1748, 1780, 1792, 3482; X, 616, 629, 768, 792; XI, 321, 2742 (ought to have been Kuçika); XII, 47, 82, 110, 115, 117, 118, 133, 290, 338, 344, 371, 376, 381, 397, 409, 410, 440, 477, 536, 606, 620, 702, 703, 1072, 1146, 1147, 1155, 1157, 1159, 1188, 1192, 1205, 1207, 1209, 1240, 1241, 1255, 1433, 1437, 1465, 1515, 1759, 1932 (?), 2044, 2086, 2136, 2248 (?), 2250, 2294, 2304, 2307, 2312, 2468, 2469, 2470, 2476, 2483, 2526, 2536, 2626, 2670, 2720, 2736, 2832, 2836, 2838, 2923, 2927, 3124, 3128, 3229, 3236, 3238, 3251, 3298, 3331, 3354, 3461, 3578, 3686, 3692, 3705, 3757, 3769, 3786, 3980, 3989, 3997, 4007, 4023, 4026, 4191, 4351, 4437, 4520, 4524, 4553 (?), 4647, 4823, 4825, 4877, 4880, 4924, 4927, 5360, 5414, 5428, 5436, 5440, 5463, 5479, 5983, 6998, 6040, 6078, 6317, 7077, 7093, 7095, 7148, 7537, 8431, 9296, 9450 (?), 9548, 146, 10155, 10165, 10185, 10347, 10497, 10502, 10533, 11109, 11139, 11160, 11168, 11170, 11171, 11186, 11189, 11194, 11195, 11516, 11545, 11854, 12183, 12204, 12218, 12252, 12259, 12260, 12425, 12577, 12616, 12621, 12645, 12819, 12846, 12988, 13942; XIII, 89, 102, 159, 180, 220, 345, 406, 410, 426, 444, 445, 598, 602, 650, 972, 975, 998, 1033, 1380, 1576, 1578, 1588, 1591, 1607, 1610, 1617, 1635, 1637, 1656, 1658, 1662, 1666, 1672, 1675, 1939, 1947, 1958, 1970, 2081, 2084, 2192, 2274, 2349, 2355, 2358, 2427, 2498, 2508, 2513, 2517, 2519, 2554, 2613, 2619, 2630, 2722, 2730, 2762, 2806, 2828, 2833, 2859, 2951, 2995, 3016, 3047, 3076, 3077, 3080, 3081, 3098, 3100, 3282, 3347, 3348, 3364, 3366, 3723, 3831, 3877, 3930, 4320, 4321, 4325, 4374, 4378, 4415, 4422, 4544, 4649, 4652, 4678, 4679, 4755, 4793, 4814, 4910, 5059, 5076, 5080, 5081, 5082, 5083, 5095, 5098, 5103, 5114, 5115, 5128, 5130, 5141, 5146 (?), 5348, 5363, 5433, 5444, 5447, 5464, 5466, 5479, 5492, 5493, 5504, 5523, 5529, 5563, 5611, 5686, 5697, 5706, 5714, 5921, 6280, 6281, 6913, 7134, 7161, 7186, 7370, 7473, 7488, 7588; XIV, 40, 43, 48, 68, 97, 332, 335, 2080; XV, 157, 181, 187, 197, 214, 222, 223, 240, 249, 681, 705, 1024, 1046, 1078; XVII, 90, 94; XVIII, 61, 114.

Bhārata[18] **(m)** (= Mahābhārata): I, 19 (*Bhāratasyetihāsasya*), 52 (*Manv-ādi Bhārataṃ kecit . . .*), 77 (*Lekhako Bhāratasyāsya*), 85 (°*sāryeṇa*), 92 (°*druṇaḥ*), 96 (*abravīd Bhārataṃ loke mānushye 'smin mahān ṛshiḥ*), 99 (*çrāvayāṇa āsa Bhāratam*), 101 (*caturviṃçatiśāhasrīm cakre Bhārata-saṃhitām*), 247 (°*ādhyayanaṃ*), 255 (*anukramaṇikādhyāyaṃ Bhāratasyemam āditaḥ*), 257 (°*sya vapuḥ*), 259, 262 (*adhītaṃ Bhāratam tena*), 264 (*etataç caturo vedān Bhāratam cāvitad ekataḥ*), 303 (°*ākhyānaṃ*), 308 (*tad etad Bhāratam nāma kavibhiḥ tūpajīvyate*), 311 (*Bhāratasyetihāsasya . . . pavvasaṅgrahaḥ*), 360 (*samāso Bhāratasyāyaṃ atvoktaḥ pavvasaṅgrahaḥ*), 516 (*pañcamaṃ parva Bhārate*), 526 (*shashṭhaṃ etat samukhyāyāṃ Bhārate parva*), 539 (*saptamaṃ Bhārate parva*), 548 (*ashṭamaṃ parva Bhāratacintakāiḥ*), 592 (*çlokasaptaçatāi sāṃ pañcasaptatisaṃyutā | saṃkhyayā Bhāratādhyāyaṃ uktaṃ Vyāsena dhīmatā*), 644 (*etat saṛvaṃ samukhyātaṃ Bhāratapavvasaṅgrahaḥ*), †655 (*yo Bhāratāṃ samadhīgacchati . . .*), †658 (°*kathāṃ . . .*), 2202 (*mahat*), 2313 (*yo 'bhīle Bhaᵒṃ puṇyaṃ*), 2314 (*Bhaᵒṃ paṭhan*), 2329, 2330 (*idaṃ*), 2419, ††3841 (*idaṃ*); XII, 13315 (*çatasahasraṃ °ākhyānavistaraṃ*), 13649 (°*artham*), 13650 (id.), 13651 (id.); XIII, 3682, 6069 (?), 7159 (°*kathāṃ*); XVIII, 196, 202 (°*ādhyayanāt*), 208 (°*Sāvitrīṃ*), 209, 210 (*ākhyānaṃ*), 211–12, 214, 218, 220, 221 (*çrutvā Bhārata Bhᵒṃ*), 233 (id.), 262, 290 (*bhavishyaṃ ?*), 295 (°*pravaṇe*), 296–8, 300.

Bhārata[19] **=** °*saṃgrāma* ("the war of the Bhāratas"): XII, 1716 (Nil.).

Bhārata[20] **(m)** (= *Bhaᵒvarsha*). § 574 (Jambūkh.): VI, 9, 317; XII, 12228.

Bhāratācārya[1] = Droṇa: II, 1535; IV, 1591, 1592 (*Droṇāt*); X, 618.

Bhāratācārya[2] = Kṛpa: II, 1349 (*Kṛpe*).

Bhāratācāryaputra = Açvatthāman: X, 640.

Bharataçārdūla[1–3] = (1) Bhīmasena Pāṇḍava, (2) Dhṛtarāshṭra, (3) Duryodhana Dhārtarāshṭra, (4) Janamejaya Pārikshita, (5) Yudhishṭhira Pāṇḍava:—

(1) Bhīmasena: II, 1061.
(2) Dhṛtarāshṭra: VI, 4237; VII, 6432; IX, 3557.
(3) Duryodhana: V, 7272.
(4) Janamejaya: I, 2016; XVII, 44.

(5) Yudhishṭhira: III, 8884, 15832; XII, 2189; XIII, 3199, 7087.

Bharataçārdūlau = Bhīmasena and Duryodhana: IX, 3111.

Bharataçreshṭha[1–19] = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhishma Çāntanava, (4) Dhṛtarāshṭra Vaicitravīrya, (5) Duḥçāsana Dhārtarāshṭra, (6) Duryodhana Dhārtarāshṭra, (7) Janamejaya Pārikshita, (8) Nakula Pāṇḍava, (9) Parikshit (father of Janamejaya), (10) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: I, 6793, 6892; III, 12207; VIII, 648, 2881, 3037, 3576, 3730, 4129; XIV, 1475, 2279.

(2) Bhīmasena: III, 11208; IV, 591; VIII, 3894; IX, 1924.

(3) Bhīshma: V, 1962, 3100, 5942, 7295; VI, 4486 (Gāṅgeyo), 5568, 5735; VII, 25, 102; IX, 1934 (Gāṅgeya); XII, 1994, 7519, 7522; XIII, 344, 1531, 1760, 2045, 4743, 5880, 7723.

(4) Dhṛtarāshṭra: V, 3437, 3499 (?), 5626, 5736; VI, 102, 173, 381, 410, 475, 491, 1855, 1968, 1971, 2019, 2032, 2033, 2447, 2924, 3447, 3531, 3594, 3642, 3880, 4083, 4085, 4139, 4145, 4312, 5084, 5589, 5783; VII, 28, 789, 794, 1735, 3066, 3888, 3933, 4117, 4240, 5444, 5472, 5661, 5740, 5815, 5901, 6095, 6883, 7348, 7441, 7584, 7601, 7721; VIII, 2482, 2656, 2681, 2698, 2770, 2771; IX, 378, 722, 1006, 1340, 1577, 1591, 1641, 3233.

(5) Duḥçāsana: VII, 4937.

(6) Duryodhana: III, 14842, 15334; V, 3499 (?), 4192, 4205, 4635, 5045, 5966, 5994, 6060, 6097, 7177, 7236, 7509; VI, 4411; VII, 444; VIII, 1663, 2717 (so both C. and B.); IX, 171, 3234, 3537 (*sarvalokeçvareçvaram*).

(7) Janamejaya: I, 3713; III, 13628, 15799, 16922, 17184, 17271; IX, 3, 23, 2094, 2822, 2851, 3003; X, 688; XIII, 7779; XIV, 2176, 2240; XV, 888; XVII, 43; XVIII, 208, 270, 290–1.

(8) Nakula: IX, 504.

(9) Parikshit: I, 1678.

(10) Yudhishṭhira: II, 427, 726; III, 608, 617, 637, 644, 670, 782, 849, 2716, 3097, 8336, 8833, 11650, 13000, 13063, 13377, 13415, 13643, 14286, 15971; VI, 2059; VII, 2974, 3982, 8318, 8357; VIII, 3563; IX, 1749, 1837, 3152; XII, 640, 700, 2267, 3267, 5541, 5798, 5804, 6038, 7536, 7568, 10696, 13938; XIII, 201, 408, 432, 441, 452, 1537, 1724 (ought to have been Gautama), 2122, 4293, 4646, 4650, 4653, 5374, 7554; XIV, 2530, 2552, 2688; XVII, 94; XVIII, 119.

Bhāratacreshṭha = Arjuna Pāṇḍava: XIV, 2482.

Bharatacreshṭhāh[1] (pl., "the best of the Bh.") = the Pāṇḍavāḥ: III, 2015, 12555, 15389, 15571.

Bharatacreshṭhāh[2] = the Duryodhanists: VII, 22.

Bharatacreshṭhau = Nakula and Sahadeva: VIII, 2701.

Bhāratagoptṛ = Çāntanu: I, 3975.

Bhāratāgrya = (1) Arjuna Pāṇḍava, (2) Duryodhana Dhārtarāshṭra, (3) Janamejaya Pārikshita:—

(1) Arjuna: XV, 434.

(2) Duryodhana: V, 766.

(3) Janamejaya: I, †2097, †2098, †2099, †2100, †2101, †2102, †2103.

Bharatamukhya = (1) Duryodhana Dhārtarāshṭra: V, †915.—(2) Janamejaya Pārikshita: I, 7151.

Bhāratāpasada = Duḥçāsana Dhārtarāshṭra: II, 2307.

Bharatapravarha = Yudhishṭhira: III, †909.

Bharatapravarhāḥ (pl.) = Pāṇḍavāḥ: III, †944.

Bharatapravira = Bhīmasena Pāṇḍava: III, 1372.

Bhāratarājaputra = Hrīnisheva (?) Ugrāyudha (?): VIII, †207.

Bhāratarathaçreshṭha = Arjuna Pāṇḍava: VII, 1424.

Bharatarshabha[1–15] = (1) Arjuna Pāṇḍava, (2) Bhīmasena Pāṇḍava, (3) Bhīshma Çāntanava, (4) Çāntanu, (5) Dhṛshṭadyumna, (6) Dhṛtarāshṭra Vaicitravīrya, (7) Droṇa, (8) Duryodhana Dhārtarāshṭra, (9) Janamejaya Pārikshita, (10) Nakula Pāṇḍava, (11) Pāṇḍu Vaicitravīrya, (12) Sahadeva Pāṇḍava, (13) Vidura Vaicitravīrya, (14) Vikarṇa Dhārtarāshṭra, (15) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: I, 6492, 6651, 6689, 6874, 7781, 7816, 7839, 7932; II, 988; III, 1467, 1490, 1520, 2018; VI, 991, 1122, 1164, 1347, 1367, 1438, 1490, 5586; VII, 2546, 3849; VIII, 2829, 2997, 3024, 3025, 3030, 3032, 3061, †4578; XIV, 402, 422, 589, 596, 599; XVI, 166, 259.

(2) Bhīmasena: I, 5897; II, 922, 1069, 1079; III, 11126, 11288, 11307, 11697, 11705, 17279; IV, 558, 618; XII, 514; XV, 370.

(3) Bhīshma: I, 4052, 4481; V, 7097, 7257, 7295; VI, 533, 559, †792, 4943, 4952, 5719; VII, †86; XII, 1963, 2132, 2270, 2535, 4913, 4914, 4919, 5877, 6003, 7567, 8213, 10102, 10114, 11537; XIII, 197, 199, 344, 1381, 1838, 1889, 2008, 2970, 3006, 3241, 3955, 4551, 4601, 4677, 5166, 5888.

(4) Çāntanu: I, 3930, 3951.

(5) Dhṛshṭadyumna: VI, 2066.

(6) Dhṛtarāshṭra: I, 7467; II, 1754, 1952, 2407, 2472, 2484, 2506, 2632, 2707; III, 254; V, 995, 1004, 1032, 1044, 1143, 1194, 1319, 1465, 1960, 2001, 2013, 2123, 2134, 2185, 2195, 2386, 2467, 2468, 3395, 3404, 3412, 3419, 3420, 3421, 3426, 3430, 3434, 3626, 5698, 5775, 5859; VI, 46, 163, 271, 274, 281, 365, 387, 391, 497, 647, 654, 713, 733, 734, 735, 790, 826, 1760, 1806, 1810, 1812, 2080, 2178, 2351, 2364, 2899, 3055, 3095, 3127, 3148, 3337, 4097, 4350, 4681, 4769, 4817, 5000, 5014, 5016, 5068, 5085, 5096, 5458, 5462, 5677, 5771; VII, 760, 1597, 1724, 2713, 3065, 3696, 3698, 3932, 3950, 4007, 4129, 4486, 4659, 5066, 5210, 5299, 5356, 5454, 5511, 5601, 5619, 5936, 6362, 6503, 6655, 6669, 6894, 7019, 7072, 7108, 7282, 7476, 7507, 7512, 7571, 7616, 7678, 7723, 8362, 8394, 8522, 8774, 8915, 9214, 9311, 9496; VIII, 402, 486, 997, 1282, 2124, 2228, 2383, 2392, 2397, 2671, 2727, 3114, 3167, 3308, 3403 (so C.; B. *°aṇ*, i.e. Yudhishṭhira), 3564, 3572, 3961, 3964, 4143, 4400, 4407; IX, 25, 38, 341, 343, 397, 405, 406, 408, 454, 459, 511, 622, 707, 728, 731, 757, 932, 1090, 1138, 1163, 1209, 1223, 1274, 1485, 1495, 1712, 1713, 1721, 3288, 3298, 3306, 3457, 3494, 3556; X, 432; XI, 5[illegible] 141, 168, 255, 260, 268, 292, 336; XV, 763.

(7) Droṇa: VII, 684.

(8) Duryodhana: II, 1935, 1937, 1944, †2134; III, 15282; V, 161, 937, 1944 (v. 1926, read *Bhīshma vadha*[illegible] B. and C.), 2386, 4132, 4136, 4140, 4150, 4153, 4160, 4174, 4202, 4205, 4227, 4229, 4355, 43[illegible] 5955, 5952, 5973, 5995, 7105, 7106, 7201, VI, 3015, 5081; VIII, 1310; IX, 227[illegible]

(9) Janamejaya: I, 2235, 2353, 2762, 3279, 3750, 3927, 4009, 40[illegible] 4474, 4557, 4643, 5282, 5299, 5824, 5889, 5900, 5941, 610[illegible] 8209, 8479; II, 8, 885, 1660, 2215, 2454; III[illegible] 11670, 11681, 13482

16594; IV, 158, 1034, 1889, 1894, 2010, 2034, 2370; V, 565, 596, 1797, 3007, 3107, 4186, 4439, 5386, 5392; VIII, 77; IX, 53, 54, 110, 1900, 1998, 2340, 2648, 2651, 2655, 2664, 2690, 2723, 2849, 3509; X, 657; XII, 1643; XIV, 1536 (read *°hāu*; B. *°āḥ*), 1680, 1750, 1765, 2013, 2032, 2040, 2128, 3195, 3214, 2445, 2550, 2629, 2631, 2647, 2683; XV, 261, 281, 354, 427, 521, 609, 630, 635, 656, 733, 894, 898; XVI, 204; XVII, 21, 156, 158; XVIII, 193 (ought to have been Çaunaka), 221, 263, 283, 293, 298, 300, 308, 311.

(10) Nakula: II, 1203; XII, 6308.

(11) Pāṇḍu: I, 4617, 4653, 4715, 4967.

(12) Sahadeva: II, 1182.

(13) Vidura: IX, 46; XV, 390.

(14) Vikarṇa: II, 2282.

(15) Yudhishṭhira: II, 157, 179, 188, 191, 255, 256, 277, 382, 423, 497, 499, 500, 567, 569, 608, 651, 656, 692, 708, 1639, 2159, 2499, 2568; III, 613, 615, 662, 760, 1206, 1261, 1272, 1281, 2592, 2996, 3068, 4087, 5003, 5005, 5011, 5013, 5020, 5046, 5058, 5094, 7023, 8003, 8052, 8071, 8073, 8096, 8121, 8298, 8309, 8329, 8426, 8534, 8833, 8859, 9919, 9989, 10102, 10169, 10828, 11535, 11784, 11964, 12011, 12031, 12095, 12146, 12241, 12286, 12507, 12790, 12792, 12794, 12833, 12855, 12873, 13016, 13017, 13136, 13555, 13588, 13592, 13603, 13658, 13872, 13568, 16594, 16609, 16614, 16637, 16722, 16859, 17325, 17388, 17424; V, 208, 235, 270, 285, 322, 494, 5322, 5419; VI, 4970; VII, 2011, 8353; VIII, †3292; IX, 347, 1788, 1883, 1893, 1900, 3150; X, 508, 621, 767; XII, 108, 278, 305, 345, 506, 643, 650, 1138, 1177, 1343, 1440, 1571, 1761, 1784, 2154, 2167, 2181, 2806, 2753, 2883, 3261, 3408, 3459, 3558, 3582, 3682, 3753, 4023, 4185, 4196, 4244, 4352, 4412, 4732, 4733, 5035, 5328, 5379, 5454, 5809, 6448, 7549, 7555, 7562, 7565, 7742, 8455, 9771, 9833, 10152, 10155, 10162, 10189, 10251, 10488, 11062, 11066, 11086, 11132, 11181, 11203, 12646; XIII, 109, 260, 386, 407, 437, 442, 445, 458, 459, 460, 461, 468, 472, 477, 507, 1582, 1593, 1594, 1598, 1600, 1604, 1630, 1649, 1650, 1655, 1669, 1723 (ought to have been Gautama), 2085, 2096, 2126, 2129, 2249, 2400, 2418, 2420, 2524, 2552, 2553, 2629, 2643, 2649, 2701 (ought to have been Nahusha), 2708, 2767, 2913 (ought to have been Kuçika), 2934, 3040, 3357, 3360, 3372, 3377, 3616, 3655, 3813, 3829, 3884, 3946, 3950, 3952, 3959, 4647, 4797, 4842, 5085, 5113, 5131, 5140, 5142, 5159(?), 5492, 5565, 5646, 5882, 7402, 7454, 7457; XIV, 311, 327, 2678; XV, 97, 139, 204, 225, 345, 604, 680, 978, 993, 1082; XVII, 77, 78; XVIII, 98.

aratarshabhāḥ (pl.): I, 4966 (Pāṇḍavān), 5334 (the ciples of Droṇa); II, 2497 (= Pāṇḍavāḥ); III, 240 Pāṇḍavāḥ), 355 (= do.), 934 (= do.), 1453 (= do.), 2007), 6089 (= do.), 6921 (= do.), 10695 (= do.), 11550 1648 (= do.), 11668 (= do.), 11832 (= do.), †12339 240 (= do.), 13007 (°*au* = Yamau), 14702 IV, 1683 (= the Duryodhanāsta), 2259 (°*au* = Nakula and Sahadeva); V, 4456 the palace of Dhṛtarāshtra); XI, 445 XII, 1519 (= Pāṇḍavāḥ); XIV, read probably °*bhe*). and Duryodhana: IX, 3109. una Pāṇḍava, (2) Bhīshma rāshtra Vaicitravīrya, (5) mejaya Pārikshita, (7) Pāṇḍu Vaicitravīrya, (8) Sahadeva Pāṇḍava, (9) Vikarṇa Dhārtarāshṭra, (10) Yudhishṭhira Pāṇḍava:—

(1) Arjuna: III, 1540; VI, 1458; VII, 2549, 6224; IX, 3468; XVI, 290.

(2) Bhīshma: I, 5096; XII, 5594, 12709; XIII, 2044, 2202, 3200, 7601.

(3) Çāntanu: I, 3924, 3926.

(4) Dhṛtarāshṭra: V, 4329, 4331; VI, 300, 4240, 4279; VII, 6778, 7349, 7606; VIII, 1001, 1390, 2839; IX, 327, 1175, 1225, 1270, 1349; X, 412, 497.

(5) Duryodhana: V, 1928 (v. 1926, read *Bhīshma uvāca* against B. and C.), 2296, 4203, 4712, 4996, 7104, 7200; VI, 2953; VII, 8999.

(6) Janamejaya: I, 1962, 2217, 2390, 2801, 3900, 4776, 4976, 5108, 8047, 8051; II, 69, 836, 1789; VIII, 75; IX, 2547, 2940; XI, 317; XIV, 1482, 1902, 2061, 2434, 2691, 2857; XV, 618; XVII, 15, 32.

(7) Pāṇḍu: I, 4415, 4891.

(8) Sahadeva: II, 1159.

(9) Vikarṇa: XI, 552.

(10) Yudhishṭhira: II, 625, 691; III, 1024, 4059, 5026, 6012, 6027, 6032, 6047, 6058, 6078, 6080, 7009, 7071, 8041, 8155, 8315, 8385, 10523, 11635, 13019, 13507, 13609, 13661, 13668, 14137, 16728; V, 5451; VII, 8355; VIII, 2993; XII, 383, 418, 2138, 2346, 2387, 3382, 3966, 3978, 5460, 5586, 6041, 6380, 6459, 7624, 10157, 10164, 13768; XIII, 429, 2081, 2287, 2654, 2710, 2807, 2920, 3043, 3339, 3423, 3481, 3804, 3852, 4548, 4650, 5137, 5346; XV, 1080; XVII, 53.

Bhāratasattama = Duryodhana: V, 7283 (so both B. and C.).

Bharatasattamāḥ: I, 7737 (= Pāṇḍavāḥ); III, 11649, 11675; V, 4181 (= the Duryodhanāsta); VI, 3135 (= Pāṇḍavāḥ); XVII, 45 (= do.).

Bharatasimha[1] = Bhīshma Çāntanava: VI, 3810.—Do.[2] = Pāṇḍu: I, 4631.

Bhāratasimha = Yudhishṭhira: III, 740.

Bharatavaṃça: I, 3970.

Bhārata(m)varsha(m). § 574 (Jambūkh.): VI, **6**, 201; **9**, 309, 312, 313; **10**, 385, 387.—§ 575 (Bhūmiparvan): VI, **12**, 493.—Cf. Bhārata[20].

Bharatī (?) (an Āgni). § 490 (Āṅgirasa): III, **219**, 14136 (v. Bharata).

Bhāratī (a river). § 494 (Āṅgirasa): III, **222**, 14232.

°bhāratī (voice): XII, 1412; XIII, 3692 (*Bṛihaspatiṃ*); XIV, 550 (*gauḥ*), 1192.

Bharga, pl. (°*āḥ*). § 280 (Bhīmasena): II, **29**, 1085 (*Bhargguṇāṃ adhipaiḥ caiva Nishādādhipatiṃ tathā*) (conquered by Bhīmasena).

Bhārga, pl. (°*āḥ*, B. *Bhargāḥ*). § 574 (Jambūkh.): VI, **9**, 358 (a people in Bhāratavarsha).

Bhārgava[1], pl. (°*āḥ*) (the descendants of Bhṛgu): VIII, 1583 (*Bhārgavāṇāṃ kule jāte . . . Jamadagniḥ*); XIII, 2753 (°*āṇāṃ kulodvahaḥ*, i.e. Cyavana), 4146, 4160.

Bhārgava[2], pl. (°*āḥ*), a people in Bhāratavarsha: VI, 358.

Bhārgava[1], adj. (?): I, 2602 (*Vasiṣṭāṃ Bhārgavaṃ vidyāt*); I, 865 (°*aṃ vaṃçaṃ*), 868 (do.).

Bhārgava[2] (a descendant of Bhṛgu): XI, 661; XII, 60; XIII, 4143 (°*Āṅgirasau*); XIV, 960.

Bhārgava[3] = Aurva: I, 6820, 6828.

Bhārgava[4] = Cyavana: I, 445, 870, 874, 939, 1928; III, 10312, 10314, 10322, 10325, 10327, 10331, 10337, 10338,

10358, 10371, 10377, 10383, 10386, 10387, 10398, 10400, 10402; IV, 550; XII, 1354, 13935, 13937; XIII, 2643, 2692 (*viprarṣiḥ*), 2723, 2734, 2746, 2751, 2764, 2765, 2806, 2808, 2858, 2868, 7983 (C.; enumerated among the ṛshis of the North).

Bhārgava[5] = Çaunaka: I, 882, 1117.

Bhārgava[6] = Çiva: VII, 9527; XIV, 200.

Bhārgava[7] = Dadhīca: XII, 13212.

Bhārgava[8] = Devaçarman: XIII, 2268.

Bhārgava[9] = Jamadagni: XII, 1744; **XIII**, 4607, 4626.

Bhārgava[10] = Mārkaṇḍeya: III, 12617, 12902, 13010; XIII, 1545 (*prakṛshṭāyuṣ*).

Bhārgava[11] = Paraçu-Rāma: I, 275, 2460, 2712, 3175, 4175, 5131, 5132; III, 220 (*prajñā ca te Bhārgavasyeva çuddhā*), 5099, 6009, 8318, 8656, 8658 (*Reṭka-nandano Rāmo Reṇuka-sutaḥ*), 8673, 10163, 10128, 10193; V, 1475 (?), 6051, 6085, 7001, 7012, 7022, 7038, 7040, 7055, 7086, 7112, 7119, 7132 (*Akṛtavraṇaḥ . . . sakhā Bhārgavasya*), 7133, 7217, 7223, 7245, 7269, 7303, 7308, 7319, 7326; VI, 557; VII, 2489; VIII, 37, 144, 221 ? (*cittamoham avāyuktaṃ Bhārgavasya*), 1294, 1297, 1588, 1592, 1598, 1599, 1605, 1506, 1608, 1613, 3741 (*Rāmāt . . . rshisattamāt*), †4710; IX, 2836; XII, 83, 96, 100, 101 (*brahman*), 102, 806, 1566, 1596, 1711, 1769, 1775, 2086 ? (PCR. Uçanas), 4572 ? (Uçanas ?), 5464 (Rāma, PCR.), 5465 (do.); XIII, 3965, 3972, 4061, 4170; XIV, 828.

Bhārgava[12] = Pramati: I, 952.

Bhārgava[13] = Reṭka: III, 10146; XII, 1722, 1723; XIII, 207 (*Kº Cyavanasyātmasambhavaḥ*), 211.

Bhārgava[14] = Uçanas or Çukra: I, 2608, 3221, 3254, 3262, 3338, 3339, 3342, 3344, 3345, 3387, 3390, 3450; III, 7007 ? (PCR. *ºpriyakāmyayāṇ*); XII, 2086 ? (PCR. *çlokaç cāyaṃ purā gīto Bhārgaveṇa mahātmanā | ākhyāne Rāmacarite nṛpatiṃ prati Bhārata*), 4572, 4574 (is consulted by Indra), 4575 (directs Indra to consult Prahlāda), 7662 (PCR. *nītiçāstraṃ jagāda*), 10577 (is swallowed by Mahādeva), 10695; XIII, 1289 (*Taṇḍiḥ provāca Çukrāya, Gautamāya ca Bhārgavaḥ*), 4688, 4741 (*Kāvyaḥ*), †4945 (Çukra knows the highest penance, viz. abstention from food).

Bhārgava[15] = Utaṅka: XIV, 1559, 1576, 1617, 1618, 1644, 1742.

Bhārgava[16] = Vipula: XIII, 2300.

Bhārgava[17], "the potter" (Nil.): I, 391, 7130, †7131, †7148, 7166, 7157, †7179.

Bhārgava[18] = the planet Venus (cf. Bhº = Uçanas or Çukra): VII, 7546 (*Budha-Bhārgavacaryo iva*).

Bhārgavaçreshṭha = Paraçu-Rāma: V, 6048.

Bhārgavadāyāda = Uçanas: XII, 10665 (*munīḥ*).

Bhārgavanandana[1] = Jamadagni: III, 10168, 10173.—Do.[2] = Paraçu-Rāma: XII, 108; XIII, 4094.

Bhārgavarshabha = Reṭka: XIII, 242.

Bhārgavasattama = Mārkaṇḍeya: III, 13487, 14104.

Bhārgavasattamāḥ (pl.): I, 6805.

Bhārgavāstra (a certain celestial weapon): VIII, 3261 (employed by Karṇa), 3264, 3274, 3756, †4550, †4551.

Bhārgavī = Devayānī: I, 3217, 3419, 3431.

Bhārgavottama = Çaunaka: I, 2195.

Bhartṛ = Vishṇu (1000 names).

Bhartṛshṭhāna (a tīrtha). § 370 (Tīrthay.): III, **84**, 8054.—§ 372 (do.): **85**, 8202.

Bharukaccha (= Bharoch; C., Maº). § 295 (Dṛiṭap.): II, **51**, 1830 (*nivāsinaḥ*, bring tribute to Yudh.).

Bhāruṇḍa (a kind of bird). § 574*g* (Uttarāḥ Kuravaḥ): VI, **7**, 265 (*Bhāruṇḍā nāma çakunās tīkshṇatuṇḍā bhayānakāḥ*).—§ 641 (Rājadh.): XII, **89**, 3357; **93**, 3519.—§ 658 (Kṛtaghnop.): XII, **169**, 6326 (*ºāḥ, manushyavadanāḥ*).

Bhāruṇḍasāman (a certain sāman). § 133 (Dushyanta): I, **70**, 2881 (*ºgītābhiḥ*, in the hermitage of Kaṇva).

Bhāsa (a mountain). § 782*g* (Guruçishyasaṃv.): XIV, **43***ṇ*, 1174.

Bhāshya (commentary). § 270 (Brahmasabhāv.): II, **11**, 453 (*Bhāshyāṇi tarkayuktāṇi dehavaṃçe*, in the palace of Brahman).—§ 289 (Arghāharaṇap.): II, **36**, 1312 (*sarvabhāshyavidāṃ varāḥ*).—§ 709*b* (Sulabhā-Janaka-s.): XII, **321**, 11866 (*sarvabhāshyavidāṃ madhye*).—§ 749 (Āṇuçāsan.): XIII, **90**, 4303 (*ye ca bhāshyavidaḥ keçid ye ca vyākaraṇe ratāḥ*, are paṇḍitapāvanāḥ and should be invited to çrāddhas).

Bhāsī[1]. § 102 (Aṃçāvat.): I, **65**, 2554 (among the eight daughters of Prādhā).—Do.[2] (daughter of Tāmrā, and mother of different birds of prey). § 126 (Tāmrā): I, **66**, 2620, 2621.

***Bhāskara**[1] (= the Sun): I, 5381 (*tīkshṇāṃço Bhāskarasyāṃçaḥ Karṇo 'riganaçadanaḥ*), 5383 (*ºçyāṭmasambhavaḥ*, i.e. Karṇa); VI, 2880; VII, 7874 (*Svarbhānu-Bhāskarau*, i.e. Alambusha and Ghaṭotkaca), 7938 (*Svarbhānur iva Bhāskaraṃ*); IX, 261, 535, 1174, 1333, 1640, 1654, 1858, 1919, 2311, 2457, 2846 (*bhagavāṇ*); XI, 811; XII, 148 (*devena*), 4499 (*tejasāṃ īçaṃ*), 11731, 11733; XIII, 4629, 7093 (the eighth of the twelve Ādityas), 7292 (*Soma-ºau*).

Bhāskara[2] = Çiva: XIV, 195.

Bhāskaravyuti = Vishṇu (1000 names).

Bhāskari (a muni). § 637 (Rājadh.): XII, **47***ṇ*, 1599.

Bhasmabhūta = Çiva: XIII, 1209 (1000 names[8]).

Bhasmāçaya = Çiva: XIII, 1209 (do.).

Bhasmadigdhordhvaliṅga = Kṛshṇa: XII, 1669.

Bhasmagoptṛ = Çiva: XIII, 1209 (1000 names[9]).

Bhasmaguṇṭhita = Çiva: XIII, 695.

Bhāsvara. § 615*u* (Skanda): I**X**, **45**, 2533 (a companion of Skanda's given to him by Sūrya).

Bhauma[1] = Naraka: III, 477 (*Narakaṇ*), 12590 (= do.); V, †1887 (*Narakaḥ*), †1892 (*Narakaṇ*), 5357 (do.); XII, 12956 (*Narakaṇ*).

Bhauma[2] = the planet Mars. § 775 (Āṇuçāsan.): XIII, **166***a*, 7643 (among the deities whose names remove sin).

Bhauma[3] (sc. *astra*, a celestial weapon). § 2085 (Arjuna): I, **135**, 5366 (employed by Arjuna: *Bhaumena prāviçad bhāmiṃ*).

Bhaumana (= Viçvakarman, Nil., BR., etc.). § 46 (Garuḍa): I, **32**, 1473 (the keeper of the amṛta).—§ 257 (Arjuna): I, **225**, 8185 (*bhuvanaprabhuḥ*, had fabricated the car which was given to Arjuna by Varuṇa).—§ 561*h* (Arjuna): V, **56**, 2220 (*Tvashṭā, Dhātā*, etc., had decorated the flagstaff of Arjuna), †2223, †2224.

Bhava[1] (an ancient king). § 6 (Anukram.): I, **1**, (belongs to the past).

Bhava[2] = Çiva.

Bhāva[1] = Çiva (1000 names[2]); [2]= Vishṇu (1000

[Bhava-Bhārgava-samāgama(ḥ)] (

Çiva and Uçanas"). § 701*b* (Mokshadh

Uçanas became engaged in doing what

gods for an adequate cause (v. the

Kubera, the chief of Y. and Rā.,

Indra. *Uçanas*, by *yoga*, ent

of his liberty and robbed

repaired to *Çiva*, who prep

Uçanas placed himself

bent the lance with

it was called *Pinâka*, and threw *Uçanas* into his mouth and swallowed him, and *Uçanas* began to wander there. *Mahâdeva* entered the waters and remained there like an immovable stake of wood for millions of years. Then he rose from the mighty lake and *Brahmân* approached him. *Çiva* saw that *Uçanas* within his stomach (Nîl.) had become greater in consequence of those penances of his. He once more betook himself to *yoga*-meditation. *Uçanas*, filled with anxiety, began to wander within his stomach, and to sing his praises; but *Rudra* had stopped all his outlets; at last he let him go out through his urethra. Thence he came to be called *Çukra*, and became unable to attain the central point of the firmament. *Umâ* prevented *Çiva* from slaying him, and *Uçanas* became her son (XII, 290).

Bhavabhāvana = Çiva: X, 252.

Bhavadā (a mâtṛ). § 615*u* (Skanda): IX, 46*θ*, 2631.

Bhavaghna = Çiva: XIII, 908.

Bhāvana[b] = Skanda: III, †14640 (*Bh° sarvasaṃvâreṇâṇâṃ*).

Bhāvana[a] = Çiva (1000 names[1-2]); [3] = Vishṇu (1000 names).

Bhāvinī (a mâtṛ). § 615*u* (Skanda): IX, 46*θ*, 2629.

Bhavishya (a parvan of Harivaṃça). § 10 (Parvas.): I, 2, 358 (*°ṇ parva*).—§ 11 (do.): I, 2, 642 (named besides Harivaṃça).—§ 23 (Pramadvarâ): I, 9, 979 (*etad dṛshṭaṃ bhavishye hi Ruror uttamatejasaḥ*).—§ 795*c* (Mahâbhârata): XVIII, 6, 290.

Bhavodbhava = Kṛshṇa: XII, 1509.

Bhaya ("Fear"). § 125 (Adharma): I, 66, 2619 (son of Adharma and Nirṛti).

Bhayakṛt = Vishṇu: XIII, 7038 (1000 names).

Bhayanāçana = Vishṇu: XIII, 7038 (1000 names).

Bhayaṅkara[1] (a Sauvira-prince, one of the twelve standard-bearers of Jayadratha). § 522 (Draupadîharaṇap.): III, 265*a*, 15598 (PCR. has *Prabhaṅkara*).—Do.[2], a Viçvadeva. § 749 (Anuçâs.): XIII, 91*γ*, 4356.

Bhayaṅkarī (a mâtṛ). § 615*u* (Skanda): IX, 46*θ*, 2622.

Bhayāpaha = Vishṇu: XIII, 7049 (1000 names).

Bhedī (a mâtṛ). § 615*u* (Skanda): IX, 46*θ*, 2631.

Bheriśvanamahāśvanā (a mâtṛ). § 615*u* (Skanda): IX, 46*θ*, 2644.

Bheshaja(m) = Vishṇu: XIII, 7011 (1000 names).

Bhettṛ = Çiva (1000 names[1]).

Bhikshu = Çiva (1000 names[2]).

Bhikshurūpa = Çiva (1000 names[2]).

Bhîma[1] (an asura). § 702 (Mokshadh.): XII, 295, 10807 (slain by Çiva).

Bhîma[2] (a companion of Skanda's). § 615*u* (Skanda): IX, 45*b*, 2536 (given to him by Aṃça).

Bhîma[3] (an ancient king). § 673*b* (Bali-Vâsava-s.): XII, 227*a*, 8261.

...ma[4] = Vishṇu (1000 names).

...a[5] = Çiva (1000 names[3]).

...[6] = Bhîmasena (Bhs.) or Bhîma (Bh.) Pâṇḍava. § 4 ...m.): I, 1, 109 (Bhs.), 123 (Bhs.), 129 (Bh.), 134 ...Bhs.), 164 (Bh.), 195 (Bh.), 202 (Bh., Bhs.), ...9 (Parvas.): I, 2, 301 (Bh.; fought mace ...dhana for half a day).—§ 11 (do.): 2, ...425 (Bhs.), 430 (Bh.), 452 (Bhs.), ...f (Bh.), 486 (Bhs.), 534 (Bh.), 554 ...), 574 (Bh.), 575 (Bhs.), 582 ...I, 61, 2240 (Bh. *Vṛkodaraḥ*) (is ...nto the Gaṅgâ), 2242 (Bhs.), ...Bhs.).—§ 83 (Âdivaṃç.): ...bogat Sutasoma), 2452 (Bh.).—§ 130 (Aṃçâvat.): I, 67, 2742 (Bhs.), 2746 (*Bh°a tu Vatsaya*, sc. *putram*).—§ 137 (Pûruvaṃç.): I, 95, ††3814 (*Mârutâd Bhîmasenaḥ*).—§ 159 (do.): I, 95 [3827, father of Sutasoma], ††3829 (Bhs. *Kâçyâṃ Balantharâṃ nâmopayeme vṛṣṇyaçuklâṃ, tasyâṃ putraṃ Śrutaçarvaṃ nâmotpâdayâm âsa*), ††3833 (*putraṃ sva Hiḍimbâyâṃ rakshasaṃ Ghaṭotkacaṃ putraṃ utpâdayâm âsa*, Bhs.).—§ 190*c* (Pâṇḍavotpatti): I, 123, 4772 (Bh.): Vâyu came to Kuntî riding upon a deer; a celestial voice was also heard after the birth of *Bh.*; he fell from the lap of his mother, who had been frightened by a tiger, and broke into 100 fragments the rock on which he fell; he was born on the same day as Duryodhana.—§ 192 (Pâṇḍavotp.): I, 124, 4854 (Bhs. *tu mâdhyamaḥ*).—§ 194 (Ṛshiçamv.): I, 126, 4920 (*Mâteriçvâ dadau putraṃ Bhîmaṃ nâma mahâbalaṃ*).—§ 197 (Bhîmasenarasapâna): I, 128, 4979 (Bhs.), 4984 (Bh.), 4988 (Bhs.), 4993 (Bh.), 5008 (Bhs.), 5010 (Bh.), 5014 (Bh.), 5017 (Bh.), 5018 (Bh.), 5022 (Bh.), 5025 (Bh.), 5031 (Bh.), 5033 (Bhs.); 129, 5034 (Bh.), 5035 (Bhs.), 5038 (Bh.), 5042 (Bhs.), 5043 (Bh.), 5044 (Bh.), 5046 (Bhs.), 5047 (Bh.), 5061 (Bhs.), 5064 (Bhs.), 5066 (Bh.).—§ 205*a* (cf. Droṇa): I, 132, 5275 (Bhs.), 5288 (*Bhîmâdin*): Duryodhana and Bhîma became very skilled in the use of the mace, and were jealous of each other.—§ 206 (Droṇa): I, 132*f* (Droṇa tests his pupils).—§ 208 (Astradarçana): I, 135, 5348 (Bh.), 5350 (Bh.) (a combat with maces between Duryodhana and *Bh.*); 137, 5423 (Bhs.), 5428 (Bhs.).—§ 209 (Drupadaçâsana): I, 138, 5468 (Bhs.), 5469 (Bhs.), 5470 (Bh.), 5471 (Bhs.), 5500 (Bh.), 5501 (Bhs.).—§ 210*b* (cf. Sambhavaparvan): I, 139, 5521 (Bh.): Vṛkodara (i.e. *Bh.*) received lessons in arms from Saṅkarshaṇa (i.e. Balarâma), and became like to Dyumatsena himself in strength.—§ 211 (Sambhavap.): I, 139, 5538 (Bhs.).—§ 213 (Jatugṛhap.): I, 141, 5854 (Bhs.); 145, 5741 (Bh.); 146, 5780 (Bhs.), (5786) (Bhs.); 148, 5820 (Bhs.), 5828 (Bh.), 5838 (Bhs.); 150, 5871 (Bh.), 5878 (Bhs.), 5881 (Bhs.); 151, 5888 (Bh.), 5895 (Bhs.), 5896 (Bh.), 5926 (Bh.).—§ 214 (Hiḍimbavadhap.): I, 152, 5941 (Bhs.), 5942 (Bhs.), 5946 (Bhs.), 5947 (Bhs.), (5956) (Bhs.), (5959) (Bh.); 153, 5964 (Bhs.), (5968) (Bh.), 5973 (Bhs.), 5982 (Bh.), 5983 (Bhs.), 5999 (Bhs.), 6000 (Bh.), 6001 (Bh.), 6002 (Bhs.), 6004 (Bhs.); 154, 6023 (Bh.), 6024 (Bh.), (6026) (Bh.), 6029 (Bh.), 6030 (Bh.), (6032) (Bh.), 6036 (Bhs.), 6037 (Bh.), 6038 (Bhs.), 6039 (Bhs.); 155, (6042) (Bhs.), 6043 (Bh.), 6046 (Bhs.), 6053 (Bhs.), 6058 (Bhs.), 6069 (Bhs.), 6060 (Bhs.), 6062 (Bhs.), 6071 (Bh.), 6072 (Bhs.); 156, 6096 (Bhs.).—§ 215 (Bakavadhap.): I, 157, 6108 (Bh.), 6110 (Bhs.), 6113 (Bh.), (6118) (Bhs.); 162, 6241 (Bh.), 6243 (Bh.), 6255 (Bh.), 6256 (Bh.), 6259 (Bh.); 163, 6268 (Bh.), 6270 (Bhs.), 6272 (Bh.), 6275 (Bhs.), 6277 (Bhs.), 6278 (Bhs.), 6281 (Bh.), 6282 (Bh.), 6283 (Bh.), 6284 (Bh.), 6285 (Bh.), 6287 (Bhs.), 6288 (Bhs.), 6289 (Bh.), 6294 (Bh.); 164, 6297 (Bh.), 6301 (Bh.), 6303 (Bh.).—§ 219 (Caitrarathap.): I, 168, 6419 (Bhs.).—§ 233 (Svayaṃvarap.): I, 187, †7014 (Bh.).—§ 234 (do.): I, 189, †7075 (Bhs.), †7076 (Bh.); 190, 7088 (Bh.), 7092 (Bhs.), 7111 (Bh.), 7112 (Bhs.), 7113 (Bhs.), 7121 (Bh.), 7124 (Bhs.).—§ 235 (do.): I, 191, 7138 (Bh.).—§ 236 (do.): I, 192, 7158 (Bh.), †7161 (Bh.).—§ 237 (Vaivâhikap.): I, 193, 7194 (Bh.), 7195 (Bh.); 195, 7226 (Bhs.), 7235 (Bhs.), 7241 (Bhs.).—§ 241 (Vidurâgam.): I, 200, 7368 (Bh.); 201, 7405 (Bhs.), 7409 (Bhs.).—§ 243 (do.): I, 205, 7504 (Bhs.).—§ 244 (Jâjyalâbhap.): I, 207, 7547 (Bhs.).—§ 253 (Haraṇâharaṇap.): I, 221, 8001 (Bh.), 8042 (Bhs.).—§ 262 (Bhagavadyâna):

II, **2**, 38 (Bhs.), 41 (Bhs.).—§ 263 (Saṃhârakrîyâp.): II, **3**, 64 (Bh.), 78 (*gadâñ ca*, Bh.).—§ 272 (Râjasûyârambhap.): II, **13**, 523 (*Bhîmasya paripâlanât*), 556 (Bh.).—§ 274 (do.): II, **15**, 643 (Bhs.), 644 (Bh.), (645) (Bh.); **16**, 661 (*Bhîmârjunâu ubhau netre*).—§ 276 (Jarâsandhavadhap.): II, **20**, 770 (*balaṃ Bhîme*), 772 (Bhs.), 774 (Bhs.), 775 (Bh.), 787 (Bh.), 791 (Bh.).—§ 277 (do.): **21**, 823 (Bh.), 830 (*Partha-Bhîmayoḥ*); **23**, 892 (Bhs.), 896 (Bh.), 897 (Bhs.), 898 (Bhs.), 920 (Bh.); **24**, 925 (Bhs.), 928 (Bh.), 929 (Bh.), 932 (Bhs.), 933 (Bhs.), 938 (Bh.), 954 (Bh.), 969 (Bh.), 970 (Bhs.), 971 (Bhs.), 977 (Bhs.).—§ 278 (Digvijayap.): II, **25**, 990 (Bhs.), 992 (Bhs.).—§ 280 (do.): II, **29**, 1059 (Bhs.), 1064 (Bhs.), 1065 (Bh.), 1072 (Bh.), 1073 (Bh.), 1074 (Bh.); **30**, 1081 (Bh.), 1104 (Bh.): *Bh.* vanquished the Pañcâlas, etc.; the Dâçârṇa king Sudhanvan fought with *Bh.* without weapons, and was therefore appointed commander-in-chief (*adhisenâpati*) by him; the Cedi king Çiçupâla offered his kingdom to *Bh.*, who dwelt with him for thirty nights (II, **29**). *Bh.* vanquished king Çreṇimat of the Kumâra country, etc., and returned to Indraprastha (II, **30**).—§ 286 (Râjasûyikap.): II, **33**, 1221 (Bh.).—§ 290 (Çiçupâlavadh.): II, **42**, 1475 (Bhs.), 1478 (Bh.), 1482 (Bhs.), 1487 (Bh.), 1489 (Bhs.), 1491 (Bhs.), 1493 (Bhs.); **44**, 1520 (Bhs.).—§ 292*a* (Râjasûyikaparvan): II, **45**, 1607 (Bhs.): Bhîmasena followed Bhîshma and Dhṛtarâshṭra.—§ 293 (Dyûtap.): II, **46**, 1640 (Bh.).—§ 294 (do.): II, **47**, 1668 (Bhs.), 1669 (Bhs.), 1716 (Bhs.); **60**, 1811 (Bh. *Vṛkodaraṃ*), 1819 (Bhs.).—§ 296 (do.): II, **53**, 1920 (Bhs.).—§ 298 (do.): II, **58**, 2021 (Bhs.); **63**, 2112 (Bhs. pl.); **65**, 2157 (Bhs.), †2163 (Bh.), 2165 (Bhs.).—§ 299 (do.): II, **68**, 2257 (Bhs.), (2260) (Bhs.), 2299 (Bh.), (2300) (Bhs.).—§ 300 (do.): II, **70**, †2363 (Bh.), 2370 (Bhs.), 2371 (Bhs.); **71**, †2383 (Bhs.), †2385 (Bhs.), 2387 (Bhs.), 2388 (Bh.), 2391 (Bh.), 2392 (Bhs.), †2395 (Bhs.), †2399 (Bh.), 2411 (Bhs.); **72**, 2419 (Bhs.), (2425) (Bh.), 2427 (Bhs.); **73**, 2447 (*Bhîmasena parâkramaḥ*).—§ 304 (Anudyûtap.): II, **77**, †2528 (Bhs.), (†2533) (Bhs.), †2536 (Bhs.), †2538 (Bh.), 2543 (Bh.), (2544) (Bhs.), 2545 (Bhs.), 2546 (Bh.).—§ 305 (do.): II, **77**, 2553 (Bh.); **78**, 2569 (Bhs.).—§ 306 (do.): II, **80**, 2621 (Bhs.), 2623 (Bh.), 2632 (Bh.), 2633 (Bh.), 2653 (Bh.): Bhîma had gone away looking at his arms, desiring to destroy his enemies.—§ 307 (do.): II, **81**, 2703 (Bhs.), 2705 (Bh.), 2707 (Bh.).—§ 311 (Âraṇyakap.): III, **4**, †228 (Bhs.), †229 (Bh.), †234 (Bhs.).—§ 312 (do.): III, **5**, †246 (Bhs.), †248 (Bhs.).—§ 313 (do.): III, **6**, 275 (Bh.).—§ 315 (Maitreyaçâpa): III, **10**, 369 (Bh.), 370 (Bh.), 379 (Bh.), 382 (Bh.).—§ 316 (Kirmîravadh.): III, **11**, 385 (Bhs.), 386 (Bh.), 411 (Bhs.), 413 (Bhs.), 420 (Bhs.), 423 (Bh.), 425 (Bh.), 427 (Bh.), 430 (Bh.), 436 (Bh.), 442 (Bhs.), 445 (Bh.), †453 (Bh.), †454 (Bh.), 457 (Bh.), 458 (Bh.), 459 (Bh.).—§ 317 (Arjunâbhigam.): III, **12**, 527 (Bhs.), 537 (Bh.), 538 (Bhs.), 540 (Bhs.), 541 (Bh.), 543 (Bhs.), 544 (Bhs.), 549 (Bh.), 555 (Bhs.), 556 (Bh.), 557 (Bh.), 560 (Bh.), 564 (Bhs.), 565 (Bhs.), 566 (Bhs.), 567 (Bhs.), 568 (Bhs.), 569 (Bh.), 574 (Bh.), 595 (*Duryodhanaṃ Bhîmasenaḥ . . . hanîṣ*).—§ 321 (Saubhavadhop.): III, **22**, 893 (Bh.).—§ 322 (Dvaitavanap.): II, **23**, †903 (Bhs.); **24**, †943 (Bh.).—§ 323 (do.): III, **25**, †950 (Bhs.).—§ 325 (Draupadîparitâpavâkya): III, **27**, 1008 (Bhs.), 1009 (Bhs.).—§ 327 (do.): III, **30**, 1123 (Bhs.); **34**, †1354 (Bhs.), †1357 (Bhs.), †1359 (Bhs.), †1360 (Bhs.), †1369 (Bh.), †1371 (Bhs.); **35**, (1376) (Bh.).—§ 328 (Kâmyakavanaprav.): III, **36**, 1411 (Bhs.), 1414 (Bhs.), 1431 (Bhs.).—§ 340 (Indralokâbhigam.): III, **49**, 1941 (Bh.), 1954 (Bh.).—§ 341 (do.): III, **50**, †1965 (*dakshiṇâṃ Bhîmasenaḥ*).—§ 342 (do.): III, **51**, 1973 (Bh.), 1978 (Bh.), 1979 (Bh.), 1993 (Bh.), 2006 (Bh.).—§ 343 (Nalop.): III, **52**, 2017 (Bh.), 2048 (Bh.), 2052 (Bh.).—§ 355 (Tîrthay.): III, **80**, 4006 (Bhs.), 4018 (*Bhîmâd asvarajam*, i.e. Arjuna).—§ 378 (do.): III, **93**, 8473 (Bhs.), 8477 (Bh.).—§ 402 (do.): III, **120**, †10282 (Bh.),—§ 406 (do.): III, **125**, 10417 (Bhs.).—§ 418 (do.): III, **139**, 10832 (*Bhîmasenabalena*), †10838 (Bh.).—§ 419 (Gandhamâdanapr.): III, **140**, (10847) (Bh.), 10857 (Bh.), 10862 (Bhs.).—§ 420 (do.): III, **141**, 10871 (Bhs.), 10890 (Bh.), 10896 (Bh.).—§ 423 (do.): III, **143**, 10976 (Bhs.); **144**, 10993 (Bh.), 11006 (Bhs.), (11008) (Bhs.), 11012 (Bhs., father of Ghaṭotkaca), 11013 (Bhs.); **145**, 11014 (Bh.), 11016 (Bhs.).—§ 424 (Bhîmkasâdulikhaṇḍapr.): III, **146**, 11072 (Bhs.), 11073 (Bh.), 11076 (Bhs.), 11077 (Bh.), 11104 (Bh.), 11108 (Bh.), 11114 (Bhs.), 11117 (Bhs.), 11118 (Bhs.), 11122 (Bh.), 11124 (Bhs.), 11130 (Bh., blows his conch), 11131 (*Bhîmasenaravena*), 11134 (Bhs.), 11135 (Bh.), 11136 (Bh.), 11143 (Bhs.), 11153 (Bh.), 11154 (Bh.); **147**, (11167) (Bhs.), 11169 (*Pâṇḍavo Vâyutanayaḥ*, Bhs.), (11172) (Bhs.), (11174) (Bh.), (11177) (Bhs.), 11183 (Bh.), 11185 (Bh.), 11186 (Bh.), 11187 (Bh.).—§ 425 (Hanûmat-Bhîma-s.): III, **148**, 11218 (Bh.).—§ 426 (do.): III, **149**, 11224 (Bhs.), (11233) (Bhs.).—§ 430 (do.): III, **150**, (11265) (Bhs.), 11266 (Bh.), 11271 (Bh.), 11274 (Bh.), 11275 (Bh.), 11281 (Bh.).—§ 431 (Saugandhikâharaṇap.): III, **151**, 11318 (Bhs.), 11319 (Bh.), 11321 (Bh.), 11325 (Bh.), 11329 (Bhs.), 11332 (Bhs.), 11336 (Bh.).—§ 432 (do.): **152**, 11337 (Bh.), 11343 (Bhs.), 11346 (Bh.); **153**, 11362 (Bh.); **154**, (11367) (Bhs.), 11379 (Bhs.), †11383 (Bhs.), †11385 (Bh.), †11387 (Bh.), †11389 (Bh.), †11392 (Bh.), †11393 (Bh.), †11394 (Bh.).—§ 433 (do.): III, **155**, 11398 (Bh.), 11403 (Bhs.), 11404 (Bh.), 11408 (Bhs.), 11412 (Bh.), 11418 (Bh.), 11420 (Bh.).—§ 434 (do.): III, **156**, 11441 (Bh.), 11450 (Bhs.).—§ 435 (Jaṭâsurav.): III, **157**, 11452 (Bhs.), 11457 (Bhs.), 11461 (Bhs.), 11485 (Bhs.), 11490 (Bh.), 11497 (Bh.), 11500 (Bh.), 11501 (Bh.), 11507 (Bh.), 11517 (Bh.), 11518 (Bhs.), 11519 (Bh.), 11521(Bhs.).—§ 436 (Yakshayuddhap.): III, **158**, 11600 (Bh.), 11606 (Bh.), 11609 (Bh.), 11621 (Bh.); **159**, 11629 (Bh.).—§ 437 (do.): **160**, 11664 (Bhs.), 11679 (Bhs.), 11685 (Bhs.) 11686 (Bh.), 11706 (Bhs.), 11710 (Bhs.), 11713 (Bhs.), 11717 (Bhs.), 11718 (Bh.), 11724 (Bhs.), 11725 (Bhs.), 11726 (Bhs.), 11729 (Bh.), 11732 (Bh.), 11733 (Bhs.), 11737 (Bhs.).—§ 438 (do.): III, **161**, 11740 (Bhs.), 11742 (Bhs.), 11743 (Bhs.), 11748 (Bh.), 11749 (Bhs.), 11753 (Bhs.), 11754 (Bhs.), 11761 (Bh.), 11778 (Bhs.), 11779 (Bh.), 11781 (Bh.), 11782 (Bhs.), 11784 (Bhs.), 11785 (Bhs.), 11786 (Bh.); **162**, 11812 (Bhs.).—§ 450 (Âjagarap.): III, 12363 (Bh.), 12374 (Bh.), 12375 (Bh.), 12379 (Bh.), 12380 (Bhs.), 12381 (Bhs.), 12383 (Bhs.), 12384 (Bh.), 12390 (Bh.), 12391 (Bhs.), 12392 (Bhs.), 12396 (Bhs.), 12398 (Bhs.), 12403 (Bh.), 12441 (Bh.), 12444 (Bhs.); **180**, (12458) (Bhs.), 12537 (Bh.), 12538 (Bh.), III, **183**, 12564 (Bh.), †12578 (Bh.), III, **236**, †14753 (Bh.), †14754 (Bh.), 14806 (Bhs.); **239**, 14828 (Bhs.); **243**, 14950 (Bhs.); **245**, 14985 (Bh.)—§ 516 (Duryodhana

§ 519 (Vrihidraunikap.): III, **259**, 15375 (Bh.).—§ 521 (Draupadībhar.): III, **263**, 15546 (Bhs. ; B. *Sahadevaṇ*), 15547 (*Bhs. ; B. Sahadevaḥ*), 15557 (Bhs. ; B. *Sahadevaḥ*).—§ 522 (do.): III, **266**, †15607 (Bhs.), †15608 (Bhs.); **268**, †15644 (Jhs.), †15658 (Bh.); **269**, †15673 (Jh.), †15691 (Bh.); **270**, 15695 (Bhs.), †15704 (Bh.); **271**, 15717 (Bh.), 15719 (Bh.), 15721 (Bh.), 15722 (Bh.), 15738 (Bhs.), 15739 (Jh.), 15741 (Bh.), 15751 (Bh.), 15754 (Bhs.), 15759 (Bh.), 15767 (Bhs.), 15770 (Bh.), 15775 (Bh.).—§ 523 (Jayadrathavim.): III, **272**, 15778 (Bhs.), 15779 (Bh.), 15781 (Bh.), 15782 (Bhs.), (15783) (Bh.), 15788 (Bh.), 15790 (Bh.), 15791 (Bh.), 15792 (Bh.).—§ 544 (Yudhishṭhirīśvāsa): III, **282**, 16667 (Bh.).—§ 547 (Kuṇḍalāhar.): III, **310**, 17205 (Bhs.).—§ 548 (Āraṇeyap.): III, **312**, (17243) (Bh.), 17274 (Bhs.), 17276 (Bhs.), 17277 (Bh.), 17281 (Bh.); **313**, 17289 (Bhs.), 17299 (Bhs.), 17409 (Bhs.), 17410 (Bh.), 17411 (Bhs.); **315**, 17470 (Bhs.), 17474 (Bhs.).—§ 549 (Vāṇḍavapravr.): IV, **2**, (28) (Bhs.); **5**, 162 (Bhs.), 164 (Bhs.); **8**, (†230) (Bh.), †243 (Bh.).—§ 550 (Samayapālanap.): IV, **13**, 331 (Bhs.), 344 (Bh.), 359 (Bh.).—§ 551 (Kīchakavadhap.): IV, **16**, 464 (Bhs.), 465 (Bh.), 468 (Bh.), 469 (Bhs.); **17**, 506 (Bh.), †508 (Bhs.), 510 (Bh.), 511 (Bh.), 515 (Bhs.), 516 (Bhs.); **18**, 556 (Bh.) ; **19**, 569 (Bh.), 576 (Bh.), 580 (*C. Bhīmā*), 581 (Bhs.), 589 (Bhs.); **20**, 609 (Bhs.), 619 (Bh.), 636 (*Bhs.*), 637 (Bhs.); **21**, 659 (Bh.), 660 (Bhs.), 661 (*Bh.*), 663 (Bh.), 685 (Bhs.), 689 (Bhs.), 690 (Bh.), 693 (*Bh.*); **22**, 717 (Bh.), (724) (Bhs.), (731) (Bhs.), 734 (Bh.), 737 (Bh.), (744) (Bhs.), 746 (Bh.), 754 (Bh.), 758 (Bh.), 761 (Bh.), 762 (Bh.), 763 (Bh.), 766 (Bh.), 767 (Bh.), 770 (Bh.), 780 (Bhs.), 782 (Bh.); **23**, 795 (Bhs.), 807 (Bh.), 810 (Bhs.), 812 (Bh.), 820 (Bhs.), 821 (Bh.); **24**, 839 (Bhs.), 842 (Bhs.), (844) (Bh.).—§ 552 (Goharaṇap.): IV, **31**, 1024 (Bh.); **33**, 1077 (Bhs.), 1079 (Bhs.), 1080 (Bhs.), 1084 (Bh.), 1085 (Bh.), 1086 (Bh.), 1088 (Bhs.), 1089 (Bh.), 1092 (Bhs.), 1093 (Bhs.), 1099 (Bh.), 1109 (Bh.), 1111 (Bh.), 1112 (Bh.), 1113 (Bhs.), 1115 (Bh.), 1119 (Bh.), 1123 (Bh.), 1124 (Bh.); **40**, 1307 (Bh.), 1311 (Bh.) ; **43**, 1351 (Bhs.), 1357 (Bh.), 1363 (Bhs.); **44**, 1368 (Bhs.), 1371 (Bhs.); **50**, 1555 (Bh.). — § 553 (Vaivāhikap.): IV, **71**, 2289 (Bh.), 2291 (Bh.), 2297 (*Bhīmād avarojaḥ . . . Arjunaḥ*), 2313 (Bhs.), 2319 (Bh.).—§ 554 (Saṅnyodyog.): V, **1**, 15 (Bh.); **3**, 56 (Bh.).—§ 555 (do.): V, **8**, 199 (Bh.); **18**, 561 (Bh.). § 556 (Sañjayavāṇap.): V, **20**, 619 (Bhs.); **22**, †668 (Bh.), †673 (Bh.); **23**, †688 (Bh.), 707 (Bhs.), 710 (Bhs.), 711 (Bhs.); **24**, †717 (Bhs.); **26**, †762 (Bhs.), †763 (Bhs.); **29**, †827 (Bhs.), †858 (Bh.), †859 (Bhs.), †861 (Bhs., *gadāhastaḥ*); **30**, †868 (Bhs.).—§ 561 (Yānasandhip.): V, **48**, †1816 (Bhs.), †1824 (Bhs.), †1825 (Bhs.), †1826 (Bhs.), †1831 (Bhs.); **49**, †1959 (Bh.); **50**, 1986 (Bhs.); **51**, 2018 (Bh.), 2019 (Bhs.), 2026 (Bh.), 2029 (Bh.), 2030 (Bh.), 2031 (Bh.), 2032 (Bhs.), 2037 (Bhs.), 2040 (Bh.), 2043 (*Bhīmasenamayaṃ*), 2053 (Bhs.); **53**, 2111 (Bhs.); **54**, 2168 (Bh.); **55**, 2176 (Bh.), 2178 (Bh.), 2203 (Bhs.); **56**, 2211 (Bh.).—§ 561A (Arjuna): V, **56**, 2222 (Bhs.)—[illegible]: to Bhīmasena's chariot are yoked coursers [illegible]speed of the wind and the splendour [illegible]*vakhyāḥ*) : V, **56**, †2228 (Bhs.).—[illegible]245 (Bhs.), 2257 (Bh.); **58**, 2317 [illegible](Bh.), 2320 (Bhs.), 2321 (Bhs.), [illegible]); **65**, 2485 (Bhs.); **69**, 2548 [illegible]62 (Bhagavadyāṇap.): V, **75**, [illegible], 2745 (Bh.), 2747 (Bh.), **76**, 2766 (Bhs.); **77**, 2785 (Bh.), 2794 (Bhs.), 2799 (Bhs.); **80**, 2845 (Bhs.), 2855 (Bhs.); **81**, 2865 (Bh.); **82**, 2873 (Bhs.), 2901 (Bhs.), 2907 (Bh.), 2911 (Bh.), 2916 (Bh.); **83**, 2949 (Bhs.); **90**, 3150 (Bh.), 3154 (Bh.), 3154 (Bhs.), 3177 (Bhs.), 3210 (Bh.), 3212 (Bhs.), 3213 (Bh.), 3219 (Bh.); **95**, 3403 (Bhs.).—§ 564 (Mātaliyopākhy.): V, **105**, 3707 (Bh.).—§ 567 (Bhagavadyāṇap.): V, **124**, 4169 (Bhs.); **126**, 4217 (Bhs.), 4218 (Bhs.); **129**$_{A}$, 4358 (Bhs.); **131**, 4426 (Bh.).—§ 569 (do.): V, **137**, 4646 (Bhs.), 4654 (Bh.), 4665 (Bh.); **138**, 4680 (Bh.), 4680 (*Bhīmaparvajoḥ Yudhishṭhirāḥ*), 4690 (Bh.), 4702 (Bh.), 4745 (Bhs.); **141**, 4778 (Bh.), 4781 (Bhs.), 4788 (Bh.), 4804 (Bhs.); **142**, 4822 (Bhs.); **144**, 4887 (Bh.); **146**, 4949 (Bh.).—§ 570 (Saṅnyoniryāṇap.): V, **151**, 5101 (Bhs.), (5126) (Bhs.), 5143 (Bhs.); ν, 5152 (Bhs.), 5153 (Bhs.); **153**, 5197 (Bhs.), 5198 (Bhs.); **154**, 5232 (Bh.), 5234 (Bhs.) ; **157**, 5318 (Bhs.), 5347 (Bhs.). — § 571 (Ulūkadūt.): V, **160**, 5471 (*Bhīmasenalaṃ*), 5519 (Bhs.), 5522 (Bhs.); **161**, 5544 (Bhs.), 5563 (Bhs.), 5564 (Bhs., *sagaṇāḥ*), 5568 (Bhs.); **162**, 5581 (Bhs.), 5592 (Bhs.), 5608 (Bhs.), 5614 (Bh.), 5615 (Bhs.), 5617 (Bh.), 5641 (Bhs.), 5642 (Bhs.); **163**, 5657 (Bhs.), 5664 (Bhs.), 5672 (Bhs.), 5696 (Bh.); **164**, 5704 (Bhs.), 5706 (Bh.).— § 572 (Rathātirathas.): V, **166**, 5759 (Bhīmasenānuja, i.e. Arjuna); **169**, 5853 (Bhs.); **171**, 5913 (Bhs.); **172**, 5922 (Bhs.).—§ 573 (Ambopākhy.): V, **193**, 7560 (Bh.); **194**, 7598 (Bhs.); **196**, 7630 (Bh.), 7637 (Bhs.). — § 576 (Bhagavadgītāp.): VI, **19**, 702 (Bh.), 705 (Bh.), 709 (Bhs.), 711 (Bh.), 715 (Bhs.), 717 (Bhs.), 724 (Bhs.), 727 (Bhs.), 740 (Bhs.); **20**, 741 (*Bhīmasatvāḥ*); **22**, 779 (Bhs.), 788 (Bhs.); **25**δ, 833 (Bh.), 839 (Bh.).—§ 577 (Bhīshmavadhap.): VI, **43** (1544) (Bhs.), 1560 (Bh.).—§ 578 (do.): VI, **44**, 1640 (Bhs.), 1645 (Bhs.), 1647 (Bhs.), 1660 (Bh.); **45**^{1}, 1688 (Bhs.); **47**, 1833 (Bh.), 1837 (Bh.), 1839 (Bhs.), 1840 (Bhs.), 1865 (Bhs.).—§ 578d (do.): VI, **47**: *Bh.'s* standard was made of gold and showed the device of a lion.—§ 578 (do.): VI, **48**^{36}x, 1962 (Bhs.), 1968 (Bhs.), 1969 (Bhs.), **49**, 1994 (Bh.); **50**, 2049 (Bh.), 2067 (Bh.); π, 2082 (Bhs. ; *Bh.* and Dhṛshṭadyumna were the wings of the Kraunčāruṇa vyūha); **51**, 2096 (Bh.); **53**$^{1}\alpha$, 2128 (Bhs.).—§ 579 (do.): VI, **53**$^{5\,1}$, 2228 (Bhima attacks Drona), 2231 (Bh.), 2234 (Bh.); **54**$^{2\,1}$, 2237 (Bh.), 2239 (Bhs.), 2240 (Bh.), 2243 (Bhs.), 2250 (Bhs.), 2251 (Bhs.), 2253 (Bh.), 2255 (Bhs.), 2256 (Bh.), 2257 (Bhs.), 2260 (Bh.), 2268 (Bhs.), 2264 (Bhs.), 2265 (Bhs.), 2267 (Bh.); **54**, 2268 (Bh.), 2269 (Bh.), 2271 (Bh.), 2278 (Bh.), 2283 (Bhs.), 2300 (Bhs.), 2301 (Bhs.), 2302 (Bhs.), 2303 (Bhs.), 2304 (Bh.), 2305 (Bh.), 2307 (Bh.), 2311 (Bhs.), 2314 (Bh.), 2316 (Bh.), 2318 (Bh.), 2320 (Bhs.), 2322 (Bhs.), 2323 (Bh.), 2327 (Bhs.), 2328 (Bh.), 2329 (Bhs.), 2331 (Bhs.), 2332 (Bhs.), 2336 (Bh.), 2337 (Bhs.), 2338 (Bhs.), 2339 (Bh.), 2340 (Bhs.), 2348 (Bh.), 2344 (Bhs.), 2346 (Bhs.), 2348 (Bh.), 2350 (Bhs.), 2355 (Bhs.), 2358 (Bh.).—§ 580 (do.): VI, **56**^{2}, 2413 (Bhīmasena on the right horn of Arjuna's and Dhṛshṭadyumna's array after the form of a half-moon); **57**, 2433 (Bh.); χ, 2454 (Bhs.); **58**$^{16\,f}$, 2475 (Bhs. vanquishes Duryodhana), 2477 (Bhs.), 2480 (Bh.); **59**, †2595 (Bh.).—§ 581 (do.): VI, **62**$_{B}$, 2733 (Bh.); do.^{2}, 2747 (Bhs. attacks Dury.), 2748 (Bhs.), 2750 (Bhs.), 2753 (Bhs.), 2754 (Bh.), 2755 (Bh.), 2764 (Bhs.), 2765 (Bhs.), 2769 (Bh.), 2770 (Bhs.), 2773 (Bhs.), 2774 (Bhs.), 2777 (Bh.), 2779 (Bh.); **63**^{1}, 2780 (Bhs.), 2781 (Bhs.), 2784 (Bhs.), 2785 (Bhs.), 2786 (Bhs.), 2787 (Bh.), 2789 (Bhs.), 2791 (Bh.), 2795 (Bhs.), 2798 (Bhs.), 2805 (Bhs.); **64**^{28}, 2817 (Bhs.), 2818

(Bhs.), 2818 (Bhs.), 2820 (Bh.), 2825 (Bh.), 2826 (Bh.), 2827 (Bh.), 2831 (Bhs.), 2833 (Bh.), 2835 (Bhs.), 2837 (Bh.), 2839 (Bhs.), 2840 (Bhs.), 2845 (Bhs.), 2846 (Bh.), 2847 (Bhs.), 2848 (Bh.), 2849 (Bh.), 2851 (Bhs.), 2852 (Bh.), 2853 (Bhs.), 2854 (Bhs.), 2860 (Bhs.), 2862 (Bhs.), 2863 (Bh.), 2892 (Bhs.); **65**, 2907 (Bh.).—§ 582 (do.); **69***a*, 3063 (Bhs. in the beak of the Çyena array), 3068[1] (Bh. attacks Bhîshma), 3079 (Bhs.), 3080 (Bhs.); **70**, 3090 (Bhs.), 3110 (Bh.); **71***b*, 3138 (Bhs. fights with Bhîshma, etc.); **72**, 3165 (Bhs.), 3182 (Bhs.), 3183 (Bh.), 3186 (Bhs.); **73**, 3213 (Bhs.), 3217 (Bhs.), 3218 (Bh.); **74**, 3267 (Bhs.).—§ 583 (do.): VI, **75**, 3283 (Bhs.); *η*, 3393 (Bhs.), 3305 (Bhs.), 3306 (Bh.), 3307 (Bh.), 3310 (Bh.); **77**^{3}*κ*, 3342 (Bhs.), 3351 (Bhs.), 3353 (Bhs.), 3354 (Bhs.), 3356 (Bh.), 3363 (Bhs.), 3364 (Bh.), 3366 (Bh.), 3368 (Bhs.), 3369 (Bh.), 3371 (Bhs.), 3373 (Bhs.), 3374 (Bhs.), †3375 (Bhs.), †3376 (Bhs.), 3388 (Bh.), 3390 (Bh.), 3391 (Bh.), 3396 (Bhs.), 3408 (Bhs.); **78**^{10}*t*, 3413 (Bh.), 3414 (Bh.), 3417 (Bha.), 3422 (Bhs.), 3426 (Bhs.), 3428 (Bh.), 3430 (Bhs.); **79**, 3450 (Bh.), 3451 (Bhs.), 3465 (Bh.), 3468 (Bhs.), 3469 (Bh.); **80**, †3516 (Bh.).—§ 584 (do.): VI, **81**, 3558 (Bhs.), 3563 (Bh.); **82**, 3632 (Bh.), 3634 (Bh.), 3638 (Bha.); **84**, 3737 (Bh.); **85**, †3764 (Bhs.), †3767 (Bhs.), †3782 (Bhs.), †3785 (Bhs.); **86**, 3836 (Bhs.).—§ 585 (do.): VI, **87**, 3864 (Bhs.); **88**, 3894 (Bhs.), 3895 (Bh.), 3898 (Bh.), 3903 (Bh.), 3905 (Bhs.), 3906 (Bh.), 3908 (Bh. alays Aparâjita), 3915 (Bh.), 3917 (Bh.), 3923 (Bhs.), 3928 (Bh.); **89**, 3938 (Bhs.), 3950 (Bhs.), 3956 (Bhs.), 3959 (Bh.); **91**, 4019 (Bhs.), 4037 (Bhs.); **93**, 4145 (Bhs.), 4156 (Bhs.); **94**, 4182 (Bha.), 4184 (Bhs.), 4186 (Bhs.), 4187 (Bhs.), 4192 (Bhs.), 4197 (Bh.), 4197 (Bhs.), 4201 (Bhs.), 4202 (Bhs.), 4205 (Bhs.), 4207 (Bh.), 4207 (Bhs.), 4210 (Bh.); **95**, 4237 (Bhs.), 4243 (Bhs.); *ββ*, 4254 (Bhs.), 4263 (Bhs.), 4266 (Bh.), 4267 (Bhs.), 4268 (Bhs.), 4269 (Bhs.), 4270 (Bhs.), 4282 (Bh.), 4304 (Bhs.).—§ 5855 (Bhîshmav.): VI, **95**, 4307 (Bhîma's standard showed the device of a lion).—§ 585 (do.): VI, **95**, 4310 (Bhs.), 4313 (Bh.), 4316 (Bhs.), 4322 (Bhs.); **96**, 4338 (Bhs.), 4342 (Bhs.), 4345 (Bh.), 4348 (Bhs.), 4351 (Bhs.), 4354 (Bh.).—§ 586 (do.): VI, **99**, 4508 (Bhs.), 4515 (Bhs.); **101**, 4586 (Bh.), 4589 (Bhs.); **102**, 4668 (Bh.), 4671 (Bh.), 4673 (Bhs.), 4675 (Bhs.); **103***η*, 4694 (Bh.); **104**, 4746 (Bhs.), 4753 (Bhs.); **105**, 4799 (Bh.); **106***δ*, 4803 (Bh.), 4805 (Bhs.), 4806 (Bhs.); **107***κ*, 4912 (Bhs.), 4943 (Bh.).—§ 587 (do.): VI, **108**, 4998 (Bhs.), 5012 (Bh.); **109**, 5073 (Bh.); **110***ζ*, 5103 (Bhs.), 5184 (Bh.); **111**, 5183 (Bhs.), 5187 (Bh.); **112***ζ*, 5228 (Bhs.); **113**, 5241 (Bhs.), 5242 (Bhs.), 5250 (Bh.), 5251 (Bh.), 5252 (Bhs.), 5255 (Bhs.), 5259 (Bhs.), 5260 (Bh.), 5262 (Bh.), 5264 (Bhs.), 5267 (Bhs.), 5272 (Bh.), 5275 (Bh.), 5279 (Bhs.), 5281 (Bhs.), 5282 (Bh.), 5284 (Bh.), 5286 (Bh.), 5287 (Bhs.), 5289 (Bh.); **114**, 5295 (Bh.), 5298 (Bhs.), 5300 (Bhs.), 5308 (Bh.), 5310 (Bh.), 5316 (Bhs.), 5318 (Bhs.), 5319 (Bh.), 5320 (Bh.), 5332 (Bhs.), 5323 (Bh.), 5325 (Bhs.); **115**, 5353 (Bhs.), 5363 (Bhs.); **116**, 5412 (Bhs.); **118**, 5553 (Bhs.); **119***χ*, 5577 (Bh.); *ω*, 5587 (Bhs.), 5084 (Bhs.); **120**, 5708 (Bhs.).—§ 588 (do.): VI, **121**, †5798 (Bh.), 5809 (Bhs.).—§ 589 (Droṇâbhishekap.): VII, **2***a*, †82 (Bhs.); **8**, 227 (Bhs.), †248 (Bhs.); *o*, †251 (Bh.); **10**, 319 (Bhs.).—§ 590 (do.): VII, **14**, 521 (Bhs.), 522 (Bh.), 524 (Bhs.); *α*, 577 (Bh.); **15**, 586 (Bh.), 587 (Bh.), 589 (Bh.), 592 (Bhs.), 594 (*paṭṭair jâmbûnadair baddhâ babhûra . . . viddhâ Bhîmena mahati*, sc. *gadâ*), 598 (Bhs.), 599 (Bhs.), 601 (Bhs.), 606 (Bh.), 607 (*Bhîma-gadâ-*), 614 (Bh.); **16***β*, 633 (Bh.).—§ 592 (Saṃçaptakav.): VII, **22**, 935 (Bh.), 943 (Bh.); **23**, 950 (Bh.), 1027 (Bhs.), 1030 (Bhs.); *β*, 1038 (Bhs.); **25**, 1070 (Bh.), 1071 (Bh.); **26**, 1131 (Bh.), 1134 (Bhs.), 1136 (Bh.), 1137 (Bh.), 1139 (Bh.), 1140 (Bhs.), 1142 (Bh.), 1143 (Bhs.), 1147 (Bh.), 1149 (Bh.), 1152 (Bh.), 1153 (Bh.), 1154 (Bhs.), 1155 (Bh.), 1156 (Bh.), 1174 (Bh.), 1176 (Bh.), 1177 (Bh.); **32***χ*, 1376 (Bhs.), 1379 (Bhs.); 1381 (*Bhîmaprabhṛtayaḥ*); *ββ*, 1427 (Bh.), 1435 (Bh.); *ζζ*, 1443 (Bh.).—§ 593 (Abhimanyuvadhap.): VII, **34**, 1485 (Bhs.), 1490 (Bhs.); **35**, 1507 (Bhs.); *ζ*, (1528) (Bh.); **39***ν*, 1657 (Bhs.); **40**, 1680 (Bh.), 1685 (Bh.); **42***π*, 1743 (Bhs.), 1752 (Bhs.); **43**, 1774 (Bh.), 1775 (Bh.).—§ 596 (Pratijñâp.): VII, **78***e*, 2743 (Bhs.).—§ 597 (do.): VII, **83***a*, 2949 (Bhs.).—§ 599 (Jayadrathavadhap.): VII, **95***ζ*, 3525 (Bhs.); **96***δ*, 3572 (Bhs.); **97**, 3574 (Bhs.); **98***ε*, 3660 (Bhs.); **106**, 3980 (Bhs.); **108**, 4055 (Bhs.), 4067 (Bh.), 4068 (Bh.), 4069 (Bh.), 4070 (Bh.), 4074 (*Bhîma-câpa-*), 4075 (Bhs.), 4078 (Bh.), 4079 (Bh.), 4093 (Bhs.), 4094 (Bhs.); **109**, 4107 (*Bhîmasenâdayaḥ*), 4113 (Bhs.); **110**, 4151 (Bhs.), 4197 (Bh.), 4204 (Bhs.); **111**, 4281 (Bh.); **112**, 4358 (Bhs.), 4360 (Bh.), 4361 (Bh.), 4362 (Bh.), 4364 (Bh.), 4365 (Bhs.), 4367 (Bh.), 4368 (Bh.); **113**, 4431 (Bh.), 4436 (Bhs.); **114**, 4500 (Bh.), 4505 (Bh.), 4508 (Bha.), 4511 (Bh.), 4510 (Bhs.), 4514 (Bh.), 4516 (Bh.), 4517 (Bhs.), 4518 (Bhs.); **122***αα*, 4877 (Bhs.), 4883 (Bh.); **123**, 4969 (Bhs.); **124***κκ*, 4983 (Bhs.), 4987 (Bhs.), 5009 (Bhs.), 5001 (Bhs.); **125**, 5074 (Bhs.); **126**, 5114 (Bh.), 5115 (Bh.), 5118 (Bhs.), 5120 (Bh.), 5122 (Bh.), 5123 (Bh.), 5123 (Bhs.), 5124 (Bh.), 5126 (Bhs.), 5134 (Bh.); **127**, (5144) (Bh.), 5147 (Bhs.), 5159 (Bhs.), 5162 (Bhs.), 5164 (Bh.), 5167 (Bh.), 5170 (Bh.), 5179 (Bhs.), 5182 (Bh.), 5188 (Bhs.), 5190 (Bh.), 5193 (Bh.), 5193 (Bhs.), 5196 (Bh.), 5199 (Bhs.), 5201 (Bh.), 5203 (Bh.), 5206 (Bh.), 5207 (Bh.), 5213 (Bhs.), 5215 (Bh.), 5215 (Bhs.), 5216 (Bhs.), 5217 (Bh.); **128**, 5222 (Bh.), 5227 (Bh.), 5230 (Bh.), 5230 (Bhs.), 5232 (Bh.), 5235 (Bh.), 5236 (Bh.), 5238 (Bhs.), 5241 (Bhs.), 5244 (Bha.), 5248 (Bhs.), 5250 (*Bhîmasena-rathaṃ*), 5252 (Bhs.), 5254 (Bh.), 5268 (Bhs.); **129**, 5272 (Bhs.), 5273 (Bhs.), 5276 (Bh.), 5277 (Bhs.), 5278 (Bh.), 5279 (Bh.), 5280 (Bh.), 5281 (Bhs.), 5283 (Bh.), 5285 (Bh.), 5286 (Bhs.), 5290 (Bh.), 5291 (Bh.), 5292 (Bhs.), 5293 (Bh.), 5297 (Bh.), 5301 (Bh.), 5305 (Bhs.), 5306 (Bhs.), 5308 (Bh.); **130**, 5311 (Bhs.), 5314 (Bhs.), 5316 (Bh.), 5318 (Bhs.); **131**, 5356 (Bh.); *ρρ*, 5357 (Bh.), 5358 (Bhs.), 5359 (Bh.), 5361 (Bh.), 5362 (Bh.), 5364 (Bh.), 5365 (Bh.), 5367 (Bhs.), 5368 (Bh.), 5369 (Bh.), 5370 (Bh.), 5371 (Bh.), 5373 (Bhs.), 5375 (Bh.), 5376 (Bh.), 5378 (Bhs.), 5380 (Bhs.), 5384 (Bhs.), 5386 (Bhs.), 5389 (Bhs.), 5393 (Bh.), 5394 (Bhs.), 5395 (Bhs.), 5396 (Bh.), 5397 (Bhs.), 5402 (Bhs.), 5403 (Bh.), 5[illegible] (Bhs.), 5406 (Bh.), 5409 (Bhs.); **132**, 5413 (Bh.), (Bh.), 5415 (Bhs.), 5417 (Bhs.), 5418 (Bhs.), 5419 (Bh[illegible] 5423 (Bhs.), 5433 (Bh.), 5434 (Bhs.), 5435 (Bh.), 543[illegible] 5451 (Bh.); **133***rr*, 5455 (Bhs.), 5460 (Bhs.), 5[illegible] 5469 (Bh.), 5470 (Bh.), 5471 (Bh.), 5472 (Bh[illegible] 5474 (Bhs.), 5476 (Bhs.), 5478 (Bh.), (Bh.), 5489 (Bh.), 5494 (Bhs.), 5495 5499 (Bh.); **134**, 5500 (Bh.), 5502 (Bh.), 5507 (Bhs.), 5509 (Bh.), 5[illegible] (Bh.), 5524 (Bhs.), 5528 (Bhs.), (Bh.), 5533 (Bhs.); **135**, 5[illegible] (Bh.), 5549 (Bhs.), 5550 5554 (Bhs.), 5556 (Bh.), (Bhs.), 5568 (Bh.), 5[illegible]

5572 (Bhs.), 5573 (Bh.), 5574 (Bhs.); **136**, 5576 (Bh.), 5578 (Bh.), 5581 (Bhs.), 5582 (Bh.), 5584 (Bh.), 5587 (Bhs.), 5589 (Bh.), 5591 (Bhs.), 5593 (Bhs.), 5603 (Bh.), 5609 (Bh.), 5610 (Bh.), 5611 (Bh.), 5612 (Bhs.), 5613 (Bh.); **137**, 5615 (Bhs.), 5616 (Bhs.), 5628 (Bhs.), 5633 (*Bhīmacāpa-*), 5634 (Bhs.), 5639 (Bhs.), 5640 (Bhs.), 5650 (Bhs.), 5660 (Bhs.), 5665 (Bh.); **138**, 5670 (Bh.), 5671 (Bhs.), 5672 (Bh.), 5674 (*Bhīma-cāpa-*), 5676 (*Bhīma-cāpa-*), 5678 (Bh.), 5679 (Bh.), 5698 (Bh.), 5695 (Bh.); **139**, 5697 (Bhs.), 5701 (Bh.), 5706 (Bh.), 5712 (Bh.), 5717 (Bh.), 5726 (Bhs.), 5729 (Bh.), 5731 (Bh.), 5733 (Bh.), 5734 (Bhs.), 5735 (Bhs.), 5737 (Bh.), 5742 (Bh.), 5747 (Bh.), 5748 (Bhs.), 5749 (Bh.), 5750 (Bh.), 5753 (Bh.), 5755 (Bh.), 5767 (Bhs.), 5768 (Bh.), 5780 (Bh.), 5782 (Bh.), 5785 (Bhs.), 5794 (Bh.), 5797 (Bhs.), 5800 (Bh.), 5805 (Bhs.), 5806 (Bh.); **140**, 5819 (Bh.), 5825 (Bh.); **143**, 5997 (Bh.), 6004 (Bh.); **145**, 6079 (Bhs.), 6094 (Bhs.), 6115 (Bhs.), 6116 (Bhs.); **146**, 6288 (Bhs.); **147**, 6368 (Bh.), 6369 (Bhs.), 6385 (Bhs.); **148**, 6388 (Bh.), 6389 (Bhs.), 6394 (Bh.), 6398 (Bh.), 6402 (Bhs.); **149**, 6482 (Bh.); **150**, 6496 (Bhs.); **152**, 6582 (Bhs.).—§ 600 (Ghatotkacavadhap.): VII, **153***a*, 6626 (Bhs.); **154***β*, 6649 (Bhs.); **155**, 6703 (Bhs.), 6704 (Bh.), 6707 (Bhs.), 6708 (Bh.), 6709 (Bhs.), 6714 (Bh.), 6716 (Bh.), 6718 (Bh.), 6719 (Bh.), 6723 (Bh.); **158**, 6763 (Bhs.), 6776 (Bhs.), 6781 (Bhs.), 6809 (*pautreṇa Bhīmasenasya . . . Aṅjanaparvaṇi*), 6817 (Bh.), 6826 (Bh.), 6853 (Bh.), 6895 (Bh.), 6898 (Bhs.); **157***ζ*, 6923 (Bhs.), 6926 (Bh.), 6929 (Bhs.), 6933 (Bh.), 6934 (Bh.), 6935 (Bh.), 6937 (Bh.), 6939 (Bh.), 6941 (Bh.), 6942 (Bh.), 6943 (Bh.), 6945 (Bhs.), 6964 (Bhs.), 6965 (Bh.); **158**, 7015 (Bh.); **161**, 7204 (Bhs.), 7208 (Bh.), 7215 (Bhs.); **162**, 7247 (Bh.), 7274 (Bh.), 7276 (Bh.); **163***γγ*, 7281 (Bh.); **164**, 7346 (Bhs.); **165**, 7363 (Bhs.); **166**, 7438 (Bhs.), 7439 (Bhs.), 7441 (Bh.), 7442 (Bh.), 7443 (Bhs.), 7444 (Bh.), 7445 (Bhs.), 7446 (Bhs.), 7448 (Bh.), 7452 (Bhs.), 7454 (Bh.), 7455 (Bh.); **170***νν*, 7672 (Bhs.); **172**, 7754 (Bhs.), 7763 (Bh.); **173**, 7814 (Bh.), 7835 (Bhs.); **176**, 8008 (Bh.), 8009 (Bh.), 8016 (Bh.), 8041 (Bhs.), 8043 (Bh.), 8044 (Bhs.), 8047 (Bhs.), 8049 (Bh.), 8051 (Bhs.), 8052 (Bh.), 8054 (Bh.), 8058 (Bh.), 8064 (Bh.), 8065 (Bhs.), 8068 (Bhs.); **177**, 8073 (Bhs.); **178**, 8074 (Bh.), 8075 (Bh.), 8083 (Bh.), 8112 (Bhs.), 8114 (Bhs.); **179**, †8163 (Bh.); **181**, 8227 (Bhs.), 8235 (Bhs.); **183**, 8314 (Bhs.), 8315 (Bh.), 8330 (Bhs.), 8343 (Bhs.).—§ 601 (Dhrumavadhap.): VII, **184**, 8364 (Bh.).—§ 602 (do.): VII, **186**, 8464 (Bhs.), (8465) (Bhs.), 8468 (Bh.), 8505 (Bhs.), (8508) (Bhs.); **187**, 8544 (Bhs.); **188**, 8584 (Bh.), 8585 (Bh.), 8587 (Bhs.), 8588 (Bh.), 8589 (Bh.), 8590 (Bh.), 8591 (Bh.), 8596 (Bh.); **189**, 8675 (Bhs.), 8678 (Bhs.), 8681 (Bhs.), 89 (Bhs.), 8690 (Bhs.); **190**, 8707 (Bh.), 8709 (Bhs.), 0 (Bh.), 8711 (Bhs.), 8735 (Bhs.), 8743 (Bhs.); **191**, 5 (Bh.); **192**, 8811 (Bhs.), 8834 (Bh.), 8844 (Bh.), 8850 , 8887 (Bhs.), 8888 (Bh.), 8890 (Bh.).—§ 603 (*Nārā-mokshap.*): VII, **193**, 8946 (Bhs.), 8949 (Bh.); (Bhs.); **197***a*, 9083 (Bhs.); **198**, 9133 (Bh.), 77 (Bh.), 9186 (Bh.), 9191 (Bh.); **199**, 9238 , 9248 (Bh.), 9252 (Bhs.), 9254 (Bh.), hs.); **200**, 9261 (Bhs.), 9263 (Bh.), 9270 (Bh.), 9279 (Bh.); *γγ*, 9330 (Bhs.), 9344 (Bhs.), 9346 (Bh.), *śāśvatā vāṇāḥ*), 9350 (Bh.), 9352 , 9360 (Bhs.), 9364 (Bh.), (Bhs.), 9378 (Bh.), 9381 66 (Bhs.); *ee*, 9401 (Bh.).

—§ 604 (Kamap.): VIII, **3**, 62 (Bhs.); **4**, 89 (Bhs.); **5***ζ*, 98 (Bhs.), 108 (Dhs.), 11 (Bhs.), 119 (Bhs.), 121 (Bhs.), 124 (Bhs.), 131 (Bhs.), 133 (Bhs.); **9**, 297 (Bhs.).—§ 605 (do.): VIII, **11***χ*, 426 (Bhs.); **12**, 472 (Bh.), 473 (Bhs.), 474 (Bh.), 476 (Bh.), 477 (Bhs.), 478 (Bh.), 479 (Bhs.), 481 (Bh.), 482 (Bhs.), 483 (Bh.); **13**, 492 (Bhs.); **14**, 564 (Bhs.); **15**, 566 (Bhs.), 568 (Bhs.), 572 (Bh.), 588 (Bh.), 595 (Bh.), 600 (Bh.); **21**, 829 (Bhs.); **26**, 1053 (Bhs.), 1055 (Bh.); **28**, 1167 (Bhs.); **29**, 1201 (Bh.), 1203 (Bh.).—§ 606 (do.): VIII, **35**, 1637 (Bhs.).—§ 607 (do.): VIII, **36**, 1688 (Bhs.); *α*, 1690 (Bhs.); *β*, 1694 (Bhs.), 1700 (Bh.); **37**, †1728 (Bhs.).—§ 608 (do.): VIII, **46***a*, 2126 (Bhs.), 2156 (Bhs.); **48***ζ*, 2237 (Bhs.), 2262 (Bh.), 2266 (Bhs.), 2280 (Bhs.); *ρ*, 2286 (Bhs.); **49**, 2334 (Bhs.), 2365 (Bhs.), 2386 (Bhs.); **50**, 2393 (Bh.), 2394 (Bh.), 2396 (Bhs.), 2397 (Bh.), 2404 (Bh.), 2409 (Bh.), 2410 (Bhs.), 2415 (Bh.), 2416 (Bhs.), 2418 (Bhs.), 2419 (Bhs.), 2422 (Bh.), 2423 (Bh.), 2424 (Bhs.), 2437 (Bhs.), 2439 (Bhs.); **51**, 2440 (Bh.), 2442 (Bh.), 2444 (Bhs.), 2445 (Bhs.), 2448 (Bhs.), 2451 (Bhs.), 2453 (Bh.), 2454 (Bh.), 2455 (Bh.), 2457 (Bh.), 2459 (Bhs.), 2461 (Bhs.), 2463 (Bh.), 2464 (Bh.), 2465 (Bh.), 2467 (Bh.), 2472 (Bh.), 2474 (Bhs.), 2481 (Bhs.), 2483 (Bh.), 2484 (Bh.), 2490 (Bh.), 2491 (Bh.), 2492 (Bh.), 2494 (Bh.), 2501 (Bh.), 2502 (Bhs.); **54**, 2625 (Bhs.); **56**, 2692 (Bhs.), 2693 (Bhs.), 2694 (Bhs.), 2761 (Bhs.), 2763 (Bh.), 2765 (Bh.), 2766 (Bhs.), 2767 (Bhs.), 2772 (Bhs.); **57***φ*, 2849 (Bhs.); **58**, 2857 (Bhs.), 2901 (Bh.); **60**, 2933 (Bh.), 2995 (Bhs.), 3002 (Bh.), 3008 (Bhs.), 3033 (Bh.), 3035 (Bhs.), 3036 (Bh.), 3037 (Bhs.), 3042 (Bhs.), ∞52 (Bh.), 3053 (Bhs.), 3054 (Bh.), 3056 (Bh.), 3062 (Bhs.), 3063 (Bhs.); **61***zzz*, 3067 (Bhs.), 3069 (Bhs.), 3070 (Bhs.); *eee*, 3073 (Bhs.), 3081 (Bhs.), 3118 (Bhs.), 3119 (Bhs.), 3120 (Bhs.), 3126 (Bhs.), 3128 (Bh.), 3132 (Bh.), 3133 (Bh.), 3137 (Bhs.), 3139 (Bhs.), 3140 (Bhs.); **62***ζζζ*, 3149 (Bhs.), 3175 (Bh.); **63**, 3178 (Bhs.), 3201 (Bhs.), 3201 (Bh.), 3202 (Bhs.), 3205 (Bh.), 3211 (Bhs.), 3213 (Bh.); **65**, †3287 (Bh.), (†3288) (Bhs.), †3291 (Bh.), (†3292) (Bhs.), †3294 (Bhs.), †3295 (Bhs.), 3299 (Bh.), 3301 (Bhs.); **66**, 3322 (Bhs.); **67**, †3378 (Bh.); **68**, †3381 (Bh.), †3382 (Bh.), †3383 (Bhs.); **69**, 3405 (Bhs.), †3476 (Bh.), †3485 (Bh.); **70**, †3493 (Bh.), †3498 (Bhs.), †3499 (Bh.), †3502 (Bh.), †3532 (Bh.), †3537 (Bhs.), †3538 (Bh.); **71**, 3573 (Bh.); **73**, 3651 (Bh.), 3659 (Bh.), 3660 (Bh.), 3745 (Bh.); **74**, 3796 (Bh.), †3803 (Bh.); **75**, †3815 (Bh.), (†3820) (Bh.), †3822 (Bhs.); **76**, †3823 (Bh.), †3824 (Bh.), †3825 (Bh.), †3826 (Bh.), †3827 (Bh.), †3830 (Bhs.), †3839 (Bh.), (†3839) (Bhs.), †3840 (Bhs.), †3841 (Bhs.), †3848 (Bh.), (†3860) (Bhs.); **77**, 3862 (Bh.), 3883 (Bhs.), 3884 (Bhs.), 3885 (Bh.), 3887 (Bh.), 3889 (Bhs.), 3892 (Bh.), 3897 (Bh.), 3899 (Bh.), 3907 (Bhs.), 3908 (Bhs.), 3910 (Bh.), 3911 (Bh.), 3913 (Bh.), 3915 (Bh.), 3918 (Bh.), 3919 (Bhs.), 3920 (Bh.), 3922 (Bhs.), 3928 (Bh.), 3931 (Bhs.), 3932 (Bh.), 3935 (Bh.), 3936 (Bh.); **78**, 3940 (Bhs.), 3946 (Bhs.), 3947 (Bh.), 3948 (Bhs.); *η*, 3955 (Bh.), 3959 (Bhs.), 3962 (Bhs.), 4003 (Bh.); **79**, 4010 (Bhs.); **80**, 4091 (Bh.), 4111 (Bhs.), 4113 (Bh.), 4114 (Bhs.); **81**, 4143 (Bhs.), 4145 (Bh.), 4146 (Bh.), 4152 (Bh.), 4153 (Bh.), 4155 (Bh.), 4157 (Bhs.), 4168 (Bhs.); **82**, †4193 (Bhs.), †4209 (Bh.), †4213 (Bh.), †4214 (Bh.); **83**, †4216 (Bh.), †4217 (Bh.), †4217 (Bhs.), †4218 (Bhs.), †4220 (Bh.), †4221 (Bh.), †4223 (Bh.), †4224 (Bhs.), †4228 (Bh.), †4235 (Bh.), †4239 (Bh.), †4240 (Bhs.), †4242 (Bh.), †4243 (Bh.), 4248 (Bh.), †4258 (Bhs.); **84**, 4262 (Bh.), 4264 (Bhs.), 4265 (Bh.), 4268 (Bh.), 4270 (Bhs.), 4290 (Bh.),

†4297 (Bhs.), †4298 (Bhs.), †4301 (Bh.); **85**, †4329 (Bh.), †4341 (Bhs.); **89**, †1559 (Bh.), †4572 (Bh.), †4576 (Bh.), †4585 (Bh.); **91**, 4752 (Bhs.); **92**, †4824 (Bh.); **93**, 4848 (Bhs.), 4854 (Bhs.), 4855 (Bhs.), 4856 (Bh.), 4860 (Bhs.), 4861 (Bh.), 4862 (Bh.), 4870 (Bhs.), 4891 (Bhs.).—§ 609 (*Śalyap.*): IX, **1**, 12 (Bhs.); **2**, 105 (Bhs.).—§ 610 (do.): IX, **3**, 140 (Bhs.), 146 (Bhs.), 147 (Bhs.), 148 (Bh.), 152 (Bh.), 152 (Bhs.), 153 (Bh.), 154 (Bh.), 161 (Bhs.), 181 (Bhs.); **4**, 203 (Bh.), 223 (Bhs.), 234 (Bhs.); **5**, 252 (Bhs.); **7**, 351 (Bh.).—§ 611 (do.): IX, **8**, 381 (Bhs.), 399 (Bhs.); **9**, 448 (Bhs.), 450 (Bhs.); **10**, 516 (Bhs.); 11*λ*, 549 (Bhs.), 565 (Bhs.), 569 (Bh.), 573 (Bhs.), 577 (Bh.), 591 (Bhs.); **12**, 595 (Bh.), 598 (Bhs.), 603 (Bh.), 604 (Bh.), 605 (Bh.), 608 (Bhs.), 609 (Bh.), 618 (Bhs.), 646 (Bhs.), 652 (Bhs.); **13**, 656 (Bhs.), 659 (Bhs.), 663 (Bhs.), 667 (Bhs.), 675 (Bhs.), 676 (Bhs.), 679 (Bh.), 687 (Bhs.), 703 (Bhs.); **15**, 768 (Bhs.), 770 (Bhs.), 775 (Bhs.), 779 (Bhs.); **16**, 798 (Bh.), 802 (Bhs.), 806 (Bh.), 820 (Bh.), 831 (Bh.), 834 (Bh.), 835 (Bhs.); **17***χ*, 866 (Bhs.), 871 (Bhs.), 873 (Bhs.), 886 (Bh.), 889 (Bhs.), 890 (Bhs.), 891 (Bh.), 892 (Bh.), 892 (Bhs.), 895 (Bh.), 896 (Bh.), 898 (Bh.); **18***ββ*, 961 (Bh.); **19**, 1018 (Bh.), 1017 (Bh.), 1017 (Bhs.), 1020 (Bhs.), 1027 (Bhs.), 1037 (Bhs.), 1038 (Bh.), 1039 (Bhs.), 1040 (Bh.), 1042 (Bh.), 1045 (Bh.), 1058 (Bhs.); **20***θθ*, †1084 (Bh.); **22***λλ*, 1138 (Bhs.), 1144 (Bhs.), 1149 (Bhs.); **24**, 1302 (Bhs.); **25**, 1367 (Bhs.), 1370 (Bhs.), 1371 (Bhs.), 1365 (Bhs.), 1397 (Bhs.); **26**, 1401 (Bhs.), 1404 (Bhs.), 1407 (Bh.), 1407 (Bhs.), 1408 (Bh.), 1409 (Bh.), 1409 (Bhs.), 1411 (Bh.), 1413 (Bh.), 1414 (Bh.), 1420 (Bh.), 1421 (Bh.), 1424 (Bhs.), 1427 (Bhs.), 1428 (Bh.), 1429 (Bh.), 1424 (Bhs.), 1435 (Bhs.), 1436 (Bh.), 1439 (Bhs.); **27**, 1455 (Bh.); *φφ*, 1471 (Bhs.), 1473 (Bhs.), 1491 (Bh.), 1494 (Bh.), 1495 (Bh.), 1496 (Bh.); **28**, 1503 (Bh.), 1506 (Bh.), 1517 (Bhs.), 1527 (Bhs.), 1528 (Bh.), 1529 (Bhs.), 1530 (Bh.).—§ 612 (*Hradapraveçap.*): IX, **29**, 1568 (Bhs.), 1643 (Bhs.), 1651 (Bhs.); **30**, 1697 (Bhs.), 1706 (Bhs.), 1714 (Bhs.), 1715 (Bhs.), 1718 (Bhs.); **e**, 1725 (Bhs.).—§ 613 (*Gadâyuddhap.*): IX, **32**, 1882 (Bh.); **33***e*, 1893 (Bhs.), 1896 (Bh.), 1900 (Bh.), (1905) (Bhs.), 1918 (Bh.), 1918 (Bhs.), 1930 (Bhs.).—§ 614 (do.): IX, **34**, 1957 (Bhs.).—§ 615 (*Baladevatîrthay.*): IX, **54**, 3068 (Bh.).—§ 615 (*Gadâyuddhap.*): **55**, 3078 (*Bh.*), 3095 (Bh.), 3097 (Bh.), 3101 (Bhs.), 3102 (Bh.), 3122 (Bh.); **56**, 3135 (Bh.), 3157 (Bhs.); **57**, 3175 (Bhs.), 3187 (Bhs.), 3191 (Bhs.), 3200 (Bh.), 3200 (Bhs.), 3201 (Bh.), 3203 (Bhs.), 3206 (Bh.), 3207 (Bhs.), 3212 (Bh.), 3218 (Bh.), 3215 (Bhs.), 3218 (Bh.), 3220 (Bh.), 3221 (Bh.), 3222 (Bh.), 3224 (Bh.), 3224 (Bhs.), 3225 (Bh.), 3228 (Bh.), 3230 (Bhs.), 3234 (Bhs.), 3235 (Bh.), 3235 (Bhs.), †3239 (Bhs.), †3242 (Bh.); **58**, 3248 (Bh.), 3249 (Bhs.), 3251 (Bh.), 3252 (Bh.), 3264 (Bhs.), 3266 (Bhs.), 3267 (Bh.), 3269 (Bhs.), 3272 (Bh.), 3283 (Bhs.), 3285 (Bh.), 3287 (Bhs.), 3290 (Bhs.), 3293 (Bhs.); **59**, 3311 (Bhs.), 3314 (Bh.), †3321 (Bhs.), 3326 (Bh.), 3329 (Bhs.), 3330 (Bhs.); **60**, 3344 (Bhs.), 3345 (Bh.), 3348 (Bh.), 3356 (Bh.), 3357 (Bh.), 3362 (Bhs.), 3373 (Bh.), 3376 (Bhs.), 3379 (Bh.), 3380 (Bhs.); **61**, 3388 (Bhs.), 3389 (Bhs.), 3393 (Bhs.), 3401 (Bh.), 3404 (Bhs.), 3415 (Bh.), 3430 (Bhs.); **62**, 3480 (Bhs.); **63**, 3510 (Bhs.); **64**, 3592 (Bhs.), 3597 (Bhs.), 3612 (Bhs.).—§ 616 (*Sauptikap.*): X, **1**, 7 (Bh.), 15 (Bh.); **1**, 60 (Bhs.); **5**, 198 (Bh.), 199 (Bhs.); **9**, 499 (Bhs.), 500 (Bhs.), 502 (Bhs.).—§ 617 (*Aishîkap.*): **10**, 550*a* (Bhs.); **11**, 582 (Bhs.), 595 (Bh.), 595 (Bhs.), 601 (Kaunteya, Bhs.); **12**, 608 (Bh.); **13**, 657 (Bhs.), 663 (Bhs.); **15**, 699 (Bhs.), 700 (Bhs.); **16**, 748 (Bhs.).—§ 618 (*Jalapradânikap.*): XI, **11**, 299 (Bhs.); **12**, 325 (Bh.), 326 (Bhs. *°mayaṃ dâyaṃ*), 327 (Bh.), 329 (Bhs.), 330 (Bh.), 333 (Bh.), 334 (Bhs.), 335 (Bh.), 339 (Bh.), 340 (Bhs.); **13**, 351 (Bh.), 352 (Bhs.), 356 (Bh.), 359*b* (Bh.); **14**, 378 (Bh.); **15**, 381*a* (Bhs.), 395 (Bhs.).—§ 619 (*Strîvilâpap.*): **17**, 502 (Bhs.), 503 (Bhs.), 505 (Bhs.); **18**, 519*γ* (Bhs.), 537 (Bh.), 538 (Bhs.), 543 (Bhs.), 545 (Bhs.), 546 (Bhs.); **20**, 547 (Bh.) *to* **22**, 617*γ* (Bhs.).—§ 621 (*Râjadh.*): XII, **1**, 13*γ* (Bh.), 26 (Bh.); **2**, 51 (Bhs.); **10**, 277 (Bhs.).—§ 623 (do.): **16**, 482*ν* (Bhs.).—§ 635 (do.): **33**, 1175 (Bh.); **37**, 1377 (Bh. Kaunteya); **38**, 1396*a* (Bhs.).—§ 637 (do.): **40**, 1445 (Bhs.), 1464 (Bhs., *Pâṇḍ.*); **41***β*, 1475 (Bhs. *Kaunteyau*); **44**, 1517 (Bh.); **47**, 1695 (Bhs.).—§ 639 (do.): **53***ζ*, 1914 (Bh.); *o*, 1921 (Bh.).—§ 640 (do.): **54**, 1920*a* (Bh.).—§ 657 (*Âpaddh.*): **167**, 6238 (Bhs.), †6252 (Bh.), 6239 (Bhs.).—§ 730 (*Anuçâsan.*): XIII, **15**, 1033 (Bh. *°pârcaja*, i.e. Yudh.).—§ 777 (*Svargârohaṇikap.*): **169**, 7771*a* (Bhs.).—§ 778 (*Âçvamedhikap.*): XIV, **1**, 3 (Bh.).—§ 780 (do.): **14**, 356*β* (Bh.), **15**, 384*a* (Bhs.), 389 (Bh.).—§ 783 (*Anugîtâp.*): **52**, 1504*ν* (Bhs.), 1508 (Bh.), 1524 (Bh.), †1533 (Bh.).—§ 785 (do.): **60**, 1787 (Bh.), 1799 (Bhs.), 1802 (Bhs.); **61**, 1845 (Bh.); **63**, 1874 (Bhs.), 1880 (Bh.), 1881 (Bhs.), 1886 (Bh.); **66**, 1954*μ* (Bh.); **67**, 1967 (Bhs.), 1969 (Bhs.); **68**, 1997*ξ* (Bhs.); **71***ρ*, 2081 (Bhs.); **72**, 2097 (*Bhîmasenâd âcaryâjñ*, i.e. Arjuna), 2102 (Bhs.), 2108 (Bh.); **77**, 2223 (*Bhîmasenâd anantarâd*, i.e. Arjuna); **85***β*, 2514 (Bh.), 2515 (Bh.), 2516 (Bhs.), 2519 (Bh.), 2520 (Bhs.), 2526 (Bhs.), 2537 (Bhs.); **86**, 2553 (Bhs.), 2555 (Bhs.), 2558 (Bh.); **87**, 2586 (Bh.), *υ*, 2598 (Bh.); **88***χ*, 2608 (Bh.), 2612 (Bh.), 2627 (Bhs.), 2632 (Bh.); **91**, 2814 (Bh.).—§ 787 (*Âçramavâsik.*): XV, **1**, 27 (Bh.); **2**, 35 (Bh.), 57 (Bh.); **3**, 61 (Bh.), 62 (Bhs.), 64 (Bh.), 66 (Bh.), 72 (Bh.), 124 (Bhs.); **10**, 333*ν* (Bh.), 346 (Bh.); **11**, 362 (Bh.), 363 (Bhs.), 364 (Bh.), 371 (Bhs.); **12**, 382 (Bh.), 386 (Bh.), 387–8 (Bhs.), 389 (Bh.), 391 (Bh.); **13**, 399 (Bh.), 401 (Bh.); **16**, 455*φ* (Bhs.), 465 (Bh.); **17**, 479 (Bh.), 480 (Bhs.), 483 (Bh.), 494 (Bhs.).—§ 788 (do.): **24**, 646*β* (Bhs.); **25**, 658 (Bh.); **26**, 710 (Bhs.); **27**, 733 (Bhs.); **28***ε*, 737 (Bhs.), 747 (Bh.).—§ 789 (*Putradarçanap.*): **31***ρ*, 853 (*Mârudgaṇâd Bhîmasenaṃ*).—§ 791 (do.): **36**, 1003*β* (Bh.).—§ 792 (*Nâradâgamanap.*): XV, **37**, 1053 (Bhs.); **38**, 1066 (Bh.), 1073 (Bh.).—§ 793 (*Mausalap.*): XVI, **7**, 1794 (Bhs.); **8**, 284 (Bh.).—§ 794 (*Mahâprasthânikap.*): XVII, **1**, 5 (Bhs.), 20 (Bh.), 31 (Bh.), 37*a* (Bhs.); **2**, 50 (Bhs.), 54 (Bh.), 59 (Bh.), 61 (Bhs.), 65 (Bh.), 69 (Bh.); **3**, 92 (Bh.).—§ 795 (*Svargârohaṇap.*): XVIII, **2**, 36 (Bh.), 66*a* (Bhs.); **3***a*, 96 (Bh.), 118 (Bh.), **4***κ*, 131 (*Bhîmasenaṃ Marudgaṇavṛtaṃ*).

Cf. also the following synonyms:

Acyutânuja ("younger brother of Yudhiṣṭhira"): IV, 236.

Anilâtmaja ("son of the wind"): VI, [illegible]

Arjunâgraja ("elder brother of Ar[illegible]

Arjunapûrvaja (do.): VI, 435

Ballava (q.v.).

Bhîmadhanvan: X, 663

Jaya: VII, 5159 (*pra[illegible]*
Bhîmasenaḥ . . . .).

Kaunteya, etc. (q.v.

Kaurava, etc., K[illegible]

Mārutātmaja ("son of the wind"): IX, 3245 (*Vṛkodaraḥ*).

Māruti (do.): VII, 4569; VIII, 2500, 3051, †4302.

Pāṇḍava, etc. (q.v.).

Pārtha, etc. (q.v.).

Pavanātmaja ("son of the wind"): III, 11275; XV, 626.

Prabhañjanasuta (do.): VII, 6268.

Rākshasakaṇṭaka ("thorn of the Rākshasas"): III, 420.

Samīranasya sutaḥ ("son of the wind"): III, †14755.

Vāyuputra (do.): V, 3707.

Vāyusuta (do.): III, 11116.

Vṛkodara ("wolf's belly"): I, 455 (*Jatāvuravya ca vadho rākshasasya Vṛkodarāt*), 463 (*dushṭātmano vadho yatra Kīchakasya Vṛkodarāt*), 547, 2240, 2257, 2288, 2444 (*Mārutāc ca Vṛkodaraḥ . . . jiṣṇoḥ*), ††3827 (*Satusomaṇa Vṛkodaraḥ, sc. utpādayāṁ āsa*), 4773, 4777, 4981, 4987, 4990, 4991, 5036, 5040, 5343, 5428, 5475, 5840, 5923, 6033, 6039, 6232, 6256, 6257, 6291, 7107, 7117, 7139, 7408, 8039 (*Satusomaṇ Vṛkodarāt Pañchāli sushuve*); II, 782, 924, 1810, 1811, †2118, 2221, †2250, 2393, 2334, 2537; III, 421, 440, 444, 446, 449, 533 (*Satusomo Vṛkodarāt*), 549, 567, 918, 1012, 1246, 1430, 10250, 10253, 10283, 10840, 10875, 10877, 10878, 10879, 10882, 10895, 11105, 11365, 11371, 11411, 11504, 11506, 11607, 11609, 11788, 11815, 11818 (*yathā Jishṇur Mahendrasya, yathā Vāyor Vṛkodaraḥ . . .*), 11830, †11907, †12356, 12367, 12442, 12467, 12488, †14751, †14757, †14760, 14945, 14949, 14953, 15694, †15703, 15720, 15785, 15786, 15789, 17278, 17291; IV, 27, 45, 361, 366, 639, 760, 769, 771, 773, 823, 1104 (*Kuntiputraḥ*), 1121, 2302; V, 653, †724, 1988, 1989 (*Kuntiputraḥ*), 2020, 2024 (*gadāṁ bibhrad*), 2036, 2051, 2173, 2180, 2741, 2786, 2801, 2973, 3155, 3200, 3204, 3213, 4228, 4652, 4867, 5334λ, 5476, 5595; VI, 706, 788, 789, 844, 1554, 2115, 2333, 2751, 2768, 2769, 2803, 3118, 3367, 3372, 3398, 3401, 3511, 3783, 4149, 4355, 4357, 4670, 5234σ, 5236, 5271, 5288; VII, †67, †81, 376 (*sadyo Vṛkodarāj jāto māyāvī rākshasaḥ*, i.e. *Ghaṭotkacaḥ*), 593, 596, 940, 944, 951, 10468, 1063, 1145, 1149 (*rathaṁ*), 1152, 1157, 1158, 1373, 1769*p*, 30473, 3082, 3083, 3095*p*, 5100, 5152, 5160, 5188, 5249, 5326, 5363, 5384, 5392, 5401, 5431, 5436, 5443, 5555, 5578, 5585, 5619, 5624, 5632, 5644, 5653, 5700, 5714 (only in B.), 5789, 5790, 5792, 6403, 6492, 6705, 6712, †6725, †6726, †6727, 6780, 6909, 6966, 7216, 7459, 7732, 7762, 8243, 8310, 8512, 8553, 8583, 9324, 9382; VIII, 158, 453, 461, 484, 582, 2395, 2408, 2411, 2421, 2430, 2696, 2836, 3058, 3129, 3131, 3211, 3896, 4027, †4209, †4212, †4213, †4227, †4233, 4256, †4279, †4303, †4512, †4520, †4584, 4843, 4851, 4857, 4991, 4999, 5030; IX, 135, 143, 149, 560, 588, 599, 760, 761, 838, 1369, 1494, 1716, 1830 (Pārthaḥ), 1894 (id.), 1910, 1940, 1953, 3103, 3119, 3143, 3165, 3166, 3173 (*Pavanaḥ*), 8184, 8189, 8248, 8281, 8289, 3318, 3323, 3346, 3206, 3596 (*Pāṇḍuputraḥ*); X, 61, 501, 504, 581, 646; 641, 375 (*Parthaḥ*), 394; XII, 1522; XIV, 70, 402, 403 (*kṛte*), 435, 626 (*Pavanātmajaḥ*, *Vṛkodarāhaḥ*); XVII, 63.

...arva Mauneya. § 101 (Aṁçāvat.):

...): I, **94**, 3708 (brother of

...(Āraṇyakap.): III, **3**, 141 (*...shuṇa ca*; had by ascetic meditation delivered the people from affliction; PCR. "the great K.").

Bhīma[10], Vidarbha king. § 344 (Nalop.): III, **53**, 2076 (*Vidarbheshu*, sc. king). 2078 (is granted a boon by Damana).—§ 345 (do.): III, **54**, 2109 (father of Damayantī and her three brothers), 2113 (arranges the svayaṁvara of Damayantī); **54**, 2115; **57**, 2191, 2231 (marries Damayantī to Nala), 2232.—§ 346 (do.): **60**, 2295 (*rājānaṁ*; receives the children of Nala from the charioteer Vārshṇeya).—§ 347 (do.): **64**, 2444 (*Vidarbhādhipatiḥ*), 2476 (*Vidarbheshu mahīpālo Bhīmo nāma mahīpatiḥ*).—§ 350 (do.): **68**, 2654 (sends brahmans to find out Nala), 2682; **69**, 2694 (*Vidarbharājaḥ*), 2703 (*rājñaḥ*, husband of the daughter of the Daçārṇa king Sudāman), 2725.—§ 353 (do.): **73**, 2852 (Ṛituparṇa comes to him), 2853, 2871, 2878; **76**, 2955 (all but recognizes Nala), 3002; **77**, 3011 (receives the recovered Nala as a son).—§ 354 (do.): **78**, 3030 (after a month Nala departs); **79**, 3064 (Damayantī departs).

Bhīma[11], one of the 15 yajñiamushaḥ devāḥ. § 492 (Āṅgirasa): III, **220**, 14166.

Bhīma[12], son of Dhṛtarāshṭra. § 581 (Bhīshmavadhap.): VI, **64**, 2838*e*, 2845λ (slain by Bhīmasena).

Bhīmā (= Umā?). § 358 (Tīrthayātrāp.): III, **82**, 5026 (*Bhīmāyāḥ sthānam*, a tīrtha).

Bhīmā[1], a river in Bhāratavarsha. § 574 (Jambūkh.): VI, **9**, 329λ.

Bhīmabala[1], one of the 15 yajñiamushaḥ devāḥ. § 492 (Āṅgirasa): III, **220**, 14166.

Bhīmabala[2], a son of Dhṛtarāshṭra. § 130 (Aṁçāv.): I, **67**, 2733.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4340.

Bhīmaçara, a son of Dhṛtarāshṭra. § 130 (Aṁçāv.): I, **67**, 2734.

Bhīmadhanvan = Bhīmasena Pāṇḍava: X, 663.

Bhīmadundubhihāsa ("dundabhi°, C.) = Çiva (1000 names[1]): XII, 10369.

Bhīmāḥ. § 267 (Yamasabhāvarṇana): II, **8**, 335 (*gaṇaḥ*, in the palace of Yama).

Bhīmajānu. § 267 (Yamasabhāv.): II, **8**, 332 (in the palace of Yama).

Bhīmakadalīkhaṇḍapraveça(ḥ) (Bhīma's entering the plantain thicket). § 424 (cf. Tīrthayātrāp.): There they dwelt for six nights. Suddenly a wind from the north-east brought a celestial lotus of 1,000 petals, which *Kṛishṇā* presented to *Yudhishṭhira*; she sent *Bhīma* to bring others, in order to carry them to their hermitage in *Kāmyaka*. *Bhīma* proceeded along the slopes of the *Gandhamādana* (*b*); the lions, etc., fled; invisible, the wives of *Yakshas* and *Gandharvas* stood at him. After having bathed in a lake, he blew his shell and began to proceed into a plaintain wood, but was arrested by his brother the ape *Hanumat*, who for his good obstructed the way to heaven (*divaṅgamaṇ mārgaṁ*), saying that this was the path to the *devaloka*, impassable by mortals, save the way of *siddhi* (*siddhigatiṁ*) (III, **146**). *Hanumat* said he was suffering from illness and could not rise; but *Bhīma* would not leap over him, and could not remove his tail.—§§ 425–430: *Hanumad-Bhīma-saṁvāda* (q.v.).

Bhīmamukha = Çiva (1000 names[1]).

Bhīmanandinī = Damayantī: III, 2490.

Bhīmaparākrama = Vishṇu (1000 names).

Bhīmapūrvaja = Yudhishṭhira: XIII, 1033.

Bhīmaputrikā = Damayantī: III, 2659.

Bhīmaratha[1], a son of Dhṛtarāshṭra. § 130 (Aṁçāv.): I, **67**, 2738.—§ 182 (Dhṛtarāshṭraputran.): I, **117**, 4551.—

§ 581 (Bhīshmavadhap.): VI, **64**, 2838*κ*, 2845*λ* (slain by Bhīmasena).—§ 592 (Saṃçaptakar.): VII, **20**, 804 (in the bosom of Droṇa's Garuḍavyūha); **25**, 1089 (slays Çilva).

Bhīmaratha[2]. § 264 (Sabhākriyāp.): II, **4***β*, 121 (*Cāmūro Devarāṭaç ca Bhojo Bhīmarathaç ca yaḥ*, among the kings who received Yudhishṭhira when he entered his palace).

Bhīmarathī. § 377 (Dhaumyatīrthak.): III, **88**, 8328 (a river in the south). § 574 (Jambūkh.): VI, **9**, 327*λ* (a river in Bhāratavarsha).—§ 775 (Anuçās.): XIII, **166**, 7653*a*.

Bhīmasena[1] (Pāṇḍava), v. Bhīma[4].

Bhīmasena[2]. § 12 (Poushyap.): I, **3**, 662 (brother of Janamejaya Pārikshita).

Bhīmasena[3]. § 154 (Pūruv.): I, **94**, 3744*γ* (son of Parikshit).—§ 156 (do.): I, **95**, 3795–6 (son of Parikshit and grandfather of Pratīpa).

Bhīmasena[4]. § 101 (Aṃçāv.): I, **65**, 2550 (a Devagandharva Maunçya).—§ 191 (Arjuna): I, **123**, 4811*a* (among the Gandharvas who sing at the birth of Arjuna).

Bhīmasenarasapāna(m) ("Bhīma's drinking the magic draught"). § 197 (Sambhavap.): The *Pāṇḍavas* were far superior in strength and skill to the *Dhārtarāshṭras*, and *Bhīma* tormented the *Dhārtarāshṭras*. *Duryodhana* then built a palace (*Udakakrīḍana*) at *Pramāṇakoṭi*, on the banks of the *Gaṅgā*, in order to sport in the water there. There he invited the *Pāṇḍavas* and poured *kālakūṭaka* poison into the food of *Bhīma*, and when *Bhīma* had lost his senses, *Duryodhana* bound him and threw him into the water, where he sunk down to the dwelling of the *Nāgas*, who bit him, but could not penetrate his thick skin. The immovable (i.e. vegetable) *kālakūṭaka* poison was neutralised by the movable (i.e. animal) serpent poison. *Bhīma* awoke and began to crush the serpents, until *Vāsuki* came, and, informed by *Āryaka* that he was the daughter's son of *Āryaka*'s daughter's son, let him drink as much of their *rasa* (containing the strength of 1,000 elephants (serpents?) in each *kuṇḍa*) as he could. He drank eight *kuṇḍas*, and then was laid on a bed (I, **128**). When the *Kauravas* and *Pāṇḍavas* had returned to *Hāstinapura*, Yudhishṭhira ("himself unacquainted with wickedness, and regarding others as honest as himself," v. 5037) asked *Kuntī* if *Bhīma* had come home. *Vidura* consoled her. On the eighth day *Bhīma* awoke from his slumber, bathed in the holy waters, ate of the *paramānna* (rice boiled in milk with sugar), etc., and was placed by the *Nāgas* in the same gardens, whence he ran home. *Yudhishṭhira* ordered him to keep silence on this accident, and the *Pāṇḍavas* [with *Vidura*'s advice] became very vigilant from this day (the words in brackets are from B., where also v. 5068*a* is placed after v. 5070*a*). [*tārathīṃ cāṇya dayitam apahastena jaghnivāṇ* (see BR., s.v. *apahasta*, cf. iii, v. 545). *Duryodhana* again poured *kālakūṭaka* poison into the food of *Bhīma*. *Yuyutsu* informed the *Pāṇḍavas* of this; but *Bhīma* swallowed the poison and digested it, and it produced no change in him.]—*Duryodhana*, *Karṇa*, and *Çakuni* had recourse to numerous other contrivances in order to kill the *Pāṇḍavas*, who, though knowing it, yet, in accordance with the advice of *Vidura*, suppressed their indignation. Seeing the princes passing their time in play, *Dhṛtarāshṭra* appointed *Gautama* (i.e. *Kṛpa*, born in a thicket of reeds and well skilled in the meaning of the *Vedas* and *çāstras*) as their preceptor (I, **129**).

Bhīmasenasuta ("son of Bh.") = Ghaṭotkaca: VI, 5178; VII, 7942.

Bhīmasenātmaja (do.), i.e. Ghaṭotkaca: III, 11451.

Bhīmasūnu (do.) = do.: VII, 8131.

Bhīmasuta (do.) = do.: VIII, 6358.

Bhīmasutā = Damayantī.

Bhīmavega, son of Dhṛtarāshṭra. § 130 (Aṃçāv.): I, **67**, 2733.—§ 182 (Dhṛtarāshṭrap.): I, **117**, 4546.

Bhīmavegarava. § 232 (Svayaṃvarap.): I, **186**, 6981 (present at the Svayaṃvara of Kṛshṇā).

Bhīmavikrama. § 130 (Aṃçāv.): I, **67**, 2733 (a son of Dhṛtarāshṭra).

Bhīmavratadhara = Çiva (1000 names[1]).

Bhīṇī (a Mātṛ). § 615*u* (Skanda): IX, **46***a*, 2645.

Bhishaj ("the physician") = Vishṇu (1000 names).

Bhishajau ("the two physicians") = Açvinau: XII, 12917 (*Nāsatyau caiva Dasrau ca*).

Bhishajāvartta (the father of the Açvins, Nil., i.e. Kṛshṇa): XII, 1510.

Bhīshma. § 4 (Anukram.): I, **1**, 138, †176 (*Çāntanavaṃ*), †177, †180, †182, †183, †184.—§ 9 (Parvas.): I, **2**, 300 (*ahāni yuyudhe Bhīshmo daça vai paramāstravit*).—§ 10 (do.): I, **2**, 336, 353 (*Svargārohaṇikā caiva tato Bhīshmasya dhīmataḥ*, sc. *parva*).—§ 11 (do.): I, **2**, 373 (*°sya saṃbhavaḥ*), 523 (Kṛshṇa intends to slay him), 525 (Arjuna felled him, placing Çikhaṇḍin in front of himself), 526 (*çaratalpagataḥ*), 599 (*Bhāgīrathīsuteti*, instructs Yudhishṭhira lying on his arrow-bed), 603 (*°eṇa saṃprāpyāṃ svargasya*).—§ 61 (Sarpasattra): I, **55**, †2103*β*.—§ 79 (Adivaṃç.): I, **63**, 2426, "in like manner Bhīshma, the son of Çāntanu, was born in the womb of Gaṅgā from the seed of the Vasus (*Vasuvīryāt*)."—§ 130*b* (Aṃçāv.): I, **67**, 2711 (the youngest of the Vasus, son of Çāntanu, *Kuruṇāṃ abhayaṅkaraḥ*, fought with Rāma Jāmadagnya).—§ 156 (Pūruv.): I, **95**, 3800 (son of Çāntanu and Gaṅgā; his real name was Devavrata), 3801 (marries his father to Satyavatī).—§ 157 (do.): I, **95**, 3818.—[§ 164 (Āpavop.): I, **99**, 3965, *Dyu-nāma*, etc.]—§ 165 (Satyavatīlābhop.): I, **100**, 4065 (is called Bhīshma), 4066.—§ 166 (Citrāṅgadop.): I, **101**, 4071 (places Citrāṅgada on the throne), 4077 (*Çāntanavaḥ*; performs the obsequial rites for Citrāṅgada), 4079 (installs Vicitravīrya), 4080 (*Çāntanuvacaṃ*).—§ 167 (Vicitravīryoparama): I, **102**, 4081, 4082 (marries Vicitravīrya to the princesses of Kāçi), 4087, 4093, 4100, 4103, 4105, 4108 (*Çāntanavaṃ*; is attacked by Çālva), 4110, 4111, 4113, 4115 (*Çāntanavaṃ*), 4116, 4118 (*Çāntanavaḥ*), 4122 (do.; slays the horses of Çālva with the Aindreya weapon), 4125 (returns to Hāstinapura), 4131, 4132 (releases Ambā), 4137, 4145 (performs the obsequies for Vicitravīrya).—§ 168 (Bhīshma - Satyavatīsaṃvāda): I, **103**, 4147, 4164, 4168 (declines to marry the widows of Vicitravīrya).—§ 169 (do.): I, **104**, (4172).—§ 170 (do.): I, **104**, (4199).—§ 171 (Vicitravīryasutotp[illegible] I, **105**, (4223), 4225, 4239, 4240, 4241, 4244, 4253, [illegible] 4264, 4271; **106**, 4276.—§ 173 (Pāṇḍu-rājyabhish[illegible] I, **109**, 4349, 4350, 4353 (is the tutor of Dhṛtar[illegible] Pāṇḍu, and Vidura), 4360.—§ 174 (Dhṛtarāshṭra[illegible] I, **110**, 4372 (*Kurupitāmahaḥ*), 4379.—§ 17[illegible] digvijaya): I, **113**, 4425 (*Çāntanavaḥ*), 4427 ([illegible] Mādrī), 4429, 4432, 4436, 4441 (*Sāgaraṅgaḥ*, *°puroga*[illegible] (*°purogamāḥ*).—§ 178 (Pāṇḍu): I, **114**, [illegible] (Viduraprāṇapraya) [*Āpagāsutaḥ*]: m[illegible] daughter of king Devaka—*Pārasa*[illegible] —§ 180 (Gandhārīputrotp.): I[illegible] with Dhṛtarāshṭra after the [illegible] (Pāṇḍu): I, **119**, 4614.—§ [illegible] the sons of Pāṇḍu, etc.)[illegible] the ṛshis).—§ 195 (do[illegible]

rites for Pâṇḍu), 4947, 4959, 4960.—§ 196 (Vyâsa): I, **128**, 4964 (gives Pâṇḍu a gráddha), 4975.—§ 199 (Drona): I, **130**, 5094 (inquires about teachers for the princes), 5098.—§ 203 (do.): I, **131**, 5168 (engages Drona), 5165, 5176, 5177, 5192, 5206, (5208).—§ 203 (do.): I, **132**, 5211, 5212.—§ 208 (Astmâraṇ.): I, **134**, 5323; **136**, 5404 (sides with Arjuna); **137**, 5439.—§ 213 (Jatugṛihap.): I, **141**, 5650 (performs the funeral rites of the Pâṇḍavas, whom he thinks burnt), 5660 (*Çântanavaḥ*),5662 (do.), 5666, 5667; **142**, 5688, 5691; **143**, 5707 (*Çântanavam*); **145**, 5734, 5743, 5762; **146**, 5790 (*pitâmahaḥ*), 5791 (do.): **150**, 5869 (*Çântanavaḥ*).—§ 217 (Caitrarathap.): I, **166**, 6344.—§ 241 (Vidurâgamanap.): I, **200**, 7371; **202**, 7438; **203**, (7441); **204**, 7461, 7471.—§ 243 (do.): I, **205**, 7489 (*Çântanavaḥ*); **206**, 7518 (do.), 7535 (do.).—§ 244 (Râjyalâbhap.): I, **207**, 7565, 7593.—§ 286 (Râjasûyikap.): II, **33**, 1256.—§ 287 (do.): II, **34**, 1260, 1264.—§ 288 (do.): II, **35**, 1287, 1291.—§ 289 (Arghâbaraṇap.): II, **36**, 1327, 1332 (*Çântanuveḥ*), 1335, 1337; **37**, 1341, 1347 (*Çântanave*), 1367; **38**, 1371 (*Çântanavâḥ*), 1373, (1374); **39**, 1401.—§ 290 (Çiçupâlavadhap.): II, **40**, 1419, 1422, 1432; **41**, 1437, 1436, 1439, 1440, 1441, 1442, 1444, 1446, 1448, 1453, 1455, 1457, 1460, 1462, 1464, 1465, 1466, 1471, 1472; **42**, 1486, 1487, 1492, 1493; **43**, (1494), (1518); **44**, (1519), 1523, 1524, 1525, 1527, 1530, 1532, 1541, 1542, 1543, 1546, 1548, 1549, 1551, 1553, 1554, 1555, 1556 (*Kurupitâmahaḥ*).—§ 291 (do.): II, **45**, 1561.—§ 292 (Râjasûyikap.): II, **45**, 1607.—§ 294 (Dyûtap.): II, **49**, 1782.—§ 298 (do.): II, **58**, 2014; **60**, 2052; **65**, 2181.—§ 299 (do.): II, **67**, 2237, (2243); **68**, 2263.—§ 301 (do.): II, **68**, (2353); **70**, 2378; **71**, 2379, †2402.—§ 305 (Anudyûtap.): II, **78**, 2583; **79**, 2609.—§ 307 (do.): II, **81**, 2677, 2686.—§ 308 (Aranyakap.): III, **1**, 12, 35.—§ 313 (do.): III, **6**, 316, 322.—§ 314 (do.): III, **9**, 324.—§ 315 (Maitreyaçâpa): III, **10**, 347, 360.—§ 317 (Arjunâbhigam.): III, **12**, 525.—§ 318 (do.): III, **13**, 599.—§ 328 (Kâmyakavanaprav.): III, **36**, 1419, 1425.—§ 329 (do.): III, **36**, 1435.—§ 330 (Indradarçana): III, **37**, 1459*a*.—§ 333 (Kairâtaparv.): III, **40**, 1645, 1648.—§ 334 (do.): III, **41**, 1683.—§ 339 (Indralokâbhigam.): III, **47**, 1904.—§ 340 (do.): III, **48**, 1922.—§ 356 (Tîrthay.): III, **81**, 4032, 4038, 4040, 4041, 4042 (*Kurukulaçreshṭhaṃ*); **82**, 4045, (4046), 4070.—§ 357 (do.): III, **82**, 4070.—§ 375 (do.): III, **85**, 8254.—§ 376 (do.): III, **85**, 8256, 8259.—§ 377 (Dhaumyatîrthak.): III, **86**, 8283.—§ 401 (Balarâma): III, **119**, 10245.—§ 402 (Tîrthay.): III, **120**, 10274.—§ 446 (Nivâtakav.): III, **174**, 12276.—§ 512 (Ghoshayâtr.): III, **238**, 14810, 14811; **249**, 15084.—§ 513 (do.): III, **252**, 15165, 15191.—§ 515 (Karmasiddhivijaya): III, **253**, 15209, 15211, 15218, 15220, 15221, 15223, 15225; **254**, 15261.—§ 516 (Duryodhanayâtra): III, **256**, 15302, 15332.—§ 517 (do.): III, **257**, 15350.—§ 552 (Goharaṇap.): IV, **25**, 867; **28**, 912 (*Çântanavaḥ, Bhâratânâṃ pitâmahaḥ*), 915; **29**, 958; **35**, 1224; **38**, 1240, 1243; **39**, 1286, 1302; **47**, 1488; **49**, 1550; **51**, (1583), 1599, 1600 [illegible] (1605), (1622), 1626, 1627, (1628); **53**, [illegible], 1734, 1755; **59**, 1908; **61**, 1951 (*etan [illegible]ra tâlo hiraṇmayaḥ | yatra Çântanavo [illegible]pitâmahaḥ* . . .) [1751 *f.*, *yas [illegible]ketunâ* | . . .] *yasya târârka- [illegible]sthitiḥ*], 1967, 1984; **64**, [illegible] 2044, 2045, 2046, 2047, [illegible]*tanavât*], 2060 (used the Prâjâpatya weapon, etc., against Arjuna), 2061, 2063 (his bow was laid with gold), 2064, 2065, 2066, 2068, 2069, 2078 (*Gâṅgeyam*), 2080, 2081 (*Çântanavaḥ*), 2082; **65**, †2086; **66**, †2108 (*Çântanavaḥ*), †2118, †2121, †2122, †2129; **68**, 2167 (*Çântanavam*), 2201, 2202, 2233; **69**, 2241.—§ 554 (Saṃyodyogap.): V, **2**, †31*β*; **3**, 52; **4**, 65; **6**, 118.—§ 555 (Sañjayayâtrap.): V, **20**, 603; **21**, 624, 631, (639), 641, 642; **22**, †668; **23**, †692; **25**, 17330, †737; **27**, †790; **29**, †845; **30**, †881*β* (*Kuruvṛiddhasya*); **31**, 923 (*Çântanavam*).—§ 559 (Prajâgarap.): V, **37**, †1376.—§ 561 (Yânasandhip.): V, **47**, 17984; **48**, †1848, †1916; **49**, 1917 (*Çântanavaḥ*), 1951 (*Çântanavaḥ*), 1961, 1962 (*Bharataçreshṭhâḥ*), 1963; **50**, 2001*ζ*, 2033*ζ*; **51**, 2055, 2062, 2067; **55**, 2149, 2159, 2162, 2164 (*Devavratam*), 2185*λ*, 2188, 2190*μ*, 2196, 2200, 2205*ν*; **57**, 2213 (*Çântanavâ, bhîṣhmâ kṛipaḥ Çikhaṇḍinaḥ*), 2275, 2281*ρ*, 2291*ε*; **58**, 2300*ν*, 2304*ν*; **59**, 2333, 2345 (*Kurumukhyasya*); **60**, 2368, 2375*χ*; **62**, 2417, 2424, †2428; **64**, 2478; **65**, 2492*bb* (*Çântanavam*).—§ 562 (Bhâgavadyânap.): V, **73**, 2681, 2683, 2702; **79**, 2841; **80**, 2859*ζ*; **82**, 2900; **83**, 2935*ι*, 2989; **85**, 3022*κ*, 3031, 3032; **88**, 3084 (*Kurupitâmahaḥ*), (3056), 3100; **89**, 3103*λ*, 3105, 3113, 3115*μ*; **91**, 3271*ε*; **92**, 3284*τ*, 3285; **94**, 3337, 3364, 3365, 3368, 3371 (*Çântanavam*); **95**, 3402*ν*.—§ 565 (Bhagavadyânap.): V, **106**, 3717.—§ 567 (do.): V, **124**, 4125*α*, 4170*ζ*; **125**, 4186 (*Çântanavaḥ*), 4195 (do.), 4197, 4200; **126**, 4214; **127**, 4246; **128**, 4277, 4282, 4284*δ*, 4287 (*Çântanavaḥ*), 4291; **129**, 4329*λ*, 4330, 4346, 4350, 4358*μ*, 4360; **131**, 4431, 4453*π*, 4457*ρ*.—§ 569 (do.): **137**, 4669; **138**, 4676; **139**, (4706); **141**, 4803; **143**, 4875*κ*; **147**, 4971; **148**, 5002, 5003 (Devavrata), 5011, 5014, 5015; †5035; **150**, 5077, 5080, 5081, 5082, 5091.—§ 570 (Saṃyamiryânap.): V, **151**, 5104, 5107, 5110, 5114, 5122, 5129; **154**, 5219, 5223, 5226; **156**, 5278, (5293), 5302 (*Gâṅgeya*), 5303, 5309; **157**, 5314 (*Apogeyaṃ pitâmahaṃ Bharatânâṃ*, etc.).—§ 571 (Ulûkadût.): V, **160**, 5501, 5529; **161**, 5545, 5574; **162**, 5606; **163**, 5650; 5655, 5663, 5687; **164**, 5708*ε*.—§ 572 (Rathâtirath.): V, **165**, 5714, 5716, 5718 (*Kurwṛiddhena*), 5719, (5730); **166**, (5748); **167**, (5770); **168**, (5808), 5817, 5826, 5829, 5831, 5834, 5835, 5836, (5857); **169**, (5850), 5877; **170**, (5879); **171**,(5893); **172**, (5921).—§ 573 (Ambop.): V, **173**, (5944), 5956; **174**, (5965), 5970, 5972; **175**, (5976), 5981, 5982, 5986, 5999, (6001), 6003, 6004, 6006, 6008 (*Çântanavaḥ*), 6009, 6010; **176**, (6022), (6037), 6048, 6070, 6071, 6075, 6076, 6077, 6079; **177**, 6085, 6087, 6089, 6094, 6096, (6097), 7014, 7017, 7020, 7021, 7024; **178**, 7025, 7027, 7029, 7030, 7031, (7033), 7034, 7040, 7044, (7050), 7054, 7066, 7089, 7090, (7092), 7092, 7097, 7114, 7120, 7122; **179**, (7124), 7126; **180**, (7163), 7190; **181**, (7201); **182**, (7217); **183**, (7248), 7262, 7263; **184**, (7267); **185**, (7290), †7297, 7299, 7302, 7304, 7307, 7309, (7310), 7320, 7326; **186**, 7329, 7331, 7333, 7335, 7336, 7345, 7358, 7359, 7362; **187**, (7370), 7371, 7372, 7375, 7379, 7380, 7382, 7388; **188**, (7390), 7393; **189**, (7409); **190**, (7434), (7444); **191**, (7456); **192**, (7487), (7494), (7544), 7555, 7557; **193**, (7565), 7572, 7575 (*Çântanavaḥ*); **194**, 7699.—§ 576 (Bhagavadgîtâp.): VI, **13**, 496 (*Bharatânâṃ pitâmahaṃ*), 497 (do., *Çântanavaḥ*), 499 (slain by Çikhaṇḍin); **14**, 508, 509, 524, 526, 529, 531, 532, 540, 541, 542, 547, 554, 555, 560, 564, 565, 568, 569 (*Çântanunandanât*), 576, 577, 580 (*Çântanavât*), 581, 583, 585; **15**, 599, 601, 603, 607; **16**, 629; **17**, 647, 648, 653-*γ*, 658; **18**, 685; **19**, 696, 713; **20**, †741, †749, 756, 757 (*Çântanavaḥ*), 758; **21**, 761, 763, 767; **22**, 767,

†791 (*Kuruvaṃçakṣuḥ*); **25**, 838ₐ, 839, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhîshmavadhaḥ.): **VI**, **43**, 1549β, 1553, 1559, 1562, 1563 (*Çântanavaṃ*), (1565), (1571), (1574), (1576), 1577, 1618, 1619.—§ 578 (do.): **VI**, **44**, 1630, 1640; **45**ᵗ, 1680; **46**, 1805, 1807β (*ketuṣā pañcatārega tâlena*); **47**ᵗᵗ, 1809, 1811, 1813, 1814ᵗᵗ, 1815, 1822, 1824, 1828, 1829, 1830, 1831, 1834, 1838ᵗᵗ, 1840, 1841 (*Çântanavaṃ*), 1863ᵗᵗ; **48**, 1869 (*Çântanavaḥ*), 1872, 1891, 1897 (*Çântanaviṃ*), 1898, 1901, 1904 (*pitâ Devavratas tava*), 1905, 1907, 1908, 1912, 1914ᵗᵗ, 1916, 1919, 1920, 1921, 1922, 1923, 1924 (*Çântanavaḥ*), 1929, 1930, 1931, 1935, 1941, 1943, (*Çântanavaṃ*), 1944, 1949, 1952, 1953, 1955, 1958ᵗᵗ, 1959, 1965ᵗᵗ, 1978, 1981; **49**, 1992, 1997, 2000ᵗᵗ, 2015ᵗᵗ, 2017ᵗᵗ, 2021ᵗᵗ, 2022ᵗᵗ, 2025, 2026, 2029 (*Çântanavaḥ*), 2032; **50**, 2033, 2035, 2036, 2040, 2041, 2042, 2047, 2052, 2053, 2054, 2055, 2063 (*Çikhaṇḍî . . . Bhîshmasyântakaraḥ*), 2070ᵗᵗ; **51**, 2096, 2099, 2100, 2101, 2103.—§ 579 (do.): **VI**, **52**, 2127ᵗ, 2132, 2133, 2135, 2137, 2142, 2143, 2147, 2151ᵗ, 2154, 2161ᵗ, 2164, 2165 (*Çântanavaḥ*), 2166, 2168, 2169, 2170, 2171, 2179, 2186, 2188; **53**, 2195 (*Çântanavaḥ*), 2196; **54**, 2300, 2325ᵗᵗ, 2340ᵗᵗ, 2341 (*Gâṅgeyaṃ*), 2349; **55**, 2376ᵗᵗ, 2400.—§ 580 (do.): **VI**, **56**, 2402ᵗ (*Çântanavaḥ*); **57**, 2452ₐ, 2459; **58**, 2472ᵗ, 2483ᵗ, 2484, 2489ᵗ, 2494 (*Çântanavaṃ*), 2502, 2506ᵗ, **59**, 2508ᵗᵗ, 2509, 2527 (*Çântanavaḥ*), 2531, 2533, 2536, 2539, 2541, 2543, 2551, 2553, 2555, 2556, 2557, 2560, 2561, 2563, 2569, 2570, 2572, 2576, 2578 (*Pitâmahaṃ*), 2580, †2588ᵗᵗ, †2591, †2593, †2594, †2597, †2598, †2608, †2612, †2620ᵗᵗ, †2643ₒ, †2649ₙ.—§ 581 (do.): **VI**, **60**, †2651ᵗ, †2670ᵇ [†2671 (*pañcatâlocchrtapañcakeṣiṇâ*)], †2675, †2677, †2678, †2679; **63**, 2803ᵃ; **64**, 2872, 2879, 2883 (*Çântanavaḥ*); **65**, 2901, 2910, 2922, (2932); **66**, (2973ₙ), (2996); **67**, (3015); **68**, (3037), 3049.—§ 582 (do.): **VI**, **69**, 3059, 3068ᵗ, 3069, 3070ᵃ, 3074ᵗ (*Pitâmahaṃ*), 3080ᵃβ, 3082ᵈ, 3085ᵗ, 3087ᵍ, 3088; **70**, 3090 (*Çântanavaḥ*), 3110, 3117ᵍ, 3118; **71**, 3119, 3128 (*Çântanavaḥ*), 3137; **72**, 3162, 3182, 3183, 3185, 3187, 3189, 3192 (*Çântanavaḥ*), 3193, 3194 (*Çântanavaṃ*), 3195; **73**, 3197, 3238; **74**, 3268.—§ 583 (do.): **VI**, **75**, 3304ₒ, 3309ᵍ; **76**, 3329ₙ; **77**, 3345ᵇ; **78**, 3441; **79**, 3509 (*Çântanavaḥ*).—§ 584 (do.): **VI**, **81**, 3542, 3546, 3551, 3575 (*Çântanavaṃ*); **82**, 3581, 3584 (*Çântanavaḥ*), 3588 (*Çântanavaṃ*); **84**, 3738, 3744; **85**, †3758, †3761ᵗ, †3764 (*Çântanavaṃ*), †3770, †3772, †3774, †3775, †3776, †3777, †3780; **86**, 3792 (*Çântanavaḥ*), 3794 (do.), 3795, 3797, 3798 (*Çântanavaḥ*), 3800, 3801, 3803, 3804, 3805 (*Çântanavaṃ*), 3811, 3816, 3817, 3830ᵗᵗ, 3838 (*Çântanavaṃ*).—§ 585 (do.): **VI**, **87**, 3849ₐ, 3851 (*pitâ tava*, i.e. Dhṛtarâshṭra's), 3852 (*Çântanavaḥ*), 3884 (*Çântanavaḥ*); **88**, 3887, 3889, 3890, 3891 (*Çântanavaḥ*), 3893, 3895, 3897, 3898, 3922; **89**, 3931, 3933ₕ, 3936ₚ, 3942, 3945, 3946, 3947, 3948, 3969 (*Çântanave*)ᵛ; **90**, 4052, 4055, 4057; **92**, 4113 (*Çântanavaḥ*); **95**, 4234 (*Kurupitâmahaṃ*), 4240 (*Çântanavaḥ*), 4252; **96**, 4337, 4339 (*Çântanavaḥ*); **97**, 4407ᵗᵗᵛ, 4411 (*Çântanavaḥ*), 4413, 4414, 4415, 4416, 4420, 4421, 4426, 4437, 4439, 4447; **98**, 4474, 4478, 4480, 4492, 4496, 4497, 4498.—§ 586 (do.): **VI**, **99**, 4500 (*Çântanavaḥ*), 4502ₐ, 4514, 4515; **100**, 4555; **101**, 4590, 4614 (*Çântanavaḥ*), 4620, 4622; **102**, 4669; **103**, 4682, 4685, 4687, 4690, 4693, 4696, 4724ᵗ; **104**, 4737, 4740, 4741, 4765; **105**, 4767, 4788, 4770 (*asmâkaṃ pitâmahaḥ*), 4771, 4773; **106**, 4809, 4813, 4818, 4821, 4828, 4836, 4837, 4841 (*Kurupitâmahaṃ*), 4842, 4843, 4846, 4847, 4850, 4852, 4853, 4855, 4857, 4859, 4860, 4861, 4863, 4876 (*Çântanavaḥ*), 4880, 4881, †4884; **107**, 4887, 4888, 4892, 4893, 4898, 4900, 4902, 4903, 4904, 4905, 4912, 4914, 4915, 4923, 4924, 4925 (*Çântanavaḥ*), 4928, 4930, 4933, 4938 (*Devavrataḥ*), 4942, 4943, 4944 (*Kurupitâmahaḥ*), (4961), 4975 (*Kurupitâmahaṃ*), 4982, 4985, 4986, 4989, 4991.—§ 587 (do.): **VI**, **108**, 4994, 5004β, 5009 (*Çântanavaḥ*); every day *Bh.* formed arrays in battle, sometimes after the manner of the Asuras, sometimes after that of the Piçâcas, and sometimes after that of the Râkshasas), 5011, 5017, 5021, 5027, 5034, 5037, 5042, 5043, 5045, 5046, 5047; **109**, 5057 (*Çântanavaḥ*), 5058, 5059, 5062, 5065, 5069, 5086, 5089, 5091; **110**, 5094, 5095, 5097, 5101, 5102, 5104, 5105, 5106, 5107, 5109, 5111, 5112, 5113, 5114, 5115, 5118, 5136, 5137; **111**, 5140, 5157, 5160, 5162, 5166, 5171, 5172, 5174, 5175, 5176, 5179, 5182, 5187, 5188, 5189, 5192, 5193, 5196; **112**, 5201, 5213, 5214, 5215, 5218, 5238; **113**, 5242, 5285; **114**, 5325ₐ, 5326, 5328, 5330, 5331, 5333, 5334; **115**, 5335, 5336, 5339, 5340, 5341, 5342 (*Çântanavaḥ*), 5343, 5350, 5351, 5352, 5354, 5356, 5358, 5360 (*Çântanavaṃ*), 5376; **116**, 5378, 5383, 5405, 5406, 5410, 5416, 5427, 5431, 5433, 5438, 5442, 5447, 5449, 5450; **117**, 5452, 5456, 5457, 5461, 5471, 5476, 5478, 5479, 5480, 5512, 5513; **118**, 5522, 5527, 5536 (*vrddhaḥ Kurupitâmahaḥ*), 5537, 5541 (slays Çaiçunâka), 5543, 5547, 5548 (*Çântanavaḥ*), 5550, 5551, 5555, 5557, 5558, 5560, 5561, 5564, 5567 (*Bhâgîrathîputraṃ*), 5568; **119**, 5572, 5573, 5579, 5580, 5581, 5582, 5590, 5593, 5596, 5598, 5602, 5603, 5606, 5607, 5608, 5609 (*Çântanavaḥ*), 5611 (*Kurupitâmahaḥ*), 5614, 5615, 5617, 5621 (*Çântanavaḥ*), 5625, 5634 (*Çântanavaḥ*), 5641, 5642, 5645, 5650, 5652, 5655, 5656, 5663 (*Kurupitâmahaḥ*), 5665 (do.), 5666, 5669, 5676 (*Kurûṇâṃ çrîge*), 5680 (*Çântanoḥ putre*), 5686; **120**, 5689, 5690, 5692, 5693, 5696 (*Kurupitâmahaḥ*), 5697, 5699 (*Çântanavaṃ*), 5701 (do.), 5704 (do.), 5710 (*Kauravâṇâṃ pitâmahaḥ*), 5711, 5714, 5718, 5719, 5721 (*Çântanavaḥ*), 5731, 5750, 5753, 5755, 5756.—§ 588 (do.): **VI**, **121**, 5769, 5771, 5778, 5785, 5787 (*Kurûṇâṃ pâhabhâṇ*), †5812; **122**, 5818 (*Çântanumanâne*), 5819, 5840, (5851).—§ 589 (*Droṇâbhishekap.*): **VII**, **1**, 4, 9, 10, 15, 17, 18, 35, 40, 42, 50 (*Kauravâṇâṃ vṛddhaye*); **2**, †52, †54, †55, †71, †81, †83; **3**, 90 (*Pitâmahaṃ*), 94, 96 (*Bhâratânâṃ pitâmahaṃ*); **5**, 138; **7**, 187, 190; **11**, 425, 427, 428, 430.—§ 592 (Saṃçaptakav.): **VII**, **23**, 1017 (*Bhîṣad avâpya câstrâṇi*, i.e. Pâṇḍya); **24**, 1056.—§ 598 (Jayadrathavadhap.): **VII**, **85**, 3036β, 3042γ, 3054; **86**, 3074.—§ 599 (do.): **VII**, **98**, 3649ₙ; **110**, 4228; **122**, 4884; **128**, 5270; **131**, 5360; **147**, 6387; **149**, 6479; **150**, 6505 (*mama pitâmahaṃ*, i.e. Duryodhana's); **151**, 6535, (*yac Chikhaṇḍy avadhîd Bhîṣmaṃ*), 6556, 6559.—§ 600 (Ghaṭotkacav.): **VII**, **158**, 7035ω.—§ 603 (Nârâyaṇâstra-mokshap.): **VII**, **196**, 9074; **198**, 9142, 9144 (*Çântakaraṃ . . . Çikhaṇḍî*), 9168 (*Kurupitâmahaḥ*); **199**, 9223.—§ 604 (Karṇap.): **VIII**, **2**, 32γ, 40; **5**, 95; **6**, 153, **7**, 191; **9**, 262, 273, 287 (*Bhîṣmaṃ apratiyudhyantaṃ Çikhaṇḍinaṃ sâyakottamaiḥ | pâtayiṃ ḍas samare*), 294, 310, 341.—§ 605 (do.): **VIII**, **10**, 362ₙ, 367, 369, 381; **11**, 411; **20**, 774; **26**, 1057 (*Çikhaṇḍinaṃ Bhîṣmṛtyuṃ*); **32**, 1333.—§ 607 (do.): **VIII**, **36**, 1685ₐ, 1[illegible], †1719, †1736, †1745 (*sa-Bhîshmakâḥ*); **45**, 2113ₒ.—§ 608 (do.): **VIII**, **[illegible]** (*Çikhaṇḍî . . . Bhîshmakantakaraḥ*), 3432ᵛᵛᵛ; **72**, 3612ᵛᵛᵛ; **73**, 3647, 3666, 3673 (slain by Çikhaṇḍî), **79**, 4035; **87**, 4455; [illegible] (Çalyap.): **IX**, 2, 75 (*Bhîṣmaṃ*).—§ 610 (do.): **IX**, 4[illegible]

360.—§ 611 (do.): IX, 8, 330, 383, 402*o*; 16, 811*o*; 19, 1001*o*$_{71}$, 1023; 24*ww*, 1291, 1292, 1293; 27*rr*, 1456.—§ 612 (Hradapraveçap.): IX, 29*β*, 1646.—§ 613 (Gadâyuddhap.): IX, 32*β*, 1836.—§ 615 (Baladevatîrthay.): IX, 54*ν*, 3050.—§ 615 (Gadâyuddhap.): IX, 58, 3256; 61*φ*, 3424, 3428, 3447*χ*, 3450; 63*ββ*, 3548; 64*εε*, 3588 (*Çântanave*), 3593.—§ 616 (Sauptikap.): X, 3, 137; 5*ε*, 196 (*Çântanavah*).—§ 617 (Aishîkap.): X, 10*β*, 563.—§ 618 (Jalapradânikap.): XI, 1*δ*, 16*γ*, 29 (*Kauravâddhasya*); 12*λ*, 320 (*Pitâmahan*); 13*μ*, 346.—§ 619 (Strîvilâpap.): XI, 16, 447*a*, 454; 23*α*, 548 (*bhishmakarmâ bhave*), 556 (*Çântanavâh*); 25*κ*, 735.—§ 621 (Râjadh.): XII, 4, 120; 5*ζ*, 140.—§ 623 (do.): XII, 16*γ*, 503.—§ 635 (do.): XII, 37, 1349 (*Kurupitâmahasya*) (Vyâsa directs Yudhishṭhira to consult Bhishma).—§ 637 (do.): XII, 46*ζ*, 1563, 1573 (*Gângeyam*), 1575 (*Kauravânâm dhuranâdhare*), 1577, 1578, 1580; 47, 1589 (asked by Janamejaya, Vaiçampâyana related how Bhishma cast off his body), 1591, 1600, 1603*a*, (1604), 1689, 1690, 1691, 1692, 1693.—§ 639 (do.): XII, 50, 1811, 1817*η*, 1828, 1826 (*Çântanavât*), 1831, 1836; 51, 1844*δ*, (1845), 1856, 1857, 1860; 52, 1862 (*Çântanavah*), 1876, 1879, 1882, 1888; 53, 1905, 1911, 1920.—§ 640 (do.): XII, 54, 1926 (*Çântanunandana Gângeya*), 1928 (*Kauravânâm dhurandhare*), 1932 (*Gângeyah*), 1935, (1941), 1951, 1953, 1955; 55, (1978), 1984, 1985; 56, (1996); 57, (2047); 58, (2092), 2117, 2118.—§ 641 (do.): XII, 58, 2123, 2124, 2125, (2134); 60, (2273); 61, (2324); 62, (2346); 63, (2356); 64, (2386); 65, (2448); 66, (2453); 67, (2496), (2518); 68, (2536); 69, (2598), (2670); 70, (2702); 71, (2716); 72, (2749); 73, (2775); 74, (2808), (2827); 75, (2832), (2849), (2865); 76, (2870); 77, (2884), (2914); 78, (2918), (2920), (2930), (2936), (2955); 79, (2963), (2971); 80, (2985); 81, (3025); 82, (3055); 83, (3126); 84, (3183), (3193); 85, (3195), (3198); 86, (3229); 87, (3262); 88, (3303); 89, (3335), (3356); 90, (3362); 91, (3461); 92, (3464); 94, (3534); 95, (3536), (3541); 96, (3557); 97, (3583); 98, (3614), (3663); 99, (3664); 100, (3683); 101, (3784); 102, (3754); 103, (3795), (3846); 104, (3848); 107, (3986); 108, (3991); 109, (4026); 110, (4054); 111, (4084), (4130); 112, (4174); 113, (4197), (4207); 114, (4211); 115, (4243); 116, (4254); 117, (4279); 118, (4303); 119, (4331); 120, (4353); 121, (4416); 122, (4469), (4523); 123, (4527); 124, (4552), (4613), (4621); 125, (4629); 126, (4641); 127, (4660); 128, (4713); 129, (4718); 130, (4732).—§ 642 (Âpaddharm.): XII, 131, (4782), (4788); 132, (4795); 133, (4815); 134, (4835).—§ 643 (do.): XII, 135, (4852), (4874).—§ 644 (do.): XII, 136, (4878).—§ 645 (do.): XII, 137, (4889).—§ 646 (do.): XII, 138, 23 (*Çântanavât*), (4924), (4994).—§ 647 (do.): XII, 139, 36), (5245).—§ 648 (do.): XII, 140, (5248).—§ 649 : XII, 141, (5327), (5410).—§ 650 (do.): XII, 142, (5456).—§ 651 (do.): XII, 143, (5460), (5464); 93); 145, (5510); 146, (5524); 147, (5550); 148, (5574).—§ 652 (do.): XII, 150, (5595); 151, 73).—§ 653 (do.): XII, 153, (5676), (5771), do.): XII, 154, (5804); 156, (5841), (5851), (5867).—§ 655 (do.): XII, 158, 17); 160, (5930), 5962, 5963; 161, 3, (6005); 164, (6029); 165, 166, 6128, (6129).—§ 657 8 (do.): XII, 168, (6268), 2), (6344); 171, (6368), 6.—§ 659 (Mokshadh.): XII, 174, (6458), (6463), (6521); 175, (6523), (6561); 176, (6563); 177, (6587); 178, (6640), (6647); 179, (6654), (6661), (6689); 180, (6691); 181, (6745).—§ 660 (do.): XII, 182, (6769); 192, (7030).—§ 661 (do.): XII, 193, (7033); 194, (7068); 195, (7129); 196, (7156); 197, (7175), (7186); 198, (7188).—§ 662 (do.): XII, 199, (7199), (7215), (7227), (7232), (7285), (7319); 200, (7332), (7362).—§ 663 (do.): XII, 201, (7366).—§ 664 (do.): XII, 207, (7520).—§ 665 (do.): XII, 208, (7568).—§ 666 (do.): XII, 209, (7607).—§ 667 (do.): XII, 210, (7642); 211, (7689); 212, (7707), (7734); 213, (7742); 214, (7764); 215, (7793); 216, (7821); 217, (7842).—§ 668 (do.): XII, 218, (7882); 219, (7930), (7934).—§ 669 (do.): XII, 220, (7985); 221, (8005), (8007), (8013).—§ 670 (do.): XII, 222, (8023).—§ 671 (do.): XII, 223, (8059), (8069); 224, (8088); 225, (8148), (8185).—§ 672 (do.): XII, 226, (8187).—§ 673 (do.): XII, 227, (8214).—§ 674 (do.): XII, 229, (8334).—§ 675 (do.): XII, 230, (8430), (8434).—§ 676 (do.): XII, 231, (8455).—§ 677 (do.): XII, 232, (8483), (8487); 240, (8734); 242, (8806); 243, (8835); 245, (8884); 256, (9131), (9142).—§ 678 (do.): XII, 257, (9150); 260, (9231).—§ 680 (do.): XII, 262, (9277), (9289); 263, (9339), (9342); 264, (9441); 265, (9446), (9462).—§ 681 (do.): XII, 266, (9467), (9480).—§ 682 (do.): XII, 267, (9482).—§ 683 (do.): XII, 268, (9560).—§ 684 (do.): XII, 269, (9598).—§ 685 (do.): XII, 272, (9756), (9782), (9787), (9801), (9804).—§ 686 (do.): XII, 273, (9812).—§ 687 (do.): XII, 274, (9832); 275, (9856).—§ 688 (do.): XII, 276, (9874).—§ 689 (do.): XII, 277, (9916).—§ 690 (do.): XII, 278, (9929), (9966).—§ 691 (do.): XII, 279, (9968).—§ 692 (do.): XII, 280, (9995); 281, (10085), (10087), (10096).—§ 693 (do.): XII, 282, (10104), (10124), (10138); 283, (10143), (10170), (10184), (10189).—§ 694 (do.): XII, 284, (10211), (10238).—§ 696 (do.): XII, 285, (10347).—§ 697 (do.): XII, 286, (10486).—§ 698 (do.): XII, 287, (10533).—§ 699 (do.): XII, 288, (10554).—§ 700 (do.): XII, 289, (10613), (10615).—§ 701 (do.): XII, 290, (10664), (10680).—§ 702 (do.): XII, 291, (10699); 298, (10941); 299, (10942), (10991).—§ 703 (do.): XII, 300, (10993), (11035).—§ 704 (do.): XII, 301, (11038), (11047), (11079); 302, (11100), (11151), (11181).—§ 705 (do.): XII, 303, (11220); 309, (11508).—§ 706 (do.): XII, 310, (11518), (11542).—§ 707 (do.): XII, 311, (11545); 319, (11819).—§ 708 (do.): XII, 320, (11839).—§ 709 (do.): XII, 321, (11854), (11928), (12043).—§ 710 (do.): XII, 322, (12046), (12137).—§ 711 (do.): XII, 323, (12139).—§ 712 (do.): XII, 324, (12163); 325, (12187).—§ 713 (do.): XII, 326, (12215); 327, (12260).—§ 714 (do.): XII, 328, (12312); 329, (12365), (12386).—§ 715 (do.): XII, 330, (12422).—§ 716 (do.): XII, 333, (12577); 334, (12608).—§ 717 (do.): XII, 335, (12654); 336, (12696), (12711); 337, (12752), (12768); 338, (12819), (12823), (12831), (12859); 339, (12861); 340, (12865), (12882), (12974), (12980), (13002); 347, 13443 (*Çrutasah Krishṇa-Bhîshmayoh*); 349, 13557 (do.), 13611 (do.).—§ 718 (do.): XII, 353, (13765); 354, (13775); 357, (13918); 358, (13822); 359, (13835); 360, (13848); 362, (13884); 366, (13935).—§ 719 (Anuçâsanik.): XIII, 1, (15), (33), (49), (61), (69), (80).—§ 720 (do.): XIII, 2, (87), (173).—§ 721 (do.): XIII, 4, (200), (212).—§ 722 (do.): XIII, 5, (264), (282).—§ 723 (do.): XIII, 6, (296).—§ 724 (do.): XIII, 7, (345), 371; 8, (376).—§ 725 (do.): XIII, 9, (405), (417), (420).—§ 726 (do.): XIII, 10, (435), (450), (480),

(494).—§ 727 (do.): XIII, **11**, (508).—§ 728 (do.): XIII, **12**, (529), (576).—§ 729 (do.): XIII, **13**, (583).—§ 730 (do.): XIII, **14**, (590), 605 (*Pitāmahaḥ*), (606).—§ 731 (do.): XIII, **19**, (1390), (1407), (1476); **20**, (1485), (1497); **21**, (1513), (1523), (1529).—§ 732 (do.): XIII, **22**, (1532), (1534), (1536), (1539), (1545), (1547), (1549), (1555), (1557), (1563); **23**, (1573), (1621); **24**, (1677).—§ 733 (do.): XIII, **25**, (1690).—§ 734 (do.): XIII, **26**, 1766, 1768 (*Bhᵒ āgrihāḥ . . . kathāḥ*), 1769, 1774, 1775, (1777), †(1860), 1863.—§ 735 (do.): XIII, **27**, (1870), (1892); **28**, (1896); **29**, (1913).—§ 736 (do.): XIII, **30**, (1944).—§ 737 (do.): XIII, **31**, (2009).—§ 738 (do.): XIII, **32**, (2046), (2060).—§ 739 (do.): XIII, **33**, (2084); **34**, (2110), (2140); **35**, (2142).—§ 740 (do.): XIII, **36**, (2165), (2183).—§ 741 (do.): XIII, **37**, (2185), (2189).—§ 742 (do.): XIII, **38**, (2203), (2206), (2208).—§ 743 (do.): XIII, **40**, (2247), (2271), (2274); **41**, (2307), (2334); **42**, (2344); **43**, (2377).—§ 744 (do.): XIII, **44**, (2406), (2424), (2434); **45**, (2462), (2471); **46**, (2484); **47**, (2505), (2529), (2547); **48**, (2564), (2602); **49**, (2615), (2619), (2625), (2627), (2632), (2635).—§ 745 (do.): XIII, **50**, (2642); **51**, (2668), (2681), (2688), (2707); **52**, (2722), (2728); **53**, (2756), (2803); **54**, (2825); **56**, (2919).—§ 746 (do.): XIII, **57**, (2931); **58**, (2971); **59**, 3005; **60**, (3015); **61**, (3067); **62**, (3104), (3156); **63**, (3203), (3242); **64**, (3253), (3288); **65**, (3289); **66**, (3310), (3314); **67**, (3377); **68**, (3396), (3418); **69**, (3433), (3444); **70**, (3452); **71**, (3486); **72**, (3545); **74**, (3616); **75**, (3629); **76**, (3666), †3693; **77**, (3699), (3705); **78**, (3732), (3735); **80**, (3801); **81**, (3803); **82**, (3852); **83**, (3879), (3924).—§ 747 (do.): XIII, **84**, (3940); **85**, (4183).—§ 748 (do.): XIII, **86**, (4190).—§ 749 (do.): XIII, **87**, 4222 (*Çāntanavaḥ*), (4223); **88**, (4241); **89**, (4255); **90**, (4271); **91**, (4328); **92**, (4372).—§ 750 (do.): XIII, **93**, (4397), (4399), (4406), (4414), (4449), (4458), (4468), (4481), (4541).—§ 751 (do.): XIII, **94**, (4547), (4588).—§ 752 (do.): XIII, **95**, (4601), (4619); **96**, (4630), (4636), (4641), (4644).—§ 753 (do.): XIII **97**, (4652), (4675).—§ 754 (do.): XIII, **98**, (4678).—§ 755 (do.): XIII, **99**, (4745); **100**, (4773).—§ 756 (do.): XIII, **101**, (4814), (4841).—§ 757 (do.): XIII, **102**, (4844).—§ 758 (do.): XIII, **103**, (4908), (4950).—§ 759 (do.): XIII, **104**, (4957); **105**, (5114); **106**, 5139 (*Çāntanavaḥ*), (5140); **107**, (5209); **108**, (5350); **109**, (5371); **110**, 5387 (*Kurupitāmahaḥ*), (5389).—§ 760 (do.): XIII, **111**, (5400).—§ 761 (do.): XIII, **114**, (5578); **115**, (5600); **116**, (5686).—§ 762 (do.): XIII, **117**, (5726), (5737); **119**, (5777), (5787), (5789).—§ 763 (do.): XIII, **120**, (5794); **121**, (5821); **122**, (5838).—§ 764 (do.): XIII, **123**, (5859), (5878).—§ 765 (do.): XIII, **124**, (5881).—§ 766 (do.): XIII, **125**, (5922); **126**, (6005), (6015), (6046); **130**, (6102); **131**, (6141); **132**, (6155); **134**, (6196).—§ 767 (do.): XIII, **135**, (6200); **136**, (6222); **137**, (6246); **138**, (6280).—§ 768 (do.): XIII, **139**, 6294 (*Bhāgīrathīputraḥ*), (6295); **140**, (6338), (6388); **146**, (6778), (6804); **148**, (6887), 6934 (*ᵒçaṇçāsanaṃ*).—§ 769 (do.): XIII, **149**, (6939).—§ 770 (do.): XIII, **151**, (7082).—§ 771 (do.): XIII, **152**, (7163).—§ 772 (do.): XIII, **153**, (7186); **156**, (7265), (7269); **157**, (7291); **158**, (7326).—§ 773 (do.): XIII, **159**, (7356); **160**, 7457.—§ 774 (do.): XIII, **163**, 7532 (*Çāntanavaṃ*), (7534), (7543), (7551), (7560), (7566); **164**, (7608); **165**, (7612).—§ 775 (do.): XIII, **166**, 7627, (7630).—§ 776 (do.): XIII, **167**, 7689 (*Kuravāṇāṃ dhurandhare*).—§ 777 (Svargārohaṇikap.): XIII, **168**, 7713 (*ᵒçaṃkaraṇāya*), 7716 (*ᵒçyāgnīn*), 7730, (7735), (7742), 7752; **169**, 7759 (*Çāntanavaḥ*), 7766, 7773 (*Kurukuladevatāḥ*), 7792 (*Kuruçārdūlāḥ*).—§ 778 (Açvamedhikap.): XIV, **2**, **24** (*Bhāgīrathīsutāḥ*).—§ 779 (do.): XIV, **12**, 326 (*Droṇᵒ bhyāṃ*).—§ 780 (do.): XIV, **14**, 368, 369 (*ᵒKarṇapuruogāmāṃ Kuruṇāṃ*).—§ 781 (do.): XIV, **15**, 393.—§ 784*b* (Uñchka): XIV, **53**, 1552.—§ 785 (Anugītāp.): XIV, **60**, 1775*a*, 1780*β* (*Kauravyaḥ*); **61**, 1822*γ*; **63**, 1876; **81**, 2410, 2415 (*Çāntanavaḥ*).—§ 787 (Açramavāsīp.): XV, **3**, 79*γ*; **7**, 255; **8**, 259*ε*; **9**, 283*λ*; **10**, 320, 332*ν*; **11**, 366 (*ᵒādīnāṃ*); 371*κ*, 378; **12**, 386 (*ᵒādīnāṃ*); **14**, 411, 414*σ*.—§ 789 (Putradarç.): XV, **29**, 797 (*Çāntanavaṃ*); **31**, 858*η* (*Bhīshmaṃ ca viddhi Gāṅgeyaṃ Vasuṃ mānushabhāṃ gataṃ*); **32**, 874*θ*.—§ 795 (Svargārohaṇap.): XVIII, **4**, 145 (*Vasubhiḥ sahitaṃ Çāntanavaṃ*); **5**, 148*λ*, 158*μ*.

Compare also the following synonyms:—

Āpagāsuta ("son of the river"): I, 4480; VI, 5216.

Āpageya (do.), q.v.

Bhāgirathīputra ("son of Gaṅgā"): XIII, 6294.

Bhāgirathīsuta (do.): XIV, 24.

Bharata, q.v.

Bharataçreshṭha ("the best of the Bhᵒ"), q.v.

Bharatānāṃ pitāmahaḥ ("the grandfather of the Bhᵒ"), q.v.

Bharatarshabha (do.), q.v.

Bharatasattama (do.), q.v.

Bhishmaka: V, 5981.

Çāntanava: I, †176, †184, 2261, 2420, 4077, 4080, 4108, 4115, 4118, 4122, 4254, 4425, 4911, 4960, 5560, 5662, 5707, 5860, 7489, 7518, 7535, 7567 (*rājñaḥ?*), 8050 (*rājñāḥ?*); II, 1332, 1347, 1371, 2477; III, 1110 (*Pitāmahaḥ*); IV, 912 (*Bharatānāṃ pitāmahaḥ*), 1176, 1238, 1600, 1734, 1755 (*sarveshāṃ naḥ pitāmahaḥ*, has a golden helm, etc.), 2035 (*Bharatānāṃ pitāmahaḥ*), 2056, 2068, 2081, †2108, †2124, †2131 (*Pitāmahaṃ yrddhaṃ*), 2167; V, 89 (*nṛpaḥ*), 612, †790, 923 (*Bharatānāṃ pitāmahaṃ*), 1897 (*rājñeḥ?*), 1916, 1951, 2243, 2428, 2492 (*vrddhaṃ . . . Pitāmahaṃ*), 2501*ee* (*Pitāmahaṃ*), 3371, 3374, *4186, 4195, 4287, 4346, 4367 (*rājñā?*), 4824*ε*, 4828*ζ*, 4898 (*Pitāmahaḥ*), †5039, 5278, 5956, 6008, 6037, 6075, 7608*ε*; VI, 497 (*Bharatānāṃ pitāmahaḥ*), 516, 521, 552, 568, 570, 572, 575, 580, 628, 654, 675 (*rājñā*), 757, 1563, 1677, 1838, 1841, 1869, 1874, 1897, 1916, 1917, 1924, 1929, 1943, 2029, 2142, 2165, 2195, 2339, 2402, 2403, 2494, 2527, †2585 (*rājñāḥ*), †2604, †2606, †2621, †2623, †2655 (*rājñā*), 2656, †2671, 2849, 2883, 3049, 3090, 3128, 3192, 3194, 3198, 3508, 3575, 3581, 3584, 3587, †3764, †3765, †3769, †3773 (*rājñā*), 3792, 3794, 3798, 3838, 3852, 3884, 3891, 3969*ν*, 4113, 4240, 4339, 4476, 4500, 4614, 4876, 4925, 4940, 4954, 5009, 5092, 5335, 5342, 5360, 5368, 5533 (*pitā Cᵒs tava Dhṛtarāshṭra'ca*), 5548, 5609, 5621, 5634, 5670, 5701, 5704 (*Bharatānāṃ pitāmahaḥ*), 5721, 5730, 5774, 5776, 5790, †5799; VII, 23, †53, VIII, 22, 93, 3640; IX, 1306, 3588; 654, 656; XII, 1826, 1862, 2714, 4222, 5139, 6936, 7532, 7629, 7687; XIV, 2409, 2414, 2415; XV, 797.

Çāntanoḥ putraḥ ("
5680; IX, 1294; XI, 740.

Çāntanoḥ sutaḥ (d
4849, 5079.

Çāntanūja (do.),

Çântanunandana (do.) = Bhîshma: I, 4085; VI, 569, 5818; XII, 1926.

Çântanusuta (do.) = Bhîshma: XIII, 7761.

Devavrata, the original name of Bhîshma: I, 3800, 3965 (*Gângeya*), 3987, 4024, 4039; V, 2164, 5003 (*Bh°*), 5020, 5037; VI, 580, 642 (*pitâ Dº*s *tava*, i.e. Dhṛtarâshṭra's), 1924 (do.), 1934 (do.), 1948 (do.), 1968 (do.), 1979 (do.), 1973 (do.), 2158 (do.), 2342 (do.), 2345 (do.), 2394 (do.), 2404 (do.), 2511 (do.), 3060 (do.), 3273 (do.), 3291 (do.), 3771, 3807 (*pitâ Dº*s *tava*, i.e. Dhṛtarâshṭra's), 3892 (do.), 3925 (do.), 4227, 4519 (*pitâ Dº*s *tava*, i.e. Dhṛtarâshṭra's), 4684 (do.), 4877 (do.), 4932, 4938 (*Bh°*), 5078 (*pitâ Dº*s *tava*, i.e. Dhṛ°s), 5346 (do.), 5459 (do.), 5694, 5768; VII, 2, 13, 14, 24, 31, 32, 351; XI, 659 (*gate . . . svargaṃ devakalpe*); XII, 1925 (*çarateshpragate 'syate*).

Gaṅgâsuta = Bhîshma: VI, 3518, 3765, 5770.

Gângeya = Bhîshma: I, 94, 3965 (*sa tu Devavrato nâma Gângeya iti câbhavat Dyu-nâmâ Çântanoḥ putraḥ Çântanor adhiko guṇaiḥ*), 3987 (*Devavrato Vasuḥ*), 4029, 4049, (4058), 4144, 4147, 4362, 4439, 5096, 5185, 5313; III, 165; IV, 1605, 2038, 2078 (*Bh°*), 2084; V, 2189 (*Pitâmahaḥ*), 4984, 5092, 5302, 5308, 5485, 5649, 5715 (*pitaraṃ*, i.e. Dhṛtarâshṭra's), 5717, 5725, 5820, 5836, 5846, 5943, 5998, 5990, 6073, 7256, 7306, 7307 (*Çântenoḥ putro Vasuḥ*), 7374, 7559, 7562, 7594*β*; VI, 607 (*°aṃ*, so B.), 1678, 1679, 1911, 1925, 1936, 1969, 2150, 2156, 2158, 2162, 2168, 2173, 2189, 2341, 2344, 2481, 2532, 3119, 3126, 3531, 3565, 3578, ‡3763, 3796, 3888, 4252, 4358, 4412, 4430, 4441, 4477, 4487, 4488, 4489, 4490, 4491, 4683, 4692, 4695, 4763, 4921, 4945, 4976, 4983, 4990, 5055, 5071, 5085, 5093, 5096, 5098, 5103, 5116, 5119, 5161, 5308, 5332, 5428, 5453, 5474, 5475, 5532, 5533, 5591, 5612, 5619, 5636, 5638, 5661, 5662, 5685, 5824, 5856; VII, 18, 22, 38; VIII, 152; IX, 1934 (*Bharataçreshṭheḥ sarveshâṃ naḥ pitâmahaḥ*), 3161, 3407; X, 533; XI, 653; XII, 183, 802, 1573 (*Bh°*), 1810, 1815, 1816, 1817, 1839, 1876, 1877, 1884 (*a°*), 1891, 1912, 1923, 1926, 1930, 1932, 1988, 2123, 2268 (*Pitâmahaṃ*); XIII, 1759, 1771 (*Kurushîttamaṃ*), 1942, 5402 (*Pârtha°yoḥ*), 5920, 6931, 6935, 7693, 7729, 7734, 7754, 7770, 7776, 7777 (*Kurushreshṭhaṃ*), 7779; XIV, 1783; XV, 359, 858 (*Bh°*).

Jâhnavîputra ("son of Gaṅgâ") = Bhîshma: VI, 5745.

Jâhnavîsuta (do.) = Bhîshma: V, 7015; VII, 21, 28.

Kaurava,

Kauravâṇâṃ dhurandharaḥ,

Kauravâṇâṃ pitâmahaḥ,

Kauravâṇâṃ upaçrayaḥ, v. Kaurava.

Kauravâdhama.

Kauravanandana.

Kauravya.

Kuruçârdûla.

Kuruçreshṭha.

Kuñdva.

...ulaçreshṭha.

...âdhama.

...dvaha.

...a.

...ayamkaraḥ
...m } v. Kuru, pl.
...h

Kurupravîra.

Kurupuṅgava.

Kururâjarshisattama.

Kurusattama.

Kurûttama.

Kuruvaṃçaketu.

Kuruvaraçreshṭha.

Kuruvṛddha.

(Kuruvṛddhatama).

Mahâvrata ("who observes a great religious vow"): V, 5038, 7020 (*Bh°*), 7023, 7583 (*Jpapeyaṃ*); VI, ‡2594, ‡3770; VII, ‡57, 95 (*pitaraṃ te*, i.e. Dhṛtarâshṭra's).

Nadîja ("son of the river"): IV, 1294; V, 78 (?), 5030.

Pitâmaha: I, 5790; III, 1110 (*Çântanavaḥ*); IV, ‡2131 (do.); V, 2268*w*, 2492 (*Bh°*), 2501 (*Çântanavaṃ*); VI, 1909, 1940, 1960, ‡2806, 4873, 5048, 5061, 5912, 5473, 5563; IX, 75 (*Bh°*), 278, 1789 [1934 (*Gângeyo Bharatagreshṭhaḥ sarveshâṃ naḥ pitâmahaḥ*)], 2190 (*pitâmaheṣvamahâvaṛtamâne muhûrtake*), 2196, 2198, 2199, 2200, 3418; XI, 320; XII, 804, 1936, 1987, 1989, 1994, 2119, 2268 (*Gângeyaṃ*), 2272, 2495, 2535, 2669, 2714, 2715, 2831, 2869, 2883, 2962, 2983, 3125, 3228, 3302, 3463, 3540, 3613, 3682, 3794, 4231, 4408 (?), 4622, 4623, 4624, 4717, 4794, 5135, 5247, 5325, etc.

Prapitâmaha: VI, 5538; XII, 6125.

Sâgaragâsuta ("son of the river"): I, 4128, 4141; VI, 4938.

***Satyasandha** ("true"): V, ‡5652, ‡5655 (°*aṃ*, so B.); VIII, ‡3506.

Tâladhvaja ("whose banner is the palmyra palm"): VI, 4742.

Vasu, q.v.

Bhîshma[2] = Çiva (1000 names).

Bhîshma[3] (pl.). § 267 (Yamas.): II, **8**, 335 (200 in the palace of Yama).

Bhîshmâbhishecana ("the coronation of Bh°"). § 10 (Parvas.): I, **2**, 336 (*parva*).

Bhîshmahantṛ ("the slayer of Bh°") = Çikhaṇḍin: VIII, 3082.

Bhîshmaka[1] = Bhîshma, q.v.

Bhîshmaka[2]. § 132 (Aṃçâv.): I, **67**, 2790 (*Çriyas tu bhôgaḥ saṃjajñe ratyarthaṃ pṛthivîtale | Bhîshmakasya kule sâdhvî Rukmiṇî nâma nâmataḥ*).—§ 264 (Sabhâkriyâp.): II, **4**, 126*a*.—§ 273 (Râjasûyârambhap.): II, **14**[11], 536 (king of the Bhojas, the friend of Indra, etc., obeys Jarâsandha).—§ 281*c* (Sahadeva): II, **31**, 1116 (the combat between Sahadeva—on his Digvijaya—and Bh°, the king of the town of Bhojakaṭa, lasted for two days).—§ 284 (do.): II, **31***a*, 1167 (Sahadeva, *Surâshṭravishayasthaçca preshayâm âsa Rukmiṇe | rôjñe Bhojakaṭasthâya mahâmâtrâya dhîmate | Bhîshmakâya sa dharmâtmâ sâkshâd Indra-sakhâya vai, sa câsya pratîjagrâha sarutaḥ çâsanaṃ tadâ*).—§ 289 (Arghâharaṇap.): II, **37**, 1350 (*durdharshe Pâṇḍavat kṛtalakshaṇe*).—§ 290 (Çiçupâlav.): II, **44**, 1537.—§ 570*c* (Sainyaniryâṇâp.): V, **158**, 5350 (Bhîshmaka or Hiraṇyaroman, the friend of Indra, was the most illustrious of the descendants of Bhoja, and he was the ruler of the whole southern country; his son was Rukmiṇi).—§ 570 (Sainyan.): V, **158**, 5388 (*Bhîshmakasya sute* = Rukmiṇi).—§ 621 (Râjadharm.): XII, **4**, 113*e* (present at the svayaṃvara of the daughter of the Kaliṅga king Citrâṅgada at Râjapura).

Bhîshmakâtmajâ = Rukmiṇî: V, 575.

Bhīshmanihantṛ ("the slayer of Bhishma") = Çikhaṇḍin: X, 381 (slain by Açvatthāman).

Bhīshmaparvan ("the section treating of Bhº"). § 4 (Anukram.): I, **1**, 89 (*°mahāçākho . . . Bhāratadrumaḥ*). —§ 11 (Parvas.): I, **2**, 519 (*vicitrārthaṃ*), 528 (contains 5884 çlokas—in reality only 5856).—§ 795c (Mahābhārata): VIII, **6**, 271 (donations to be given to the brahmans when reciting Bhº).

Bhīshma-Satyavatī-saṃvāda(ḥ) ("conversation of Bhº and S."). § 168 (cf. Vicitravīryoparāma): *Satyavatī* in vain asked *Bhīshma* to ascend the throne and marry the widows of *Vicitravīrya*, in order to propagate the race (I, 103). *Bhīshma* adduced the examples of *Paraçu-Rāma* (§ 169) and of *Dīrghatamas* (§ 170).—§ 171: "Thus many kshattriyas have sprung from the seed of brahmans." Vyāsa raised offspring in the widows of *Vicitravīrya* (v. Vicitravīrya-sutotpatti, § 171).

Bhīshmasya Svargārohaṇika(ṃ) parva(n). § 10 (Parvas.): I, **2**, 353.

Bhīshmavadha ("the slaying of Bhº"). § 10 (Parvas.): I, **2**, 338 (*°aḥ parva*, i.o. Bhīshmavadhaparvan).

[Bhīshmavadhaparvan] ("the section relating to the slaying of Bhīshma," the 70th of the minor parvans of Mābhr.; cf. Bhīshmavadha). § 577: Beholding *Arjuna* again taking up the *Gāṇḍīva*, the *Pāṇḍavas* and *Somakas* were filled with joy and blew their conches, etc. D., G., P., Si., Cā., and Ṛ. came with *Indra* in order to behold the fight. Putting off his coat of mail, etc., *Yudhishṭhira*, followed by his brothers (*a*) (who did not know his intentions) and *Kṛshṇa*, proceeded on foot, with joined hands, to *Bhīshma*, etc. (*β*), one after another, and asked their permission to fight. He also inquired about the means of vanquishing *Bhīshma* and *Droṇa*, and as they said that they were invincible he asked them to indicate the means of killing them. They gave the permission, said they would pray for his victory, though they were bound by the wealth of the *Kurus* to fight for them. *Bhīshma* said that his time of death had not yet come, he must come to see him once more. *Droṇa* said that if he did not give himself up to death and drop his weapons nobody would be able to slay him; he would drop his arms if he heard something very disagreeable from someone whose speech was trustworthy. *Kṛpa* said he was incapable of being slain. *Çalya* renewed his promise to weaken the energy of *Karṇa*. When the *Kauravas* saw *Yudhishṭhira*, they contemned him, believing that he had come in terror. *Kṛshṇa* endeavoured to bring *Karṇa* over to the *Pāṇḍavas*, as long as *Bhīshma* was not slain, but in vain. *Yudhishṭhira* exclaimed, "He who chooses us, him we will choose for our ally"; *Yuyutsu* went over to the *Pāṇḍavas*, and *Yudhishṭhira* said that the propagation of *Dhṛtarāshṭra's* lineage and his çrāddha oblations rested on him. The *Mlecchas* and *Āryans* wept for joy at the behaviour of the *Pāṇḍavas*, and blew their conches, etc. (VI, **43**).—§ 578: THE FIRST DAY'S ENCOUNTER: *Duḥçāsana* advanced with his troops with *Bhīshma* at their head, and the *Pāṇḍavas* headed by *Bhīmasena*, who roared frightfully. *Duryodhana*, etc. (*a*), attacked *Bhīmasena*. The *Draupadeyas*, etc. (*β*), rushed against the *Dhārtarāshṭras*. The disciples of *Droṇa* always hit the mark (VI, **44**). (1) *Bhīshma* attacked *Arjuna*; (2) *Sātyaki* attacked *Kṛtavarman*; (3) *Abhimanyu* fought with *Bṛhadbala*; (4) *Bhīmasena* struggled with *Duryodhana*; (5) *Duḥçāsana* fought with *Nakula*; (6) *Durmukha* fought with *Sahadeva*; (7) *Yudhishṭhira* fought with the *Madra* king (*Çalya*); (8) *Dhṛshṭadyumna* attacked *Droṇa*; (9) *Çaṅkha* encountered *Somadatta's* son; (10) *Dhṛshṭaketu* (the king of the *Cedis*) encountered *Bāhlika*, they looked like the planets *Aṅgāraka* (Mars) and *Budha* (Mercury); (11) *Ghaṭotkaca* encountered *Alambusha*; (12) *Çikhaṇḍin* encountered *Açvatthāman*; (13) *Virāṭa* attacked *Bhagadatta*; (14) *Kṛpa* attacked the *Kaikeya* king *Bṛhatkshattra*; (15) *Drupada* attacked the *Sindhu* king *Jayadratha*, they resembled the planets *Çukra* (Venus) and *Aṅgāraka* (Mars); (16) *Vikarṇa* (son of *Dhṛtarāshṭra*) attacked *Sutasoma*; (17) *Cekitāna*, who sided with the *Pāṇḍavas*, attacked *Suçarman*; (18) *Çakuni* attacked *Pratividhyu*; (19) *Çrutakarman* (the son of *Sahadeva*) attacked the *Kāmboja* king *Sudakshiṇa*, and stood like the *Maināka* mountain; (20) *Irāvat* (son of *Arjuna*) attacked *Çrutāyus*; (21) the two princes of *Avanti*, *Vinda* and *Anuvinda*, encountered *Kuntibhoja* with his son; (22) the *Kekaya*-brothers encountered the five *Gāndhāra*-princes; (23) *Virābāhu* (son of *Dhṛtarāshṭra*) encountered *Uttara* (the son of *Virāṭa*); (24) The *Cedi* king attacked *Ulūka*. Thousands of single combats took place. D.-r., Si., and Cā. beheld the battle, which resembled the combat of D. and As. (VI, **45**). The *Pāṇḍavas* and the *Kurus* fought as if they were possessed by demons. The divisions of the *Pāṇḍavas*, approaching *Bhīshma* (*b*), began to yield (VI, **46**). (25) After the greater part of the forenoon had worn out, *Durmukha*, etc. (*γ*), began to protect *Bhīshma*, who rushed upon the *Cedis*, etc. (*b*). (26) Then *Abhimanyu* (*c*) attacked *Bhīshma*, *Kṛtavarman*, *Çalya*, *Durmukha* (cutting off the head of his charioteer), and *Kṛpa* (cutting in two his bow); he was regarded as equal to *Arjuna*, and his bow sent forth a twang like that of the *Gāṇḍīva*; he stood firm like the *Maināka* mountain. When *Bhīshma's* standard fell down, *Dhik!* shouted. *Bhīshma* used celestial weapons. (27) In order to protect *Abhimanyu*, *Virāṭa*, etc. (*ε*), attacked *Bhīshma*, who wounded *Dhṛshṭadyumna* and *Sātyaki*, and they cut off the standard of *Bhīmasena* (*d*), who wounded *Bhīshma* and *Kṛpa* and *Kṛtavarman*. (28) Mounted on an elephant, *Uttara* (the son of *Virāṭa*) attacked the *Madra* king *Çalya*, whose steeds were killed by the elephant; *Çalya*, with a dart, deprived *Uttara* of his senses, and mounted the chariot of *Kṛtavarman*. (29) Seeing his brother *Uttara* slain and *Çalya* staying with *Kṛtavarman*, *Çveta* (the son of *Virāṭa*) attacked *Çalya*. (30) The *Kosala* king *Bṛhadbala*, etc. (*ζ*), attacked *Çveta* in order to protect *Çalya*; *Çveta* wounded *Rukmaratha*, who was borne away by his charioteer. (31) Then *Duryodhana*, with *Bhīshma*, etc., attacked *Çveta* and rescued *Çalya*; *Bhīshma* shot at *Abhimanyu*, etc. (*η*) (VI, **47**). The *Pāṇḍavas*, with *Çikhaṇḍin*, desired to rescue the generalissimo *Çveta* and attacked *Bhīshma*. The *Kurus* retreated from fear, abandoned *Bhīshma*. (32) *Duryodhana* averted *Çveta* from *Bhīshma*, and was routed; (33) *Çveta* once more at[tacked] *Bhīshma*, whose standard he cut down; (34) then [*Bhīshma*], etc. (*θ*), attacked *Çveta* in order to protect *Bhīsh*[*ma*]; chariot *Çveta* reduced to sashes, with standa[rd], *Çalya*, etc., rushed to *Bhīshma's* rescue; a [*Bhīshma*] admonished *Bhīshma* to hasten the de[*Sātyaki*, etc. (*ι*), rushed to the rescu[e], etc. (*λ*), checked them. With a [*Bhīshma*] force of the *Brāhma* weapon, s[*Çveta*] Rā., *Bhīshma* shot *Çveta* to [*Çikhaṇḍin*] lamented; the *K*[*urus*] for joy. *Arjuna* and *K*[*ṛshṇa*] did the *Kurus* (VI, **4**[**8**]).

Virāṭa's son *Çaṅkha*, on beholding *Çalya* standing with *Kṛtavarman*, attacked *Çalya*; (38) *Bhīshma* attacked *Çaṅkha*; (39) *Arjuna* placed himself in front of *Çaṅkha* and attacked *Bhīshma*; (40) *Çalya*, mace in hand, slew the steeds of *Çaṅkha*, who mounted *Arjuna's* chariot. (41) *Bhīshma* with his arrows slaughtered the *Pāñcāla* hosts, etc. (*μ*), abaudoned *Arjuna*, and attacked *Duryodana*. The *Pāṇḍavas* were routed, the sun set, and the *Pāṇḍavas* withdrew their forces (VI. 49). Seeing *Bhīshma's* (and *Drona's*) prowess, *Yudhishṭhira* complained before *Kṛshṇa*, and spoke of retiring into the woods. *Bhīma* alone, he said, fought in accordance with *kshattriya* duties; *Arjuna* was indifferent. *Kṛshṇa* consoled him, saying that he had got *Sātyaki*, etc. (*ν*), and that *Çikhaṇḍin* was certainly the slayer of *Bhīshma*. *Yudhishṭhira* then addressed *Dhṛshṭadyumna*, saying that he himself and *Bhīma*, etc. (*ξ*), would follow him. *Dhṛshṭadyumna* said that he had been appointed by *Çambhu* to slay *Drona* and to fight against *Bhīshma*, etc. (*ο*). *Yudhishṭhira* recommended the array called *Krauñcāruṇa*, which *Bṛhaspati* had explained to *Indra* in days of old, when the gods and the *Asuras* fought, but which had never been seen before. When morning dawned, *Dhṛshṭadyumna* placed *Arjuna* (*ε*) in the van of the army, and *Drupada* became the head [of the array], etc. (*π*) (VI, 50). Seeing the *Krauñca* of the *Pāṇḍavas*, *Duryodhana*, approaching *Bhīshma*, etc. (*ρ*), gladdened them all, saying that their army, which was protected by *Bhīshma*, was immeasurable, while that of the *Pāṇḍavas*, protected by *Bhīma*, was measurable. The *Saṃsptānas*, etc. (*σ*), should protect *Bhīshma*. *Bhīshma*, *Drona*, and the *Dhārtarāshṭras* formed a mighty array. *Bhīshma* was followed by *Drona* with the *Kuntalas*, etc. (*τ*). *Çakuni* protected *Drona*. Followed by his brothers and the *Açvāśakas*, etc. (*υ*), *Duryodhana* advanced against the *Pāṇḍava* host. *Bhūriçravas*, etc. (*φ*), protected the left flank; *Somadatta*, etc. (*χ*), the right; *Açvatthāman*, etc. (*ψ*), were in the rear; behind them *Kṛtamat*, etc. (*ω*). *Bhīshma* and the others blew their conches, etc. *Kṛshṇa*, etc. (*αα*), blew their conches (*Kṛshṇa* blew *Pāñcajanya*, etc.). The *Kurus* and *Pāṇḍavas* marched against each other in order to renew the battle (VI, 51).—§ 579: Second day: *Duryodhana* began the battle. (1) *Dhīshma* shot at *Abhimanyu*, etc. (*a*); *Arjuna* told *Kṛshṇa* to take his chariot before *Bhīshma*; "protected by *Bhīshma*, *Drona*, etc. (*β*), will slaughter the *Pāñcālas*." Only *Bhīshma*, *Drona*, and *Karṇa* could encounter *Arjuna*. *Bhishma* was protected by *Saindhava* (i.e. Jayadratha), etc. (*γ*). *Bhīshma*, etc. (*δ*), struck *Arjuna*, who struck *Bhīshma*, etc. (*ε*). *Sātyaki*, etc. (*ζ*), surrounded *Arjuna*. (2) The *Pāñcāla* prince and the *Somakas* attacked *Drona*. (3) *Bhīshma* fought with *Arjuna*, at the request of *Duryodhana*, who complained of the absence of *Karṇa*; *Açvatthāman*, etc. (*η*), stood for battle; *Bhīshma* wounded *Kṛshṇa*; D., G., Cā., and great R. said they would be visible by all the worlds with D., As., and G. (4) See § 52): Continuation of the combat between *Drona* and *Dhṛshṭadyumna*. (5) *Bhīma* attacked *Drona* in order to protect *Dhṛshṭadyumna*, whom he caused to be taken up on his chariot. (6) Urged by *Duryodhana*, the *Kaliṅga* king attacked *Bhīma* in order to protect *Drona*. (7) *Drona* and *Dhṛshṭadyumna* and encountered *Virāṭa* and *Drupada*, who proceeded to support *Yudhishṭhira*. (8) *Çikhaṇḍin* was supported by the *Cedis*; *Dhṛshṭaketu*, son of the *Nishāda* king; *rāja-dhideva* and the *Cedis*, etc. (*θ*), attacked *Bhīma*. *Bhīmasena* and turned back; the *Kaliṅga* king and his son *Çakradeva* fought with *Bhīma*, who slew *Çakradeva* with his mace. (11) *Bhīma* attacked *Bhānumat* (the prince of the *Kaliṅgas*), and slew him with his sword, dividing him in the middle, and made a great slaughter of men and elephants. (12) Beholding *Çrutāyus* (the ruler of the *Kaliṅgas*) at the head of the *Kaliṅga* troops, *Bhīmasena* attacked him, was wounded, and taken into his chariot by the charioteer *Açoka*; once more he fought with *Çrutāyus*, and slew him, and *Satyadeva*, and *Satya*, and *Ketumat*, and routed the *Kaliṅgas*. (13) When, however, the *Kaliṅgas* were rallied again, *Dhṛshṭadyumna*, with *Çikhaṇḍin*, *Yudhishṭhira*, etc., protected one of the wings of *Bhīmasena*; there was nobody on earth, save *Bhīma* and *Sātyaki*, who was dearer to *Dhṛshṭadyumna* than his very life; they beheld *Sātyaki* at a distance; and that [grand]son of *Çini* took up the wing of both *Bhīma* and *Dhṛshṭadyumna*; *Bhīma* caused a bloody river to flow there. (14) *Bhīshma* heard the cries, attacked *Bhīma*, and was attacked by *Sātyaki*, etc. (*ι*). *Bhīshma* jumped from his chariot, mace in hand, and was taken by *Dhṛshṭadyumna* on his chariot. *Satyaki* slew the charioteer of *Bhīshma*, who was then carried away from the field of battle by his steeds. The *Kaliṅgas* were totally routed by *Bhīma*, who was praised by the *Pāñcālas* and *Matsyas*, himself embraced *Dhṛshṭadyumna*, and was congratulated by *Sātyaki*, who returned to his own chariot and began to slay the *Kurus* (VI, 54). (15) When the forenoon of that day had passed away, *Dhṛshṭadyumna* engaged in battle with *Açvatthāman*, etc. (*κ*); he slew the steeds of *Açvatthāman*, who got up on *Çalya's* car. (16) *Abhimanyu* quickly came up and wounded *Çalya*, etc. (*λ*), but was, in his turn, wounded by *Açvatthāman*, etc. (*μ*). (17) *Lakshmaṇa* (the son of *Duryodhana*) attacked *Abhimanyu*. (18) *Duryodhana* attacked *Abhimanyu* in order to aid *Lakshmaṇa*. (19) *Arjuna* engaged in battle with the *Kurus*, headed by *Bhīshma* and *Drona*; dust and *Abhimanyu's* arrows produced complete darkness. The *Kurus* were routed. *Arjuna* and *Kṛshṇa* blew their conches. *Bhīshma* suggested to *Drona* that they should withdraw the troops, and as the sun set both armies were withdrawn (VI, 55).—§ 580: Third day: (1) Next morning *Bhīshma* formed a *Garuḍa* array; at its beak was *Bhīshma* himself; its eyes were formed by *Drona* and *Kṛtavarman*; *Açvatthāman*, etc. (*a*), were at its head; *Bhūriçravas*, etc. (*β*), were placed in its neck; at its back was *Duryodhana* and his followers; *Vinda*, etc. (*γ*), formed its tail; the *Magadhas*, etc. (*δ*), formed the right wing; the *Kāmbojas*, etc. (*ε*), were stationed in the left wing. (2) *Arjuna* and *Dhṛshṭadyumna* formed an array in the shape of a half-moon, with *Dhānamjaya* in the right horn, etc. (*ζ*); next to *Nila Dhṛshṭaketu*, etc. (*η*); in the middle was *Dhṛshṭadyumna*, etc. (*θ*); on the left horn was he who had *Kṛshṇa* for his protector. Then the battle commenced (VI, 56). (3) *Arjuna* fought with the *Kauravas*, who could not be broken, as they were protected by *Drona*; and the *Pāṇḍavas* could not be broken, as they were protected by *Arjuna* and *Bhīma*. At last *Bhīshma*, etc. (*ι*), broke the ranks of the *Pāṇḍavas*. *Bhīmasena*, etc. (*κ*), attacked the *Kauravas* and fought with *Duryodhana*, *Bhīshma*, and *Drona*; *Abhimanyu* and *Sātyaki* attacked *Çakuni* (VI, 57). D., Dā., G., Pç., U., and Rā. eulogized *Arjuna*. (4) The *Gāndhāras*, with *Çakuni*, fought with *Sātyaki* (the *Vṛshṇi* hero) and *Abhimanyu*, and destroyed the chariot of *Sātyaki*, who mounted *Abhimanyu's* chariot. (5) *Drona* and *Bhīshma* attacked *Yudhishṭhira*, and were attacked by him and the sons of *Mādrī*. (6) *Bhīmasena* and *Ghaṭotkaca* fought with *Duryodhana*, who was brought

away by his charioteer, and his troops fled, pursued by *Bhîma*. (7) *Dhṛshṭadyumna* and *Yudhishṭhira* slew *Droṇa's* and *Bhîshma's* army, which fled and could not be checked by *Bhîshma* and *Droṇa*. (8) *Abhimanyu* and *Çainya* began to slaughter the army of *Çakuni*. (9) *Arjuna* routed the *Kaurava* army, and its flight could not be checked by *Bhîshma* and *Droṇa*, but was checked by *Duryodhana*, who blamed *Bhîshma*, saying that he did not sincerely fight with the *Pâṇḍavas*, otherwise his troops could not have been routed while *Bhîshma*, etc. (λ), were alive; had he known this unwillingness of *Bhîshma* to fight, he would have consulted *Karṇa*. *Bhîshma* said that the *Pâṇḍavas* were incapable of being vanquished by the very gods, including *Indra*, but he alone would check them to-day (VI, 58). (10) After the forenoon of that day had passed away, *Bhîshma* attacked the *Pâṇḍavas*, and a dreadful battle ensued, in which the *Pâṇḍavas* were routed. *Kṛshṇa* told *Arjuna* to strike *Bhîshma*, reminding him of his vow to slay all the warriors of *Dhṛtarâshṭra's* son, headed by *Bhîshma* and *Droṇa*. At the request of *Arjuna*, *Kṛshṇa* drove the steeds to where *Bhîshma* was, and the army of *Yudhishṭhira* rallied for battle. *Arjuna* and *Bhîshma* fought; *Kṛshṇa* displayed great skill in driving the horses; he and *Arjuna* were both wounded by *Bhîshma*, and the *Pâṇḍava* army was routed; *Bhîshma* ordered *Droṇa*, etc. (μ), to attack *Arjuna*. (11) The grandson of *Çini* came to *Arjuna's* rescue; *Kṛshṇa* applauded him, and, saying that he would slay *Bhîshma* and *Droṇa*, etc., he jumped down from the chariot with his discus *Sudarçana* in his hand, and rushed towards *Bhîshma* (who welcomed him), but was held back by *Arjuna*, who said that he would himself slay the *Kurus*; he was then prevailed upon to mount the chariot once more, where he blew the *Pâñcajanya*, while arrows were shot from the *Gâṇḍîva* in all directions. (12) Then *Duryodhana*, etc. (ν), attacked *Arjuna*, who invoked the *Mahendra* weapon and checked the *Kaurava* host. (13) *Virâṭa*, *Drupada*, etc., approached. *Arjuna* caused a river of blood to flow there with *Râkshasas* on its banks. Elated with victory, the *Çoṇas*, etc. (ξ), set up a loud shout. The *Kurus*, including *Bhîshma*, etc. (ο), got afraid of the *Indra*-weapon, and withdrew their forces at sunset. The same did *Arjuna*. Among the *Kurus* there was a great uproar: "The *Sauviras*, etc. (π), have all been slain by *Arjuna*, and he has vanquished *Çrutâyus*, etc. (ρ)" (VI, 59).—§ 581: THE FOURTH DAY: (1) When the night had passed away, *Bhîshma* at the head of the army proceeded against the foe, surrounded by *Droṇa*, etc. (α). The army of the *Pâṇḍavas* was like that of the day before. *Bhîshma* (*b*) attacked *Arjuna*, and so did *Droṇa*, etc. (β); *Abhimanyu* rushed out of the ranks and proceeded against all the foes, but *Bhîshma* avoided *Abhimanyu* and fought against *Arjuna* himself (VI, 60). (2) *Açvatthâman*, etc. (γ), fought with *Abhimanyu*. (3) Urged by *Duryodhana*, the *Trigartas*, etc. (δ), attacked *Arjuna* and *Abhimanyu*. (4) Proceeding towards *Arjuna*, *Dhṛshṭadyumna* attacked the *Madras*, etc. (ε), and slew *Samyamani's* son (VI, 61). *Dhṛshṭadyumna* fought with *Çalya*. (5) *Abhimanyu* attacked *Çalya*. *Duryodhana*, etc. (ζ), protected the chariot of *Çalya*. *Bhîmasena*, etc. (η), fought with them. (6) *Bhîmasena*, with his mace, attacked *Duryodhana*, who advanced with the *Magadha*-division, and placing the ruler of *Magadha* before himself, *Bhîmasena* jumped from his chariot and slew the elephants with his mace; the *Draupadeyas*, etc. (θ), protected *Bhîma's* roar; *Abhimanyu* slew the *Magadha* king after having slain his elephant (VI, 62). (7) *Duryodhana* commanded his entire army to slay *Bhîmasena*, who crushed them with his mace, without being abandoned by *Dhṛshṭadyumna*, etc. (ι). (8) *Bhîshma* attacked *Bhîmasena*. (9) *Sâtyaki* (*Çinipraviraḥ*) attacked *Bhîshma*. (10) Only the Râ. *Alambusha* fought with the grandson of *Çini*. (11) Only *Somadatta's* son *Bhûriçravas* was then of good cheer; he attacked *Sâtyaki* (VI, 63). (12) *Duryodhana* and his brothers surrounded *Somadatta's* son; *Bhîmasena* encountered the *Dhârtarâshṭras*, who were headed by *Duryodhana*; *Nandaka* (Dhârtarâshṭra) also attacked *Bhîmasena*, who addressed his charioteer *Viçoka*, that he should drive the steeds with care; *Duryodhana* also wounded *Viçoka*; *Duryodhana* struck *Bhîmasena* so that he swooned away. (13) The *Pâṇḍava* army, headed by *Abhimanyu*, showered arrows on *Duryodhana*; *Bhîmasena* regained consciousness and fought against *Duryodhana* and *Çalya*, who was borne away from the battle. (14) Fourteen *Dhârtarâshṭras*, viz. *Senâpati*, etc. (κ), encountered *Bhîmasena*, who slew *Senâpati*, etc. (λ); the remaining six fled. (15) Urged by *Bhîshma*, the whole *Dhârtarâshṭra* army attacked *Bhîmasena*; the *Prâgjyotisha* king *Bhagadatta*, on a huge elephant, struck *Bhîmasena*, who fell in a swoon. (16) Then the Râ. *Ghaṭotkaca*, by help of his illusive force, appeared riding on an *Airâvata*, followed by the other *Dig-nâgas* (μ), each with four tusks and mounted by *Râkshasas*, and attacked *Bhagadatta's* elephant. (17) *Bhîshma* urged *Droṇa* and *Duryodhana* to rescue *Bhagadatta*; all the kings, headed by *Droṇa*, proceeded to aid *Bhagadatta*; *Yudhishṭhira*, with the *Pâñcâlas* and *Pâṇḍavas*, pursued them from behind; *Ghaṭotkaca* uttered a fierce roar; *Bhîshma*, addressing *Droṇa*, caused the army to withdraw, and so did the *Pâṇḍavas* with *Bhîmasena* and *Ghaṭotkaca*. *Duryodhana* was afflicted with sorrow (VI, 64). *Dhṛtarâshṭra* complained to *Saṅjaya*, and asked what was the cause of the victory of the *Pâṇḍavas*. *Saṅjaya* explained that victory sides with righteousness, and related how *Duryodhana* in the night had enquired of *Bhîshma*, on whom the *Pâṇḍavas* were relying to vanquish *Droṇa*, etc. (ν). *Bhîshma* had related this ancient history: In days of old all the gods and *Ṛshis* were assembled by *Brahmân* upon *Gandhamâdana*; and when *Brahmân*, together with the *Ṛshis* and gods, beheld an excellent chariot in the sky, he hymned *Nârâyaṇa* (ξ). " . . . Therefore take birth in the race of *Yadu* and slay the sons of *Diti* . . . Having created the divine *Sankarshaṇa* out of thy own self by thyself, thou didst then, O *Kṛshṇa*, create thyself as *Pradyumna*, born of thyself; from *Pradyumna* thou didst then create *Aniruddha*, who is known as the eternal *Vishṇu*; and it was *Aniruddha* who created me as *Brahmân*, the upholder of the Universe. Created out of *Vâsudeva*, I have therefore been created by thee. Dividing thyself into portions, take birth among human beings, and slaughtering the *Asuras* th . . . thou wilt again truly attain to *Yoga* . . . " (VI, Requested by D., R., and G., *Brahmân* explained to the *Nârâyaṇa* is. "Those Dai. and Dâ. and Râ. who w in battle have been born among men." The old *Ṛshis* *Nârâyaṇa* are *Arjuna* and *Kṛshṇa*. *Kṛshṇa* sh disregarded as if he were a man. This was from *Ṛshis*, etc. (ο). "Never go to w the *Pâṇḍavas*; on account of thy folly hend this; I regard thee, therefor "Where *Kṛshṇa* is, there is where righteousness is imparts an understandin strength in battle to th them from danger

of the *Dvâpara yuga* and the beginning of the *Kali yuga*, is hymned by *Saukarâyana* according to the *Sâttata* ritual" (VI, 66). *Bhishma*, on the authority of *Mârkaṇḍeya*, declared the origin and glory of *Krishṇa*, his deeds and creations, to *Duryodhana* (*r*) (VI, 67). *Bhishma* cited a hymn to *Nârâyaṇa*, uttered by *Brahmân* himself, and communicated in days of old by B.-r. and G. on earth. *Brahmân*, who quoted *Nârada*, etc. (*p*), hymned *Nârâyaṇa* as the god of D., S., etc. (*σ*) (VI, 68).—§ 582: FIFTH DAY: After the night had passed away, *Bhishma* proceeded in a *Makara* array, the *Pâṇḍavas* in a *Çyena* array, in whose beak, etc., was *Bhîmasena*, etc. (*a*). (1) *Bhîmasena*, penetrating the *Makara* array through its mouth, attacked *Bhishma*; the *Pâṇḍavas* were confounded. (2) Then *Arjuna* attacked *Bhishma*. (3) *Duryodhana* addressed *Droṇa*, who attacked *Sâtyaki* (the grandson of *Çini*). (4) *Bhîmasena* attacked *Droṇa* in order to protect *Sâtyaki*. (5) *Droṇa*, etc. (*β*), attacked *Bhîmasena*. (6) *Abhimanyu* and the *Draupadeyas* attacked the *Kurus*; *Çikhaṇḍin* attacked *Bhishma* and *Droṇa*; *Bhishma* avoided him. (7) Urged by *Duryodhana*, *Droṇa* protected *Bhishma*; *Çikhaṇḍin* avoided *Droṇa*. (8) *Duryodhana* protected *Bhishma*, who was attacked by the *Pâṇḍavas* with *Arjuna* at their head (VI, 69). An awful carnage ensued. (9) *Duryodhana* and the *Kâliṅgas* placed *Bhishma* at their head and attacked the *Pâṇḍavas*; the *Pâṇḍavas*, supporting *Bhîma*, attacked *Bhishma* (VI, 70). *Arjuna* (*δ*) attacked *Bhishma* with the *Gândîva* (*e*); the *Kurus* were afraid and seemed to melt away. (10) Then, with steeds of the *Kâmboja* breed, the *Kâliṅga* king, etc. (*γ*), surrounded *Çakuni*. *Bhishma*, etc., fought with *Arjuna*, etc. (*ζ*); *Drupada*, etc. (*ε*), fought with *Droṇa*; *Kṛpa* and *Kṛtavarman* attacked *Dhṛshṭadyumna* (VI, 71). *Arjuna* encountered *Droṇa*, etc. (*ζ*). *Sâtyaki*, etc. (*η*), attacked *Çalya* and the *Kaikeyas*. *Dhṛshṭaketu* and *Ghaṭotkaca* attacked the chariot-division of the *Dhârtarâshṭras*. *Bhishma* checked *Bhîmasena*. *Sâtyaki* (*Yuyudhâna*) attacked *Bhishma*, but had his charioteer slain. *Bhishma* slew the *Pâṇḍava* forces; but the *Pâñcâlas* and the *Somakas* again attacked *Bhishma*. (11) *Dhṛshṭadyumna*, etc., attacked *Bhishma*; *Bhishma*, *Droṇa*, etc., attacked the *Pâṇḍavas* (VI, 72).

{ *Virâṭa.* / *Bhishma.* } { *Açvatthâman.* / *Arjuna.* } { *Duryodhana.* / *Bhîmasena.* }

Abhimanyu attacked *Citrasena*, etc. (*θ*). (12) *Duryodhana* attacked *Abhimanyu*, and so did *Lakshmaṇa* (grandson of *Dhṛtarâshṭra*), who had his steeds and charioteer slain, and was carried away by *Kṛpa* on his chariot. The *Sṛiñjayas* fought with the *Kurus* with their fists; *Bhishma* slew the troops of the *Pâṇḍavas* with his celestial weapons (VI, 73). (13) *Sâtyaki* (*Yuyudhâna*) slew innumerable foes with his arrows; *Duryodhana* despatched 10,000 chariots against him, but he destroyed them all with his celestial weapons. *Sâtyaki* & *Bhûriçravas* (*ι*); *Sâtyaki's* combatants fled and left him; ten sons of *Yuyudhâna* & *Bhûriçravas* [illegible] *Bâhlika's* son *Somadatta*) towards the afternoon; [illegible] slew them; *Sâtyaki* & *Bhûriçravas*, each of [illegible] other's chariot-steeds; *Bhîmasena* took [illegible] own chariot, and *Duryodhana Bhûriçravas* [illegible] *Pâṇḍavas* & *Bhishma*; *Duryodhana* [illegible] *Arjuna*, who, however, slew them [illegible] *Kekayas* surrounded *Arjuna* and [illegible] *Bhishma* caused the troops to be [illegible] *Pâṇḍavas* and the *Sṛiñjayas* [illegible]Y: After the night had passed away, the *Kurus* and the *Pâṇḍavas* once more set out for battle. *Yudhishṭhira* caused *Dhṛshṭadyumna* to dispose the troops in the *Makara* array: *Drupada* and *Arjuna* = head; *Sahadeva* and *Nakula* = two eyes; *Bhîmasena* = beak; *Abhimanyu*, etc. (*a*) = neck; *Virâṭa* and *Dhṛshṭadyumna* = back; five *Kekaya* brothers = left wing; *Dhṛshṭaketu* and *Cekitâna* = right wing; *Kuntibhoja* and *Çatânîka* = two feet; *Çikhaṇḍin*, etc. (*β*) = tail. *Bhishma* disposed his army in the form of a huge crane: *Droṇa* = beak; *Açvatthâman* and *Kṛpa* = two eyes; *Kṛtavarman*, etc. (*γ*) = head; *Çâradvata* and *Duryodhana* = neck; the *Prâgjyotisha* king, etc. (*δ*) = breast; the *Prasthala* king *Suçarman* = left wing; the *Tushâras*, etc. (*ε*) = right wing; *Çrutâyus*, etc. (*ζ*) = rear. The *Pâṇḍava* army was protected by *Bhîmasena*, etc. (*η*); the *Kauravas* army by *Bhishma*, etc. (*θ*). (1) *Bhîmasena* & *Droṇa*, who had his charioteer slain and then himself restrained his steeds. (2) Slaughtered by *Droṇa* and *Bhishma*, the *Sṛiñjayas* and *Kekayas* took to flight; and so did the *Kauravas*, mangled by *Bhîma* and *Arjuna* (VI, 75). *Dhṛtarâshṭra* recounted the excellency of the *Kauravas* army, protected by *Droṇa*, etc. (*ι*). Neither men nor *Rishis* of old ever beheld such an army. That it should yet be slaughtered, he thought was due only to fate (or to the Creator); *Vidura* had spoken well, but the wicked *Duryodhana* would not accept (VI, 76). (3) *Bhîmasena* & the younger brothers of *Duryodhana*: *Duḥçâsana*, etc. (*κ*); *Bhîma* left his chariot and took up his mace. (4) *Dhṛshṭadyumna* (forsaking *Droṇa*) proceeded towards *Çakuni*; seeing *Bhîma's* empty chariot, he became afflicted, but was comforted by the words of *Viçoka*; he took *Bhîma*, who was surrounded by foes on all sides, into his chariot. (5) The *Dhârtarâshṭras* (*Duryodhana*, etc.) & *Dhṛshṭadyumna* (who applied the weapon *Pramohana*). (6) *Droṇa* & *Drupada* (who left the battle); the *Somakas* were struck with fear. (7) *Droṇa*, with the weapon *Prajñâ*, neutralized the *Pramohana* weapon in order to rescue *Dhṛtarâshṭra's* sons. (8) *Yudhishṭhira* sent the *Kaikeyas*, etc. (*λ*), headed by *Abhimanyu*, arrayed in a *Çucimukha*, to help *Bhîma* and *Dhṛshṭadyumna*; *Dhṛtarâshṭra's* troops were quite helpless, like a lady in the streets. (9) *Dhṛshṭadyumna*, causing *Bhîma* to be taken into the chariot of the *Kekaya* king, attacked *Droṇa*, who slew his charioteer and steeds; *Dhṛshṭadyumna* ascended the chariot of *Abhimanyu*; *Droṇa* broke the *Pâṇḍava* army (VI, 77). (10) *Duryodhana* & *Bhîma* (who ascended his own chariot); *Bhîma* & *Citrasena*, etc. (11) *Yudhishṭhira* sent 12 chariot-warriors (*Abhimanyu*, etc.) to follow *Bhîmasena* from behind; seeing them, the *Dhârtarâshṭras* abandoned *Bhîma*. In the afternoon *Duryodhana* attacked *Abhimanyu* and *Bhîmasena*; *Abhimanyu* & *Vikarṇa*, who had his steeds slain and mounted on the chariot of *Citrasena*; *Abhimanyu* & *Durjaya* and *Vikarṇa*; *Duḥçâsana* & the five *Kekaya* brothers; *Draupadeyâḥ* & *Duryodhana* (VI, 78). *Duryodhana* (*b*) & *Bhîmasena* (who said that he, by slaying *D.*, would dispel the sorrows of *Kuntî*, etc.) (*μ*). (12) The *Sindhu* king came to the rescue of *Duryodhana*; *Kṛpa* caused *Duryodhana* to mount his own chariot; *Jayadratha* & *Bhîmasena*. (13) *Dhṛshṭaketu*, etc. (*ν*), & the sons of *Dhṛtarâshṭra*; *Abhimanyu* & *Vikarṇa* (who had his charioteer and steeds slain, and was himself pierced); *Durmukha* & *Çrutakarman* (who had his steeds slain); *Sutasoma* took *Çrutakarman* into his own chariot; *Çrutakîrti* & *Jayatsena* (Dhârtarâshṭra); *Çatânîka* & *Jayatsena*; *Dushkarṇa* & *Çatânîka*, who slew *Dushkarṇa*; *Çatânîka* was surrounded by foes. (14) The five *Kekaya* brothers & the sons of *Dhṛtarâshṭra*: *Durmukha*, etc. (*ξ*). About sunset *Bhishma*

broke the ranks of the *Pâṇḍavas*; and so did *Yudhishṭhira*, having smelt the heads of *Dhṛshṭadyumna* and *Bhîmasena* (VI, **79**). *Duryodhana* sought *Bhîshma* in the night and gave expression to his grief at the success of the *Pâṇḍavas*; *Bhîshma* promised to do his best, at which *Duryodhana* was delighted (VI, **80**).—§ 584: The seventh day: *Bhîshma* said to *Duryodhana* that he himself, etc. (*a*), were all prepared to battle for his sake; that the *Pâṇḍavas* could not be vanquished by the very gods including *Indra*, having *Kṛshṇa* for their ally, etc.; but that he would either vanquish them or be vanquished by them. He gave *Duryodhana* a herb of great efficacy for healing his wounds. At dawn *Bhîshma* disposed his troops in a *Maṇḍala* array (description), protected by *Bhîshma*, who was again protected by *Citrasena*, etc.; *Duryodhana* looked like *Çakra* himself. Then the *Dhârtarâshṭras* began to proceed, facing the west. *Yudhishṭhira* disposed his troops in a *Vajra* array. (1) *Droṇa* & the *Matsya* king; *Açvatthâman* & *Çikhaṇḍin*; *Duryodhana* & *Dhṛshṭadyumna*; *Nakula* and *Sahadeva* & the *Madra* king; *Vinda* and *Anuvinda* & *Iṛâvat*; many kings & *Arjuna*; *Bhîmasena* & *Kṛtavarman Hairâlkya*; *Abhimanyu* & *Citrasena*, etc. (*β*) (sons of *Dhṛtarâshṭra*); *Ghaṭotkaca* & the *Prâgjyotisha* king; *Alambusha* & *Sâtyaki*; *Bhâriçravas* & *Dhṛshṭaketu*; *Yudhishṭhira* & king *Çrutâyus*; *Cekitâna* & *Kṛpa*. Others proceeded against *Bhîma*, and thousands against *Arjuna*, among others the *Trigarta* king with his brothers. D., D.-r., G., and U. wondered, beholding the two *Kṛshṇas* (i.e. Kṛshṇa and Arjuna). *Arjuna* invoked the *Aindra* weapon; the foes fled, but were rescued by *Bhîshma* (VI, **81**). (2) After *Suçarman* had ceased fighting, and the *Kuru* army had been routed by *Arjuna*, and *Bhîshma* had proceeded against the chariot of *Arjuna*, *Duryodhana* exhorted the kings and *Suçarman* to protect *Bhîshma*, who resembled the planet *Çukra* (Venus) and was surrounded by the *Trigartas*. *Droṇa* & the *Matsya* king (*Virâṭa*), who mounted the chariot of *Çaṅkha* (his son), who was slain by *Droṇa*; *Virâṭa* fled. *Çikhaṇḍin* & *Açvatthâman*; *Çikhaṇḍin* descended, fought first with a sword, then mounted *Sâtyaki's* chariot. *Sâtyaki* & *Alambusha*; *Sâtyaki* employed the *Aindra* weapon which he had obtained from *Arjuna*, and destroyed the creations of *Alambusha's* illusive power; *Alambusha* fled. *Dhṛshṭadyumna* & *Duryodhana*, who was forced to descend, mounted *Çakuni's* chariot. *Kṛtavarman* & *Bhîmasena*; *Kṛtavarman* went to the chariot of *Vṛshaka* in the very sight of *Çalya* and *Duryodhana* (VI, **82**). *Dhṛtarâshṭra* spoke to *Saṅjaya* about the cheerfulness of the *Pâṇḍavas* and the cheerlessness of the *Kurus*, which he thought was destiny. (3) In the forenoon: The two *Avanti* princes & *Irâvat* (the daughter's son of the king of the *Nâgas*); *Anuvinda* mounted the chariot of *Vinda*; the horses ran away with the chariot. *Ghaṭotkaca* & *Bhagadatta*; D., G., and R. came there; except *Ghaṭotkaca*, the other *Pâṇḍava* warriors fled, but rallied. (4) The *Prâgjyotisha* king & *Ghaṭotkaca*, who fled. The ruler of the *Madras* (*Çalya*) & the twins; *Nakula* must mount the chariot of *Sahadeva*; *Çalya* was borne away by his charioteer (VI, **83**). When the sun reached the meridian: *Yudhishṭhira* & *Çrutâyus*; D., G., and Bâ. trembled; R. and D. prayed for the peace of the world; *Çrutâyus* fled, and the troops of *Duryodhana* turned away. *Cekitâna* & *Kṛpa*; *Cekitâna* was forced to descend, and took up a mace, and then a sword; *Karakarsha* took *Cekitâna* into his chariot, and *Çakuni* took *Kṛpa* into his. *Dhṛshṭaketu* & *Bhâriçravas* (the son of *Somadatta*); *Dhṛshṭaketu* mounted the chariot of *Çatânîka*. *Citrasena*, etc. (7), & *Abhimanyu*, who did not slay them, remembering *Bhîma's* words. *Arjuna* caused *Kṛshṇa* to direct the chariot against *Bhîshma*; *Arjuna* & *Suçarman* (VI, **84**); many were slain by *Arjuna*. (5) The *Trigarta* king and thirty-two others attacked *Arjuna*, who slew sixty (so C.) charioteers, and sped to kill *Bhîshma*. (6) The *Trigarta* king attacked *Arjuna*; *Çikhaṇḍin*, etc., came to his rescue; *Arjuna* shot at them with the *Gâṇḍîva*. (7) *Duryodhana*, with *Jayadratha*, etc., came to protect *Bhîshma* against *Arjuna*, who, avoiding them, attacked *Bhîshma*, as did also *Yudhishṭhira*, etc. (*δ*), avoiding the *Madra* king. *Kṛpa*, etc. (*ε*), shot at the *Pâṇḍavas*. *Çikhaṇḍin* fled, but, rebuked by *Yudhishṭhira*, who reminded him of his oath, he again attacked *Bhîshma*. *Çalya* & *Çikhaṇḍin*, who employed the *Vâruṇa* weapon. *Bhîmasena* (mace in hand) & *Jayadratha*; *Citrasena* & *Bhîmasena* (VI, **85**); *Citrasena* mounted on *Vikarṇa's* chariot. *Bhîshma* & *Yudhishṭhira* (accompanied by the twins), who mounted *Nakula's* chariot. *Yudhishṭhira* urged the kings to slay *Bhîshma*. *Çikhaṇḍin* & *Bhîshma*, who disregarded him, remembering that he had formerly been a wife; the *Srṅjayas* & *Bhîshma*. (8) *Dhṛshṭadyumna* and *Sâtyaki* slaughter the *Kuru* army. (9) *Vinda* and *Anuvinda* attacked *Dhṛshṭadyumna*, who mounted *Sâtyaki's* chariot. (10) *Yudhishṭhira* attacked *Vinda* and *Anuvinda*, protected by *Duryodhana*. (11) *Arjuna* fought against many foes. (12) *Droṇa* began to consume the *Pâñcâlas* like fire a heap of cotton. (13) *Duryodhana* and his brothers surrounded *Bhîshma* and fought against the *Pâṇḍavas*. At sunset Kâ., Pç., etc., were seen all around. At sunset *Arjuna* (having vanquished *Suçarman*, etc.), *Yudhishṭhira* with his brothers, *Bhîmasena* (having vanquished *Duryodhana*, etc.), *Duryodhana* (protecting *Bhîshma*), *Droṇa*, etc., proceeded to their tents (VI, **86**).—§ 585: The eighth day: Having passed the night, the *Kauravas* and *Pâṇḍavas* once more proceeded to battle. *Duryodhana*, etc. (*a*), formed the array, having *Bhîshma* with the *Mâlavas*, etc., in the van (*β*); next to him was *Droṇa* with the *Puliṇḍas*, etc. (*γ*); next to *Droṇa* was *Bhagadatta* with the *Magadhas*, etc. (*δ*); behind him was the *Koçala* king *Bṛhadbala* with the *Mekalas*, etc. (*ε*); next to him the *Prasthala* king *Traigarta*, etc. (*ζ*); next to the *Trigarta* king was *Açvatthâman*; next to him *Duryodhana* with the whole army and his brothers; behind him *Kṛpa*. Urged by *Yudhishṭhira*, *Dhṛshṭadyumna* formed a *Çṛṅgâṭaka* array: *Bhîmasena* and *Sâtyaki*, etc. = the horns; next to them *Arjuna* and *Kṛshṇa*; *Yudhishṭhira*, etc. (*η*) = the centre; *Abhimanyu*, etc. (*θ*) = rear. Description of the battle. *Bhîshma* & *Dhṛshṭadyumna* (VI, **87**). *Yudhishṭhira* & *Bhîshma*. *Bhîmasena* & *Bhîshma*, who was protected by *Duryodhana* and his brothers; the steeds ran away with *Bhîshma*; *Bhîmasena* slew eight sons of *Dhṛtarâshṭra*: *Sunâbha*, etc. (*ι*). Then the other sons of *Dhṛtarâshṭra* also ran away. *Duryodhana* urged his brothers to kill *Bhîma*, but remembered the words of *Vidura*. *Duryodhana* & *Bhîshma*, who reminded him of the words of *Dr*... (VI, **88**). *Dhṛtarâshṭra* complained to *Saṅjaya* about the slaughter of his sons, though assisted by *Droṇa*, etc. (*λ*). *Dhṛtarâshṭra*: "What can be the reason save fate?" *Saṅjaya* replied that the wicked *Duryodhana* had not obeyed the words of *Vidura*. *Saṅjaya* said that *Dhṛtarâshṭra* could have saved his sons from gambling. At noon *Bhîshma*, [illegible] the command of *Yudhishṭhira*, rushed against *Bhîshma*, [illegible] against all the kings

A third body was formed of *Abhimanyu*, etc. (*o*). *Droṇa* slew the *Somakas* and *Sṛiñjayas*; *Bhīmasena*, principally the elephant division of the *Kurus*; *Nakula* and *Sahadeva*, the cavalry; the *Pāṇḍavas* were destroyed by *Bhīshma*, etc. (*π*) (VI, 89). *Çakuni* and *Kṛitavarman Hārdikya* attacked the *Pāṇḍavas*. With horses of the *Kāmboja*, etc. (*ρ*), breed *Arjuna's* son *Irāvat* (*b*) attacked the *Kauravas*, and with his steeds brought about great confusion in their cavalry. *Çakuni* + his six brothers *Gaja*, etc. (*σ*), & *Irāvat*, who slew them except *Vṛishaka*. *Duryodhana* urged *Rishyaçṛiṅga's* son the Rā. (*e*) [*Alambusha*] (who hated *Bhīmasena* because he had killed *Baka*) to slay *Irāvat*; both of them had recourse to magic; *Nāgas* came to the rescue of *Irāvat*, but were consumed by a phantom in the form of *Garuḍa*; then *Irāvat* became confounded and was slain by [*Alambusha*]. *Arjuna*, etc. (*τ*), slew many. Both armies fought as if they were all possessed by *Rākshasas* and demons (*rakshobhūtair*; B. *rakshobhutā*) (VI, 90). *Ghaṭotkaca*, etc., & *Duryodhana* + the *Vaṅga* king with 10,000 elephants; *Duryodhana* slew four Rā.: *Yugavat*, etc. (*υ*); *Ghaṭotkaca* threatened *Duryodhana* with revenge for the exile of the *Pāṇḍavas*, etc. (*φ*) (VI, 91); the *Vaṅga* king, mounted on his elephant, placed himself between *Ghaṭotkaca* and *Duryodhana*; *Ghaṭotkaca* slew the elephant. *Bhīshma* sent *Droṇa*, etc. (*χ*), to the rescue of *Duryodhana* (VI, 92). *Bhīma*, urged by *Yudhishṭhira*, came to the rescue of *Ghaṭotkaca*, with *Satyadhṛiti*, etc. (*ψ*). The *Kurus* left *Ghaṭotkaca* and fled (VI, 93). *Duryodhana* & *Bhīmasena*, who was wounded; *Abhimanyu*, etc., & *Duryodhana*; urged by *Droṇa*, *Somadatta*, etc. (*ω*), attacked the *Pāṇḍavas*; *Droṇa* & *Bhīma*; *Nīla* & *Açvatthāman*; *Açvatthāman* & *Ghaṭotkaca* + many other Rā.; *Droṇa* & Rā.; *Ghaṭotkaca* confounded *Açvatthāman* by magic; the *Kurus* and *Droṇa*, etc. (*aa*), seemed to fly, etc.; then, towards sunset, the *Kuru* troops fled, notwithstanding the words of *Sañjaya* and *Bhīshma* (VI, 94). *Duryodhana* complained to *Bhīshma* that he had not himself been able to slay *Ghaṭotkaca*. *Bhīshma* said *Duryodhana* should always battle with *Yudhishṭhira*, etc. (*ββ*), while *Bhīshma*, etc. (*γγ*), would battle against *Ghaṭotkaca*; or *Bhagadatta* should fight against *Ghaṭotkaca*. Urged by *Bhīma*, *Bhagadatta*, on his elephant *Supratīka*, set out against the foes. *Bhagadatta* & *Bhīmasena* (*b*), etc. (*εε*). *Bhagadatta* & the five *Kekaya* princes, etc. (**). wounded by the *Prāgjyotisha* king, the elephant of the *Daçārṇa* king fled; *Ghaṭotkaca* & *Bhagadatta*; D., G., and *Muni*s wondered; *Bhagadatta* wounded *Viçoka* (*Bhīma's* charioteer); *Bhīma* descended, taking up his mace; *Arjuna* came; *Duryodhana* sent a division; *Bhagadatta* attacked *Yudhishṭhira*; *Bhagadatta* & the *Pāñcālas*, etc. (*ζζ*); *Bhīmasena* told *Kṛishṇa* and *Arjuna* about the slaughter of *Irāvat* (VI, 95). *Arjuna* complained to *Kṛishṇa* about *Irāvat's* death, the killing of kinsmen, etc., quoting *Vidura*, etc. The afternoon: *Droṇa* + *Dhṛitarāshṭra's* sons & *Bhīmasena*; [illegible], etc. (*ηη*), & *Arjuna*; *Kṛitavarman* + *Bāhlīka* & *Ambastha* & *Abhimanyu*; *Bhīma* felled *Vyāghradatta*, and the other sons of *Dhṛitarāshṭra* fled. *Ambastha* [illegible]riot of *Kṛitavarman*. *Dhṛishṭadyumna*, etc., [illegible]rus. When dark set in, both parties [illegible] (VI, 96). *Duryodhana* consulted [illegible]w *Droṇa*, etc. (*κκ*), did not resist the [illegible]odhana to see *Bhīshma* and solicit [illegible]e in order to permit *Karṇa* to [illegible] out for *Bhīshma's* tent [illegible] to retire if he was not competent to slay the *Pāṇḍavas*, etc. (*λλ*) (VI, 97). *Bhīshma* spoke to *Duryodhana* about the invincibility of the *Pāṇḍavas*, mentioning the *Khāṇḍava* forest, etc. (*μμ*), and *Kṛishṇa* (citing *Nārada* and other great Ṛi.); he promised to display all his valour on the next day; only *Çikhaṇḍin*—who was really *Çikhaṇḍinī*—he would not slay. *Duryodhana* told *Duḥçāsana* to let all their twenty-two divisions protect *Bhīshma* against *Çikhaṇḍin*, especially *Çakuni*, etc. (*νν*). Thus they proceeded to battle. "*Yudhāmanyu* protected *Arjuna's* left wheel, *Uttamaujas* his right wheel, and *Arjuna* protected *Çikhaṇḍin*." *Arjuna* told *Dhṛishṭadyumna* to place *Çikhaṇḍin* before *Bhīshma*; he would himself be his protector (VI, 98).—§ 586: THE NINTH DAY: *Bhīshma* disposed his troops in a *Sarvatobhadra* array: *Kṛipa*, etc. (*α*), in the van; *Droṇa*, etc. (*β*), on the right wing; *Açvatthāman*, etc. (*γ*) = left wing; *Duryodhana*, etc. (*δ*), in the midst; *Alambusha* and *Çrutāyus* in the rear. *Yudhishṭhira*, etc. (*ε*), stood in the van; then there were *Dhṛishṭadyumna*, etc. (*ζ*). The *Kuru* troops were headed by *Bhīshma*, the *Pāṇḍava* troops by *Bhīmasena* (VI, 99). Description of the heroism of *Abhimanyu*, confounding *Kṛpa*, etc. (*η*). *Duryodhana* despatched *Alambusha* to slay *Abhimanyu*, while they, headed by *Bhīshma* and *Droṇa*, would slay *Arjuna*. *Alambusha* & *Abhimanyu*; *Alambusha* slaughtered the *Pāṇḍava* host; the *Draupadeyas* (especially *Prativindhya*) & *Alambusha* (VI, 100). *Dhṛitarāshṭra* asked *Sañjaya* what was done by *Alambusha*, etc. (*θ*). *Alambusha* & *Abhimanyu*, who defeated him. *Bhīshma* & *Abhimanyu*, who slaughtered the *Kaurava* army. *Arjuna* (surrounded by the *Pāṇḍavas*) & *Bhīshma* (protected by *Dhṛitarāshṭra's* sons); *Kṛpa* & *Arjuna*; *Sātyaki* & *Kṛpa*; *Sātyaki* & *Açvatthāman*; *Droṇa* & *Sātyaki*; *Arjuna* & *Droṇa* (VI, 101); *Duryodhana* despatched *Suçarman* to take up the wing of *Droṇa*; the *Trigarta* king (and his son) & *Arjuna*; D. and Dā. were highly gratified; *Arjuna* employed the *Vāyavya* weapon, *Droṇa* the *Çaila* weapon; the *Trigarta* division turned away; *Duryodhana*, etc. (*ι*), surrounded *Arjuna*; *Bhagadatta*, etc. (*κ*), surrounded *Bhīma*; *Bhūriçravas*, etc. (*λ*), & the twins; *Bhīshma* (+ the sons of *Dhṛitarāshṭra*) & *Yudhishṭhira*; *Bhīmasena*, with his mace, slaughtered the elephants. *Duryodhana's* troops fled (VI, 102). *Bhīshma* & the *Somakas*; *Dhṛishṭadyumna*, etc. (*μ*), & *Bhīshma*; the *Draupadeyas*, etc. (*ν*), & *Bhīshma*; the *Kurus* army protected *Bhīshma*, who slaughtered the *Pāṇḍava* army; the combatants censured *Duryodhana*, who urged *Bhīshma*, etc. (*ξ*), to fight (VI, 103). *Arjuna* slew all the followers of *Suçarman*; *Duryodhana* (+ *Bhīshma*) & *Arjuna*. At noon: *Sātyaki* & *Kṛitavarman*; *Drupada* & *Droṇa*; *Bhīmasena* & *Bāhlīka*; *Abhimanyu* & *Citrasena*, who mounted the chariot of *Durmukha*; *Droṇa* & *Drupada*, who retreated; *Bāhlīka* mounted the chariot of *Lakshmaṇa*; *Sātyaki* & *Bhīshma*; the *Pāṇḍavas* attacked *Bhīshma* in order to rescue *Sātyaki*; battle between them and the *Kurus* (VI, 104). At the request of *Duryodhana*, *Duḥçāsana* protected *Bhīshma*. *Çakuni* shocked *Nakula*, etc. (*o*). *Duryodhana* despatched 10,000 horsemen, who were checked by *Yudhishṭhira*, etc. (*π*). *Duryodhana* urged *Çalya* against *Yudhishṭhira*; *Çalya* & *Yudhishṭhira*, etc. (*ρ*); *Bhīma* came to the rescue of *Yudhishṭhira*. When the sun was sinking, there commenced a fierce and terrible battle (VI, 105). *Bhīshma* & *Bhīma*, etc. (*σ*). *Droṇa* & *Sātyaki* (+ *Bhīmasena*). *Bhīshma* & the *Sauvīras*, etc. (*τ*); *Bhīshma* & 14,000 *Cedis*, etc. (*υ*), who were slain. *Kṛishṇa* urged *Arjuna* to slay *Bhīshma* (mentioning his words by *Virāṭa*). *Arjuna* & *Bhīshma*. *Kṛishṇa* left his chariot, and rushed at *Bhīshma*, whip in hand, but was brought back by *Arjuna* (VI, 106). When

the sun set, both parties withdrew their forces. The *Pāṇḍavas*, etc. (*φ*), sat down for a consultation about *Bhīshma*; *Kṛishṇa* said that *Arjuna*, etc. (*χ*), were invincible, mentioning *Arjuna's* words at *Upaplavya* (*ψ*). *Yudhishṭhira* proposed to go to *Bhīshma* himself and ask him the means of his death. *Kṛishṇa* approved of the proposal, and they went to the tent of *Bhīshma*, who advised *Arjuna* to fight with him, placing *Çikhaṇḍin* before himself. *Arjuna* grieved at the prospect of striking *Bhīshma*, but was reminded by *Kṛishṇa* of his vow to slay *Bhīshma* (the words of *Bṛihaspati* to *Indra* in days of old also being quoted). The *Pāṇḍavas* and *Kṛishṇa* went away with rejoicing hearts (VI, 107).—§ 587: The tenth day: Towards sunrise the *Pāṇḍava* army went out for battle, placing *Çikhaṇḍin* in their van; *Bhīmasena* and *Arjuna* became the protectors of his wheels; in his rear were the *Draupadeyas* and *Abhimanyu*, protected by *Sātyaki* and *Cekitāna*; behind them was *Dhṛishṭadyumna*, protected by the *Pāñcālas*; next to him was *Yudhishṭhira* with the twins; next behind him *Virāṭa*; next to him *Drupada*; the five *Kekaya* brothers and *Dhṛishṭaketu* protected the rear. At their head the *Kurus* had *Bhīshma* (*b*), protected by *Dhṛitarāshṭra's* sons; next behind them *Droṇa* and *Açvatthāman*; next behind was *Bhagadatta* with his elephant division; behind him *Kṛpa* and *Kṛitavarman*; behind them the *Kāmboja* king *Sudakshiṇa*, etc. (*a*). The *Pārthas* with *Arjuna* at their head, placing *Çikhaṇḍin* in the van, proceeded against *Bhīshma*. *Bhīma*, etc. (*β*), slew many. *Bhīshma* & *Pāṇḍavas*, etc. (*γ*); *Bhīshma* & *Çikhaṇḍin* (who mentioned *Bhīshma* & *Rāma Jāmadagnya*); *Arjuna* urged *Çikhaṇḍin* to slay *Bhīshma*, while *Arjuna* would check *Droṇa*, etc. (*δ*) (VI, 108). *Bhīshma* slew the *Pāñcālas* and the *Pāṇḍava* army. *Arjuna* slew the *Kuru* army. *Duryodhana* complained of *Arjuna* before *Bhīshma*, and of *Sātyaki*, etc. (*ε*). *Bhīshma* said he would "to-day" either be slain or slay the *Pāṇḍavas*, and he slew hundreds of thousands (VI, 109). Urged by *Arjuna*, *Çikhaṇḍin*, and so also *Dhṛishṭadyumna*, etc. (*ζ*), attacked *Bhīshma*; *Citrasena* & *Cekitāna*; *Kṛitavarman* & *Dhṛishṭadyumna*; *Somadatta's* son & *Bhīmasena*; *Vikarṇa* & *Nakula*; *Kṛpa* & *Sahadeva*; *Durmukha* & *Ghaṭotkaca*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king *Sudakshiṇa* & *Abhimanyu*; *Açvatthāman* & *Virāṭa* + *Drupada*; *Droṇa* & *Yudhishṭhira*; *Duḥçāsana* & *Arjuna* + *Çikhaṇḍin*; etc.; *Dhṛishṭadyumna* (exciting the troops for aiding *Arjuna*) & *Bhīshma*; *Arjuna* could not advance further than to the chariot of *Duḥçāsana*, who also shot at *Kṛishṇa*; *Duḥçāsana* for a moment sought refuge by *Bhīshma*; then he again attacked *Arjuna* (VI, 110); *Alambusha* & *Sātyaki*; *Bhagadatta* & *Sātyaki*; *Duryodhana* & *Sātyaki*; the *Kāmboja* king & *Abhimanyu*; *Çikhaṇḍin* & *Bhīshma*; *Virāṭa* + *Drupada* & *Bhīshma*; *Açvatthāman* & *Virāṭa* + *Drupada*; *Çrutāyus* & *Sahadeva*; *Vikarṇa* & *Nakula*; *Durmukha* & *Ghaṭotkaca*; *Kṛitavarman* & *Dhṛishṭadyumna*; *Bhūriçravas* & *Bhīmasena*; *Droṇa* & *Yudhishṭhira*; the *Prabhadrakas* began to tremble; *Citrasena* & *Cekitāna*; *Arjuna* compelled *Duḥçāsana* to retire, and then crushed the *Kuru* troops; *Duḥçāsana* again resisted him (VI, 111). *Droṇa* became cheerless upon beholding unfavourable omens (*η*); mentioning *Çikhaṇḍin* and *Yudhishṭhira*, etc. (*θ*), he urged *Açvatthāman* to attack *Çikhaṇḍin* and *Bhīmasena* (VI, 112). *Bhagadatta*, etc. (*ι*) (ten warriors urged by *Droṇa*) & *Bhīmasena*, who was also attacked by *Duryodhana*; *Jayadratha* mounted the chariot of *Citrasena*; *Viçoka* was wounded by *Çalya*; *Arjuna* came, placing *Çikhaṇḍin* before himself, and approached *Bhīma*. Then *Duryodhana* urged the *Trigarta* king (who ruled *Praṭhala*) *Suçarman* to slay *Arjuna* and *Bhīmasena*; *Suçarman* & *Arjuna* + *Bhīmasena* (VI, 113); *Arjuna* & *Çalya*, etc. (*κ*); *Jayadratha* also attacked *Bhīma*; so did also *Çalya*, who also shot at *Kṛishṇa*; *Droṇa* + the *Māgadha* king *Jayatsena* (commanded by *Duryodhana*) & *Arjuna* + *Bhīmasena*; *Jayatsena* was carried away by his steeds. Then *Bhīshma*, etc. (*λ*), & *Bhīmasena* + *Arjuna*; *Dhṛishṭadyumna* & *Bhīshma*; *Çikhaṇḍin* & *Bhīshma*; *Yudhishṭhira*, etc. (*μ*), & *Bhīshma*. A terrible battle ensued, mainly turning upon whether *Bhīshma* should be victorious or vanquished (VI, 114). At *Bhīshma's* own request: *Yudhishṭhira* + *Arjuna*, etc. (*ν*), & *Bhīshma*, who gave up all desire of protecting his own life. Urged by *Duryodhana*, *Droṇa*, etc. (*ξ*) (placing *Bhīshma* in their van), & the *Pārthas* (headed by *Çikhaṇḍin*), especially *Arjuna*, etc. (*ο*); the grandson of *Çini* (*Sātyaki*) & *Açvatthāman*; *Dhṛishṭaketu* & *Paurava*; *Yudhāmanyu* (B. *Abhimanyu*) & *Duryodhana*; *Virāṭa* & *Jayadratha* (*Vṛiddhakshattrasya dayādāun*; I do not understand the doubt of PCR.); *Yudhishṭhira* & *Çalya*; *Bhīmasena* & the elephant division; *Dhṛishṭadyumna* & *Drupa*: *Bṛihadbala* (*e*) & *Abhimanyu* (*d*); the sons of *Dhṛitarāshṭra*, etc., & *Çikhaṇḍin* + *Arjuna* (VI, 115); *Abhimanyu* & *Duryodhana*; *Açvatthāman* & *Sātyaki*; *Paurava* & *Dhṛishṭaketu*; *Jayatsena* (*Dhārtarāshṭra*) carried *Paurava* away on his chariot, and *Sahadeva* carried away *Dhṛishṭaketu*; *Citrasena* & *Suçarman*; *Abhimanyu* & *Bṛihadbala* (the *Koçala* king); *Bhīmasena* slaughtered the elephants; *Yudhishṭhira* & *Çalya*; *Jayadratha* & *Virāṭa*; *Droṇa* & *Dhṛishṭadyumna*; *Arjuna* & *Bhīshma*; *Bhagadatta* & *Arjuna*, who urged *Çikhaṇḍin* to slay *Bhīshma*; *Bhagadatta* (leaving *Arjuna*) & *Drupada*; *Arjuna* (placing *Çikhaṇḍin* ahead) & *Bhīshma*; the *Kurus* attacked *Arjuna*; *Çikhaṇḍin* attacked *Bhīshma*; 14,000 *Codis*, etc. (*π*), were slain by *Bhīshma*, and so the *Somakas*; no chariot-warrior ventured to approach *Bhīshma* except *Arjuna* (with *Kṛishṇa*) and *Çikhaṇḍin* (VI, 116). *Bhīshma* did not defend himself against *Çikhaṇḍin*, whom *Arjuna* urged to quickly slay *Bhīshma*, who with his arrows only checked *Arjuna* and slew the *Pāṇḍava* warriors. *Duḥçāsana* & *Arjuna* + all the *Pārthas*; *Duḥçāsana* was vanquished by *Arjuna*; the *Videhas*, etc. (*ρ*) (urged by *Duryodhana*) & *Arjuna*, who consumed them all by means of celestial weapons; *Arjuna* & *Duḥçāsana*, etc. (*σ*), who fled (in the forenoon); *Bhīshma* (with a celestial weapon) & *Arjuna*; *Çikhaṇḍin* & *Bhīshma*, who withdrew the celestial weapon (VI, 117). *Çalya*, etc. (*τ*), slaughtered the *Pāṇḍava* warriors; *Arjuna* felled a great many *Kurus*. *Dhṛitarāshṭra's* sons & the *Pāṇḍavas*; the *Somakas* and *Sṛiñjayas* (urged by *Dhṛishṭadyumna*) & *Bhīshma* (who relied on the instruction he had got from *Rāma*); *Bhīshma* slew 10,000 elephants, etc., and seven *Matsyas* and *Pāñcālas*, and *Çatānīka* (the brother of *Virāṭa*), etc. *Kṛishṇa* urged *Arjuna* to slay *Bhīshma*. The *Pāṇḍava* king and *Dhṛishṭaketu*, etc. (*υ*), were afflicted by *Bhīshma*; [illegible] rescued by *Arjuna*; *Çikhaṇḍin*, protected by *Arjuna*, [illegible] against *Bhīshma*; *Arjuna* slew all *Bhīshma's* follow[illegible] then rushed at himself; *Sātyaki*, etc. (*φ*), attacked [illegible] who slew seven warriors of *Dhṛishṭadyumna's* divi[illegible]. Continuation: The extraordinary heroism [illegible] (disregarding the *Pāñcāla* king and *Dh*[illegible] etc. (*χ*); *Arjuna* (with *Çikhaṇḍin* ahe[illegible] etc. (*ψ*) (employing celestial wea[illegible] etc. (*ω*), & the *Kauravas*, in orde[illegible] (with *Çikhaṇḍin*) & *Bhīshma* [illegible] granted by his father) now [illegible] approved of by R. and [illegible] *Sañjaya*), etc.; *Bhīshma* [illegible]

invincible, and that he himself could not be vanquished by D., Dā., and Rā. *Yudhishṭhira* urged his troops against *Bhishma*; *Dhṛtarāshṭra's* sons surrounded *Bhishma*, but fled for *Arjuna*; the *Sauvīras*, etc. (*αα*), abandoned *Bhishma*. A little before sunset *Bhishma* fell down from his chariot with his head to the east; there were heard celestial voices, etc.; as the sun was in the southern solstice, *Bhishma* postponed his death; *Gaṅgā* sent to him the great R. in form of swans inhabiting the *Mānasa* lake. The *Kurus*, headed by *Kṛpa* and *Duryodhana*, sighed and wept; the *Pāṇḍavas* and *Sṛiñjayas*, etc. (*ββ*), uttered loud shouts. R. and P. applauded *Bhishma*, who had recourse to that *Yoga* which is taught in the great *Upanishads* (VI, **119**). *Dhṛtarāshṭra*, mentioning *Bhishma's brahmacarya* for the sake of his father, and that he had not been slain by *Rāma Jāmadagnya*, grieved that he had been slain by *Śikhaṇḍin*. *Saṅjaya* related that *Bhishma* lay on his bed of arrows, without, however, touching the earth. Both the *Kurus* (*Karṇa*, *Duryodhana*, etc.) and the *Pāṇḍavas* were despondent; the welkin was enveloped with a gloom, etc.; R., Si., and Cā. mentioned his *brahmacarya* for his father's sake. The *Pāṇḍavas* blew their conches, and *Bhimasena* sported in great glee. *Duḥçāsana* informed *Drona*, who fell down from his chariot, and then ordered the *Kurus* to desist from battle; and so did the *Pāṇḍavas*. Then the kings of both armies all repaired to *Bhishma*. *Bhishma's* head hanging down, he asked a pillow; he refused the soft pillows offered him, and asked *Arjuna* to give him a suitable pillow; *Arjuna* supported his head with three arrows shot from the *Gāṇḍiva* and inspired with *mantras*; *Bhishma* was highly gratified. He caused *Duryodhana* to dismiss the physicians; he asked that a ditch should be dug around him, until the sun should proceed towards the direction occupied by *Vaiçravaṇa* (i.e. the north), and told them to cease fighting. Stationing guards all around for his protection, the heroes repaired for rest in the evening. *Kṛshṇa* congratulated *Yudhishṭhira*, "that canst slay with thy eyes alone"; *Yudhishṭhira* ascribed the victory to *Kṛshṇa* (VI, **120**).—§ 588: THE ELEVENTH DAY: After the night had passed away, maidens came to *Bhishma* and showered flowers upon him. The *Pāṇḍavas* and *Kauravas* assembled together like brothers around his body. *Bhishma* asked for water; he refused the excellent viands and water offered him, and asked *Arjuna* to give him water; *Arjuna* mounted his chariot, and from the *Gāṇḍiva* shot an arrow inspired with *mantras* and identified with the *Pārjanya* weapon, piercing therewith the earth, and there arose a jet of pure and cold water; *Bhishma* praised *Arjuna*: "even *Nārada* spoke of thee as an ancient Ṛshi"; he mentioned his alliance with *Kṛshṇa*, and regretted that *Duryodhana* had not listened to the words of *Bhishma*, etc. (*α*). He said to *Duryodhana* that the weapons appertaining to *Agni*, etc. (*β*), were known only *Arjuna* and *Kṛshṇa*, and told him to make peace, as long *Yudhishṭhira*, etc. (*γ*), did not consume his troops; "let *Yudhishṭhira* go to *Indraprastha*"; But *Duryodhana* would ept his counsels (VI, **121**). All the kings retired. ll *Bhishma* in private. *Bhishma* told *Karṇa* that son of *Rādhā*, but of *Kunti*; that he knew *Vyāsa*; "sinfully didst thou come into the that thy heart has been such, and also riate with the low"; he mentioned r of *Kāçi*, *Karṇa* alone, with his in battle in order to procure *Jarāsandha* could not become adjured *Karṇa* to unite with his uterine brothers. *Karṇa* mentioned that *Kunti* had abandoned him, and his obligations to *Duryodhana*, etc. (*δ*); he would fight *Arjuna* and the *Pāṇḍavas* though they were protected by *Kṛshṇa*. *Bhishma* gave permission to *Karṇa* to fight, making heaven his goal, and then dismissed him (VI, **122**).

Bhīshmotpatti(ḥ) ("origin of Bhishma"). § 163 (cf. *Çāntanūp.*): *Gaṅgā* agreed to become the wife of *Çāntanu* on the condition that she would leave him the moment he interfered with her or spoke an unkind word to her. They had eight children; but seven of them were, as soon as they were born, thrown into the water by her. The eighth was rescued by *Çāntanu's* interfering. But then *Gaṅgā*, telling him who she was, and that his sons were the eight *Vasu's* who had been cursed by *Vasishṭha*, left him (I, 98). (For continuation v. *Āpavya.*)

Bhogavat (a mountain in the east). § 280 (Bhīmasena): II, **30**, 1086 (conquered by Bhīmasena).

Bhogavatī[1] (the city of the Nāgas in Pātāla). § 244 (Rājyalābhap.): I, **207**, 7575 (*Nāgair Bhogavatī yathā*), 7593 (do.).—§ 345 (Nalop.): III, **57**, 2195 (*iva*).—§ 564 (Mātaliyop.): V, **103**, 3617 (*iyam Bhogavatī nāma purī Vāsuki-pālitā, yādṛçī devarājasya purī varyā 'marāvatī*).—§ 565 (Gālavacar.): V, **109**, 3797 (*atra Bhogavatī nāma purī Vāsuki-pālitā | Takshakena ca Nāgena tathaivairāvatena ca | atra nirvyāpakāle 'pi tamaḥ samprāpyate mahat | abhedyam bhāskareṇāpi svayaṃ vā kṛshṇavartmanā*).

Bhogavatī[2] (a river = Sarasvatī (Nil.)). § 322 (Dvaitavanap.): III, **24**, †938 (*manoramāṃ*).

Bhogavatī[3] (a tīrtha = Bh°?). § 373 (Prayāga): III, **85**, 8219 (*tīrthaṃ Bhogavatī caiva, vedir eshā Prajāpateḥ*).—§ 374 (Tīrthay.): III, **85**, 8228 (. . . *Gaṅgā - Yamunāsaṅgama | tatra Bhogavatī Vāsukes tīrthaṃ uttamaṃ*).—§ 573 (Ambop.): V, **186**, 7354.

Bhogavatī[4] (a mātṛ). § 615*u* (Skanda): IX, **46***o*, 2625.

***Bhogin**, pl. (serpents): III, 14309 (the mountain Çveta is guarded by Bhogins, Rakshases, Piçācas, etc.): IV, 1322 (*Bh°āṃ iva jyṃbhitāṃ*): VII, 632 (*iva . . . patatriveraBh°āṃ*), 5100 (*bhujair bhogi-bhogābhaiḥ*): XIII, 4717 (*Yaksharâkshasabhogināṃ*), 6164.

Bhogipati ("king of serpents," i.e. the Nāga Padmanābha). § 718*b* (Uñchavṛttyupākhy.): XII, **365**, 13933.

Bhoja, pl. (a people). § 148 (Yayāti): I, **85**, 3533 (*Druhyoḥ sutās tu vai Bhojāḥ*).—§ 251 (Arjunavāsap.): I, **218**, 7902 (*Bhoja-Vṛshṇy-Andhakānāṃ*), 7903 (*Bhoja-Vṛshṇy-Andhakātmajaiḥ*).—§ 252 (Subhadrāharaṇap.): I, **219**, 7907 (*Bhoja-Vṛshṇy-Andhakāç caiva*; make a festival on the Mahendra mountain); **220**, 7942 (do.), 7962 (do.).—§ 253 (Haraṇāharaṇap.): I, **221**, 7993 (*Vṛshṇi-Bhojāndhakāç tathā*, bring nuptial presents to Khāṇḍavaprastha), 7998 (do.).—§ 273 (Rājasūyārambhap.): II, **14**, 570 (*Yayātes caiva Bhojānāṃ vistaro guṇato mahān*), 589 (*udīrṇāç ca tathā Bhojāḥ kulāny ashṭāḍaça prabho | Jarāsandhabhayād eva pratiṣṭhā diçam asthitāḥ*), 596 (*Bhoja - rājanya - vṛddhaiç ca pīḍyamānair durātmanā*, i.e. *Kṛsnena*).—§ 291 (Dyūtap.): II, **62**, 2100 (*viditaṃ me . . . Bhojeshveeçvaraṃ jñāsaṃ | putraṃ santyaktavān pāpaṃ pauruṣāṇāṃ hitakāmyayā*), 2101 (*Andhakā Vaḍavā Bhojāḥ sametāḥ Kaṃsam utyajan*).—§ 402 (Tīrthay.): III, **120**, 10278 (*sa-Vṛshṇi-Bhojāndhaka-yodha-mukhyāḥ*).—§ 553 (Vaiṣṇavākhyap.): IV, **72**, 2360 (*Vṛshṇyandhakāç ca bahavo Bhojāç ca paramaujasaḥ*, follow Kṛshṇa to Dvārakā).—§ 554 (Saṅjoḍy.): V, **7**, 131 (the V^e., A^2., and Bh^e. follow Kṛshṇa to Dvārakā).—§ 555 (do.): V, **19**, 586 (*Kṛtavarma*

ca Hārdikya Bhojāndha-Kukuraiḥ saha). — § 556 (Sañjayavānap.): V, **28**, †804 (*Caineyo 'yaṃ Cedayaç cāndhakāç ca Vārshneya - Bhojāḥ Kukuraiḥ Sṛñjayāç ca*). — § 561 (Yānusandhip.): V, **48**, †1881 (*yo*, i.e. Kṛshṇa-*Rukmiṇīm ekarathena Bhojān udāyya rājñaḥ samare prasahya*).—§ 567 (Bhagavadyānap.): V, **128**, 4297 (*Ahuko yuyudhāne samāhūr jñātibhiç cāpi satkṛtaḥ | Ugrasenaḥ kṛto rājā Bhojarājyasya vardhanaḥ, Kaṃsaṃ ekaṃ parityajya kulārthe sarva-Yādavāḥ . . .*).— § 574 (Jambūkh.): VI, **9**, 548*μ*.—§ 599 (Jayadrathavadh.): VII, **92**, 3276 (Arjuna *Bhojānīkaṃ vyaçātayat*); **94**, 3409 (*°ānīkaṃ*, i.e. Kṛtavarman's (?), is vanquished by Arjuna); **101**, 3775 (do.); **113**, 4432 (do., Yuyudhāna has fought with Kṛtavarman), 4438 (do., commanded by Kṛtavarman); **114**, 4481; **120**, 4765 (*°ānīkaṃ*) (commanded by Kṛtavarman); **128**, 5240 (*°ānīkaṃ Hārdikyenābhirakshitaṃ*), 5242 (*°ānīkaṃ*).—§ 603 (Nārāyaṇāstramokshap.): VII, **103**, 8905 (*°ānīkena . . . Kṛtavarmṇā vṛtaḥ*).—§ 605 (Karṇap.): VIII, **20**, 780*ff* (are attacked by Pāṇḍya).—§ 641 (Rājadh.): XII, **81**, 3052A.—§ 785 (Anugītāp.): XIV, **59**, 1768 (*°Vṛshṇyandhakāḥ*, receive Kṛshṇa returning to Dvārakā).—§ 793 (Mausalap.): XVI, **1**, 12*d*, 14; **3**, 86 (*°Andhakāḥ*), 90, 93; **5**, 134 (*to° Andhaka-Kaukurān*); **7**, 215 (*° Vṛshṇyandhaka-*); **8***ν*, 263 (*° Vṛshṇyandhakāḥ*).—§ 795 (Svargārohaṇap.): XVIII, **4**, 142 (*ganeshu pañca rājendra Vṛshṇyandhaka-muhārathāḥ | Satyaki-pramukhāḥ vīrāḥ Bhojāṃç caiva mahābalāḥ*).

Bhoja[1] (king of the Bh°). § 232 (Svayaṃvarap.): I, **186**, 6986 (*Açvatthāmā ca Bhojaç ca saṃvaçatrabhṛtāṃ varau*; among the kings present at the svayaṃvara of Kṛshṇā).—§ 264 (Sabhākṛiyāp.): II, **4**, 121*a* (among the kings who received Yudhiṣṭhira when he entered his palace); V, 5904 (cf. Aja).—§ 578 (Bhīshmav.): VI, **44**, 1553*a*.

Bhoja[2] = Bhīshmaka. § 570 (Bhīshmaka's): V, **158**, 5351 (. . . *Bhīshmakasya . . . Ahukānāṃ adhipatir Bhojasyātiyaçasvinaḥ | Dākshiṇapateḥ putro dikshu Rukmīti viçrutaḥ*).

Bhoja[3] **Mārtikāvata** (the Bh° from Mṛttikāvatī, a descendant of Mahābhoja). § 593 (Abhimanyuvadhap.): VII, **48**, 1892.

Bhoja[4] = Kṛtavarman: V, 2252 (*Bhojan tu Kṛtavarmāṇaṃ Yuyudhāno yuyutsaṭi*), 5737; VII, 530, 1650 (?), 1917 (Abhimanyuvadh.), 2628 (?)*β*, 3278 (Jayadrathav., wounds Arjuna), 3280, 3289, 3292, 3437 (*Hārdikyaḥ*), 3511, 4429 (Jayadrathav.), 4434 (?), 4438, 4517, 4632; VIII, 45 (*Kṛtavarmaṇaḥ*), 197 (do.), 1071, 1332(?), †4065(?), †4073(?), †4080 (?), †4204 (?)*μ*, †4315, †4503 (?)*α*. *β*; IX, 73, 569, 1623 (*Kṛtavarmāṇaṃ*), 1982; X, 31, 57, 116, 119, 206, 216, 319, 533; XII, 114 (?), 3037 (?) (*Akrūra° prabhavāḥ*), 6199; XIV, 1805 (*Kṛpa° ābhyāṃ*).

Bhojā (the queen of Yuyudhāna). § 589 (Dropabhishekap.): VII, **10**, 338 (Y. had conquered her by defeating the army of the Saṃvīra king).

Bhojakaṭa (a city of the Bhojas). § 281*e* (Bhīshmaka): II, **31**, 1115 (*puraṃ*, conquered by Sahadeva).— § 284 (Sahadeva): II, **31***a*, 1166 (v. Bhīshmaka).— § 570*d* (Rukmin): V, **158**, 5364, 5365 (built by Rukmin on the spot, where he was vanquished by Kṛshṇa).

Bhojana[1] = Çiva (1000 names°).

Bhojana[2] = Vishṇu (1000 names).

Bhojanagara. § 565 (Gālavac.): V, **118**, 3982 (*Gālavo . . . jagāma Bhojanaṃ drashṭuṃ Aṅgiraṃ nṛpaṃ*).

Bhojarāja[1] (the king of Dvārakā): II, 1567 (during the invasion of Çiçupāla).

Bhojarāja[2] = Ugrasena: V, 4295 (*Bhojarājasya vṛddhasya duraçāro hy anātmavān | jīvataḥ pitur aiçvaryaṃ hṛtvā nṛtyuvaçaṃ gataḥ | Ugrasena - sutaḥ Kaṃsaḥ parityaktaḥ svabāndhavaiḥ*).

Bhojarāja[3] = Kaṃsa: VII, 388 (Droṇābhishek.) (brother of Sunāman).

Bhojarāja[4] = Aṃçumat: VIII, 164 (v. Aṃçumat).

Bhojarāja[5] = Kṛtavarman (?). § 793 (Mausalap.): XVI, **7**, 245 (*Hārdikyatanayaṃ Pārtho nagaraṃ Mārttikāvataṃ | Bhojarājakulaçreshṭhaṃ ta hṛtaçeshaṃ narottamaḥ*).

Bhojarājanyavardhana = Kṛshṇa: XIV, 2581 (*Vishṇuḥ*).

Bhojasutā = Kuntī: XIV, 1949 (*Kuntī*).

Bhoktṛ = Vishṇu (1000 names).

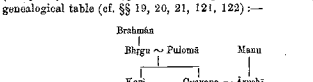
Bhrājishṇu = Vishṇu (1000 names).

Bhramara. § 522 (Draupadīharaṇap.): III, **265**, 15598 (follows Jayadratha).

Bhṛgos tīrtham. § 383*c* (Tīrthay.): III, **99**, 8650: where Paraçurāma had regained his energy that had been taken away by Rāma Dāçarathi.

Bhṛgu[1] (a maharshi). § 19 (Paulomap.): I, **5**, 869 (*Bhṛgur maharshir bhagavān Brahmaṇā vai Svayaṃbhuvā | Varuṇasya kratau jātaḥ Pāvakād iti naḥ çrutaṃ | Bhṛgoḥ sudayitaḥ putraç Cyavano nāma Bhārgavaḥ*), 870.—§ 20 (Pulomā): I, **5**, 875 (married Pulomā, and became the father of Cyavana), 877, 878, 882, 886, 887, 888, 890, 891, 892, 894, 895, 901, 903, 905, (906), 910, 911, 926, 938 (*°Tad*).— § 121 (Aṃçāv.): I, **66**, 2605 (*Brahmaṇo hṛdayaṃ bhittvā niḥpto bhagavān Bhṛguḥ*), 2606 (*Bhṛgoḥ putraḥ Kaviḥ vidvān*).—§ 122 (do.): I, **66**, 2608 (father of Cyavana).—§ 264 (Sabhākr.): II, **4***a*, 111.—§ 266 (Çakras.): II, **7**, 309.—§ 270 (Brahmas.): II, **11**, 436 (among the maharshis, *Prajānāṃ patayaḥ*).—§ 305 (Anudyūtap.): II, **78**, 2575.—§ 347 (Nalop.): III, **64**, 2462.—§ 371 (Tīrthayā.): III, **85**, 8193.—§ 377 (Dhaumyatīrthak.): III, **90**, 8394.—§ 383*c* (Tīrthay.): III, **99**, 8650 (*°to tīrthaṃ*).—§ 383 (Paraçu-Rāma): III, **99**, 8688 (*devayuge*).—§ 395 (Jamadagni): III, **115**, 10155 (*ājagāma Bhṛguṇ çreshṭhaṃ putraṃ*, i.e. Ṛcika), 10157, (10159), 10163.—§ 405 (Sukanyop.): III, **122**, 10316 (*°or maharsheḥ putro 'bhūc Cyavano*).— § 407 (Mandhātrup.): III, **126**, 10431 (*açramaṃ Bhṛgoḥ*).—§ 421 (Gandhamādanapr.): III, **142**, 10904 (among the maharshis).—§ 493 (Āgnirasa): III, **222**, 14224 (*Bhṛgvaṅgirobhiḥ*).— § 506 (Skandayuddha): III, **231**, 14555 (*Bhṛgvaṅgirobhiḥ sahitaḥ*).— § 562 (Bhagavadyānap.): V, **83***η*, 2946.—§ 585 (Gālavac.): V, **117**, 3971 (*yathā °ḥ Puloma(yā)m*).—§ 576 (Bhagavadgītāp.): VI, **34**, 1229 (*maharshiṇāṃ Bhṛgur ahaṃ*, says Kṛshṇa).—§ 595 (Shoḍaçarāj., Rāma Jām.): VII, **70**, 2435.—§ 606 (Tripurākhy.): VII, **34**, 1505 (*Bhṛgv-aṅgiro-manyubhavaṃ krodhāgniṃ*).—§ 615*u* (Skanda): IX, **45**, 2512*γ*.—§ 615*w* (Agnitīrtha): IX, **47**, 2745 (*Bhṛgoḥ çāpād bhṛçaṃ bhīto Jātavedāḥ . . . | çamāgarbham athāsādya nanāça*), 2749 (*sarvabhakshayāç ca . . . bhavat | Bhṛgoḥ çāpāt*, sc. Agnih).— § 615*hh* (Dadhīc . . . IX, **51**, 2957 (*Prajāpatisutena*).— § 621 (Rājadharm . . . XII, **3**, 77 (*açrame °oh*), 93, 94, 96.—§ 641 (do.): XII, 4505, 4506.—§ 656 (Khaḍgotp.): XII, **166**, 6142*β* . . . *Atry-Angirasaḥ* . . .).—§ 660 (Mokshadh.): XII, 6769 (*Bhṛguṇā °bhihitaṃ çāstraṃ Bharadvājāya . . . (maharshiṃ).*—§ 660*b* (Bhṛgu-Bharadvā . . . (6775), (6788), (6802); **183**, (6809); . . . **185**, (6867); **187**, (6898), (6902) . . . (6939); **189**, (6951); **190**, (69 . . . (6989), (6991); **192**, (700 . . . (Mokshadh.): XII, **232**, . . . 10877.—§ 706 (do.): XII . . . °oḥ).—§ 707 (do.): XII . . .

XII, **335**, 12685*a*; **343**, ††13218, IX), 13223, XIV). — § 730 (Upamanyu Vaiyāghrapadya): XIII, 14*v*, 873 (*Bhṛgv-ādyā ṛshayaḥ*).—§ 730 (Ānuçāsanik.): XIII, 14*ββ*, 991.—§ 734 (do.): XIII, **26**, 1761*a*.—§ 735*b* (Vitahavyop.): XIII, **30**, 1983 (Vitahavya seeks refuge in the hermitage of *Bā.*), 1984, 1986, 1987, 1991, 1992, 1996, 2006.—§ 745*b* (Cyavanop.): XIII, **51**, 2691 (*°oḥ putraṃ Cyavanaṃ*).—§ 745 (Ānuçāsanik.): XIII, **66**, 3332ζ.—§ 747*b* (Suvarnotp.): XIII, **85**, 4122ζ (“from *bhṛg* ”), 4123, 4141 (adopted by Mahādeva in the form of Varuṇa), 4142 (called *Vāruṇaḥ*), 4145*η* (has seven sons, Cyavana, etc.), 4152, 4153 (cf. 4142). —§ 749 (Ānuçāsanik.): XIII, **91**, 4326 (*Bhṛgu-Āṅgirasaka kāle*).—§ 751*b* (Çapathavidhi): XIII, **94**, 4550*a* (4562).—§ 755 (Ānuçāsanik.): XIII, **99**, 4745 (*Nahushasya ca saṃvādam Āgastyasya Bhṛgos tathā*).—§ 755*b* (Nahushop.): XIII, **99**, 4755 (4764), 4771; **100**, 4786, 4788, 4791, 4794, 4797, 4799, 4800, (4801), 4804.—§ 759 (Ānuçāsanik.): XIII, **106**, 5200*δ*.—§ 770 (do.): XIII, **151**, 7157*ν* (*°Āṅgiro-'try-ādibhiḥ*), 7160*ξ*.—§ 775 (do.): XIII, **166**, 7664*γ* (*°Āṅgirāḥ*). — Cf. Bhṛgūdvaha. — Compare the following genealogical table (cf. §§ 19, 20, 21, 121, 122):—



Bhṛgu[2] (a son of Kavi). § 747*b* (Suvarnotp.): XIII, **85**, 4150*a*.

Bhṛgu[3] = Cyavana. § 745*b* (Cyavanopākhyāna): XIII, **51**, 2685.

Bhṛgu, pl. (“descendants of Bhṛgu”). § 227 (Aurvop.): I, **178**, 6802, 6805 (*°ānāṃ dhanaṃ*), 6808 (*°veçmani*; sg. ? = a Bhṛgu ?), 6809, 6811, 6822, 6830; **179**, 6834, ? 6836 (*°veçmani*); **180**, 6846, 6847, 6849.—§ 324 (Dvaitavanapr.): III, **26**, 970.—§ 393 (Paraçu-Rāma): III, **115**, 10126. —§ 394 (Arjuna Kārtav.): III, **115**, 10133 (*°ānāṃ vaṃçe jātasya Rāmasya Jāmadagnyasya*).—§ 398 (Paraçu-Rāma): III, **117**, 10205 (the forefathers of Paraçu-Rāma).—§ 496 (Skandotp.): III, **224**, 14270 (*Bhṛgubhiç cāṅgirobhiç ca*).— § 595 (Shoḍaçarāj., Paraçu-Rāma): VII, **70**, 2447 (*°ānāṃ Kārttivardhanaḥ*, i.e. Paraçu-Rāma).—§ 602 (Dronavadhap.): VII, **190**, 8728*γ*.—§ 615*a* (Skanda): IX, **45***γ*, 2510 (Bhṛgus).—§ 739 (Ānuçāsanik.): XIII, **34**, 2126*γ* (conquered by Talajaṅghas).—§ 745*a* (Cyavana-Kuçika-s.): XIII, **55**, [illegible] **56**, 2905, 2906, 2918, 2924.—§ 772*b* (Pavan- [illegible]): XIII, **158**, 7853.—§ 786*f* (Jamadagni): XIV,

[illegible]dvāja-saṃvāda(ḥ)] (“the conversation [illegible] Bharadvāja”). § 660*b* (Mokshadh.): The [illegible] *Mānasa* (description) > *Mahat* > Con- [illegible] Water > Fire and Wind > Earth. [illegible]ted a lotus pregnant with Energy > [illegible]*ā* = *Ananta* : *Agni* and *Soma* (= [illegible] eyes, etc. *Bharadvāja* asked [illegible]rnament. *Bhṛgu* explained that the firmament or Space is infinite, and is peopled with systems upon systems of self-luminous bodies (*devāḥ*), etc. *Bharadvāja* asked why *Brahmán* is called the first-born and not the Lotus whence he sprang. *Bhṛgu*'s answer: The earth is that lotus, created to give rise to that form of *Mānasa* which became *Brahmán*; *Sumeru*, reaching up to heaven, became its pericarp (XII, **182**). *Bharadvāja* asked how *Brahmán*, residing within *Meru*, created all things. *Bhṛgu* said that *Mānasa* [in his form of Brahmán, PCR.] created by fiat of Will, first water, which is the life of all creatures; earth, etc., are transformations of water, and have been produced by the solidification of that element. *Bharadvāja* enquired after the manner and order of the creation of the several elements; *Bhṛgu* explained that in very ancient times (the *Brahmakalpa*) Br.-r., assembled together, felt this very doubt, engaged in contemplation for 1,000 celestial years, and then heard a celestial voice saying: “Formerly there was only infinite Space . . . ” (XII, **183**). Asked by *Bharadvāja*, *Bhṛgu* explained why only the five primal elements are called *Bhūtas*. *Bharadvāja* enquired why all the elements are not seen in the immobile objects. *Bhṛgu* explained how all objects consist of all the five primal elements, but in each the proportions are different; as example he adduced the trees, which he showed to be not inanimate, etc.; through the breath called *Prāṇa* living creatures are enabled to move; through *Vyāna* they put forth strength for action; *Apāna* moves downward; *Samāna* resides within the heart; through *Udāna* one eructates and is enabled to utter the seven original notes called *Shadja*, etc. (*a*) (XII, **184**). Asked by *Bharadvāja*, *Bhṛgu* explained how fire resides within a living body, and how wind moves the body; *Prāṇa* (*e*), *Samāna* (*d*), *Apāna* (*e*), *Udāna* (*f*), *Vyāna* (*g*) (XII, **185**). *Bharadvāja*'s observations on life being worth little if that which is called life be due to the action of fire and wind only (XII, **186**). *Bhṛgu*'s observations on the indestructibility of living creatures; *Bharadvāja*'s objection; *Bhṛgu*'s answer (“it is fire that sustains the breaths *Prāṇa*, etc.; that heat is called life . . . ”). *Bharadvāja* enquired on the true nature of life; *Bhṛgu* explained that it is *antarātman* that inspires the body: water —the soul (*ātmā*) = *Brahmán* (in all creatures) = *kshetrajña* and *paramātman* respectively; etc. There is no destruction of the living agent; it is the body that is dissolved in death (XII, **187**). *Bhṛgu* said: *Brahmán* first created only some *brahmans* who were *Prajāpatis*; then Truth, etc. (*β*); then D., Dā., G., Dai., As., M.-U., Y., Rā., N., Pç., and men with their four divisions: *brahmans* (white), *khattriyas* (red), *vaiçyas* (yellow), and *çūdras* (black); etc. *Bharadvāja* was unwilling to admit any original distinction between the four castes; *Bhṛgu* admitted that there is no original distinction between them; all the world at first consisted of only *brahmans*; how the different castes gradually rose; those are not *brahmans* that are incapable of understanding that every created thing is the Supreme *Brahmán*; they take birth as Pç., Rā., *Pretas*, and *Mlecchas* (XII, **188**). What acts constitute a *brahman*, a *khattriya*, a *vaiçya*, a *çūdra*; a *çūdra* may become a *brahman* by adopting the characteristics of a *brahman*, and *vice versa*; the duties that one should observe to become truly righteous; the mind should be united with *Prāṇa*, and *Prāṇa* be held within *Brahmán* (XII, **189**). *Bhṛgu* discoursed on the characteristics of Truth and Untruth; happiness should always be sought; upon what happiness depends; *Bharadvāja* doubted that happiness is the highest

śim (“*Brahmán* lives alone, observant of the vow of *brahmacarya*; *Çiva* brought *Káma* to extinction”); *Bhṛgu*'s discourse in explanation of *Bharadvāja*'s doubt (“the earth is the progenitrix of all creatures; females partake of her nature; the male animal is like *Prajāpati* himself”) (XII, 190). Asked by *Bharadvāja*, *Bhṛgu* explained the consequences of gifts, of righteousness, of conduct, of penances, of the study of the *Vedas*, and of Sacrifices. Asked by *Bharadvāja*, he then discoursed about the several kinds of duty; then about the four modes of life (laid down in days of old by *Brahmán* for the benefit of the world) and the duties of the several modes (XII, 191); on the duties of the Forest mode of life; on those of the *Parivrājakas*. *Bharadvāja* enquired about the existence of any region beyond that which we inhabit; *Bhṛgu* indicated the existence in the North (on the other side of *Himavat*) of a region that is the abode of the righteous: “Here *Brahmán* in days of yore, and all the gods with Ṛ., having performed proper penances, became purified and attained to *Brahmán*.”—*Bharadvāja* worshipped *Bhṛgu* with veneration (XII, 192).

Bhṛgu-çārdūla[1] = Cyavana: XIII, 2863.

Bhṛgu-çārdūla[2] = Çaunaka: I, 1068, 1093.

Bhṛgu-çārdūla[3] = Jamadagni: XIII, 2919.

Bhṛgu-çārdūla[4] = Paraçu-Rāma, q.v.

Bhṛgu-çārdūla[5] = Ṛcika: XII, 1731; XIII, 212.

Bhṛgu-çreshṭha[1] = Çukra: I, 3332 (*Kāvyaḥ*).

Bhṛgu-çreshṭha[2] = Jamadagni: XIV, 2891.

Bhṛgu-çreshṭha[3] = Paraçu-Rāma, q.v.

Bhṛgūdvaha[1] = Bhṛgu. § 736b (Vitahavyop.): XIII, 30, 1995.

Bhṛgūdvaha[2] = Cyavana: XIII, 2709 (*Cy°s*), 2874.

Bhṛgūdvaha[3] = Çaunaka: I, 876.

Bhṛgūdvaha[4] = Çukra: I, 3453, 3458, 3461.

Bhṛgūdvaha[5] = Paraçu-Rāma, q.v.

Bhṛgūdvaha[6] = Utaṅka: XIV, 1570, 1604, 1647, 1729.

Bhṛgūdvaha[7] = Vipula: XIII, 1317.

Bhṛgukulaçreshṭha[1] = Mārkaṇḍeya: III, 13642.

Bhṛgukulaçreshṭha[2] = Paraçu-Rāma: XIII, 4052.

Bhṛgukulakīrtivardhana = Cyavana: XIII, 2824.

Bhṛgukulodvaha[1] = Cyavana: XIII, 2803.

Bhṛgukulodvaha[2] = Çaunaka: I, 898.

Bhṛgukulodvaha[3] = Çukra: XIII, 4687 (*Çukraḥ*).

Bhṛgukulodvaha[4] = Paraçu-Rāma, q.v.

Bhṛgukulodvaha[5] = Utaṅka: XIV, 1705.

Bhṛgumukhya = Cyavana: XIII, 2850.

Bhṛgunandana[1] (“the son of Bhṛgu”): III, 10432 (*maharshi, shṭiṭiṅ cakāra Saudyumner*—i.e. Yuvanāçva's *putrakāranāt*).

Bhṛgunandana[2] = Aurva: I, 6330.

Bhṛgunandana[3] = Cyavana, q.v.

Bhṛgunandana[4] = Çaunaka: I, 868, 900, 944, 1470, 1868, 2140.

Bhṛgunandana[5] = Mārkaṇḍeya: III, 13631.

Bhṛgunandana[6] = Paraçu-Rāma, q.v.

Bhṛgunandana[7] = Kuru: I, 973.

Bhṛgunandana[8] = Ṛcika: XII, 1726; XIII, 2910.

Bhṛgunandana[9] = Uçanas: XII, 10678.

Bhṛgunandana[10] = Utaṅka: XIV, 1559, 1571, 1579, 1580, 1615, 1622, 1736.

Bhṛguputra = Ṛcika: XII, 1721.

Bhṛgusattama[1] = Paraçu-Rāma: V, 7338.

Bhṛgusattama[2] = Ṛcika: XIII, 214, 235.

Bhṛgusattama[3] = Vipula: XIII, 2286.

Bhṛgusūnu (“the son of Bhṛgu,” a planet, Venus = Çukra): IX. 545.

Bhṛgusuta = Ṛcika: XIII, 218.

Bhṛgūttama[1] = Jamadagni: XIII, 4641.

Bhṛgūttama[2] = Paraçu-Rāma: XIII, 3982, 4035, 4044.

Bhṛgūttama[3] = Vipula: XIII, 2270.

Bhṛgutuṅga. § 144 (Yayāti): I, 75, 3181.—§ 249 (Arjunavanavāsap.): I, 215, 7813.—§ 305 (Anudyūtap.): II, 78, 2574.—§ 370 (Tīrthay.): III, 84, 8028 (*°aṃ samāsādya vājimedhaphalaṃ labhet*).—§ 375 (do.): III, 85, 8234 (on Malaya one should ascend the funeral pyre, in Bh° one should kill himself by hunger; *anāçanaṃ* both C. and B.).—§ 377 (Dhaumyatīrthak.): III, 90, 8394 (mahāgiriḥ, in the North).—§ 410 (Plakshāvataraṇa): III, 130, 10555.—§ 413 (Tīrthay.): 135, 10698 (*parvataṃ*).—§ 442 (Nivātakavacavadhap.): III, 167, 11945.—§ 733 (Ānuçāsanik.): XIII, 25, 1705 (*mahāhrada upaspṛçya Bh°s tv alolupaḥ | tīrthātproshito bhūtvā mucyate brahmahatyayā*).

Bhṛguvaṃça (“the family of Bh°”). § 11 (Parvas.): I, 2, 365.—§ 70 (Ādivaṃç.): I, 59, 2198.—§ 227 (Aurvop.): I, 179, 6823.

Bhū[1] (“Earth”) = Çiva (1000 names[1]).

Bhū[2] = Kṛshṇa: XII, 1509.

Bhū[3] = Vishṇu (1000 names).

Bhūçaya (“lying on earth”) = Vishṇu (1000 names).

Bhūgarbha = Vishṇu (1000 names).

Bhujagapati (“the lord of the serpents”) = Padmanābha: XII, 13943.

Bhujagāri (“the enemy of the serpents”) = Garuḍa: X, 551.

Bhujagātmajā (“daughter of the serpent”) = Ulūpī: XIV, 2403; XVII, 27.

Bhujagendrakanyā (“the daughter of the serpent king”) = Ulūpī: XV, 666.

Bhujagottama (“the foremost of serpents”) = Vishṇu (1000 names).

Bhujagottamā (do.) = Ulūpī: XIV, 2375.

Bhūlinga. § 290d (Çiçupālavadhap.): II, 44, 1545 (“on the other side of the Himavat, the bird Bhūlinga always cries ‘Never do anything rashly,’ but nevertheless picks from the lion's mouth the pieces of flesh sticking between the teeth, and lives at the lion's pleasure”).—§ 658 (Kṛtaghnop.): XII, 169, 6326 (*°çakunaḥ sāmudrāḥ, parvatodbhavāḥ*).

Bhumanyu[1]. § 151 (Pūruv.): I, 94, 3712 (son of Bharata through Bharadvāja), 3713 (becomes yuvarāja).—§ 152 (do.): I, 94, 3714 (has the sons Diviratha, Suhotra (the oldest), Suhotṛ, Suhavis, Suyajus, *Pushkaviṇyāṃ Ṛcikas ca*).—§ 153 (do.): I, 95, ††3785 (son of Bharata Daushyanti and Suna Sārvasenā Kāçeyī), ††3786 (married to Vijayā Dāçārhī, by her father of Suhotra).

Bhumanyu[2]. § 154 (Pūruv.): I, 94, 3748 (son elder Dhṛtarāshṭra, the brother of Vāhlika).

Bhūmanyu (B. *Su°*). § 767 (Ānuçāsanik.): XII 6266 (went to Heaven for having given Çāṇḍi of food).

***Bhūmi** (“Earth”) personified: I, 30 married to Bhūmipati): XIII, 7236,

Bhūmiçaya. § 856 (Khadgotp Bharatas).

Bhūmiñjaya[1]. § 552 (Go of Matsya): 40, 1306 (*nāma, tuṇṇā 'ham api*

Bhūmiñjaya[2]. § 592 (Saṃçaptak.): VII, **20**, 804η (in the bosom of Droṇa's Garuḍavyūha).

Bhūmipāla. § 130 (Aṃçāvat.): I, **67**, 2697 (among the kings reborn from the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, **4**$_{\text{TV}}$, 79.

Bhūmiparvan(°va) ("the section relating to the earth"; the 6th of the minor parvans of Mhbhr.).—§ 10 (Parvas.): I, **2**, (337).—[§ 575]: *Dhṛtarāshṭra* wishes to hear about the extent of the ocean, of *Çakadvīpa*, etc. (*a*). *Saṃjaya* describes the seven [great] islands, the moon and the sun, and *Rāhu*. *Jambu-parvata* (i.e. Jambu-dvīpa, v. Nil.) extends for 18,600 *yojanas*. The extent of the salt ocean is twice this; it has many kingdoms, mountains, etc., peopled by Śū. and Cā., and is circular in form. Then *Çakadvīpa* (*b*) (VI, **11**). In the North is the ocean of clarified butter; then that of curds; then that of wine; then another of water. The extents of the islands is doubled as they proceed further and further towards the North. In the island in the middle is the great mountain *Gaura* of red arsenic; in the western the mountain *Kṛshṇa*, the friend (i.e. favourite abode, PCR.) of *Nārāyaṇa*, where *Kaçava* guards celestial gems and bestows happiness on creatures. The clump of *Kuça*-grass in *Kuça-dvīpa* and the *Çālmali* tree in *Çālmalika* are adored. In the *Krauñca* island also the mountain *Mahā-Krauñca* (a mine of all kinds of gems) is always adored by all four castes of men. There is the huge mountain *Gomanta* (consisting of all kinds of metals), whereon, with the emancipated (*mokshibhiḥ*), the puissant *Nārāyaṇa Hari* always resides. In *Kuçadvīpa* are six principal mountains (ϵ); the intervening spaces increase in the ratio of one to two as they proceed further and further towards the North; and seven *Varshas* (ζ), where D. and G., etc., sport, and the inhabitants never die, and there are no robbers or *Mlecchas*; all the residents are almost white and very delicate. In the *Krauñca* island are six mountains (η); the intervening spaces increase in the ratio of one to two; there are seven countries (*deçāḥ*) (θ), inhabited by D. and G.; the people are almost white. In the island of *Pushkara* is the mountain *Pushkara*, with jewels and gems; there *Prajāpati* always dwells, adored by D. and M.-ṛ.; diverse gems from *Jambu-dvīpa* are used there. In all these islands truth, etc., increase in the ratio of one to two, as the islands become more and more remote. The land in all those islands comprises but one country, for that is said to be one country in which one religion is met with. *Prajāpati* always dwells there, protecting those islands. Cooked food comes there of itself. After these regions is seen *Samā* (ε). Then he speaks of *Svarbhānu* (δ; v. Rāhu), *Candramas* (ε), *Sūrya* (f). "I have now told thee the construction of the universe according to the *Çāstras*. Therefore pacify thy son *Duryodhana*." .Blessing upon the reader (VI, **12**).

Bhūmipati ("the husband of Earth"): V, 3973 (*yathā nyāyaṃ Bhūmipatiṃ*).

...ti, § 749 (Aṅgas.): XIII, **91**γ, 4357 (one of the ... devāḥ).

... of Somadatta according to VP. and Hariv.). § 232 ...): I, **186***a*, 6995 (present with Somadatta, ... Çala at the svayaṃvara of Kṛshṇā).—§ 287 ... **34**, 1267 (comes with the same to the ...a).—§ 593 (Abhimanyuv.): VII, **37**, ...ocav.): VII, **158**, 7031ψ; **165**, ...gineya, i.e. Sātyaki); **166**, 7397 ...gārohaṇap.): XVIII, **5**μ, 163 (entered the deities).

Bhūribala (son of Dhṛtarāshṭra). § 611 (Çalyap.): IX, **26**, 1404$\rho\rho$, 1414 (slain by Bhīma).

Bhūriçravas (v. Bhūri). § 213 (Jatugṛhap.): I, **143**, 5703.—§ 232 (Svayaṃvarap.): I, **186***a*, 6995 (v. Bhūri).—§ 287 (Rājasūyikap.): II, **34**, 1267 (v. Bhūri).—§ 302 (Anudyūtap.): II, **74**, 2477.—§ 314 (Ghoshayātrap.): III, **252**, 15205. § 556 (Saṃjayayānap.): V, **23**, †694.—§ 561 (Yānasandhip.): V, **55**, 2185λ, 2208ν; **58**, 2301τ, 2305υ; **66**, 2564$\varepsilon\varepsilon$.—§ 557 (Bhagavadyānap.): V, **124**, 4171δ.—§ 570 (Sainyaniryāṇap.): V, **155**, 5275δ.—§ 572 (Rathātiriath.): V, **165***a*, 5742 (*Saumadattiḥ*).— § 593 (Ambop.): V, **195**ζ, 7612.—§ 576 (Bhagavadgītāp.): VI, **17**, 657η; **18***a*, 687; **20**ζ, 752.—§ 578 (Bhīshmavadhap.): VI, **51**, 2107ϕ.—§ 580 (do.): VI, **56***β*, 2406 (in the neck of Bhīshma's Garuḍa-vyūha); **59***μ*, †2383, †2620ν, †2621, †2622, †2648ρ.—§ 581 (do.): VI, **61**γ, 2680, 2690; **63**, 2811 (*Saumadattiḥ*); **64**, 2813 (attacks Sātyaki); **65**, 2929ν.—§ 582 (do.): VI, **74**, 3246, 3252 (*Yūpaketum*, i.e. having on his standard the sacrificial stake), 3263, 3267. —§ 584 (do.): VI, **81**, 3561; **84**, 3432.—§ 585 (do.): VI, **92**, 4118χ, 4132; **94**, 4194ω.—§ 586 (do.): VI, **99**, 4503β (in the right wing of the Sarvatobhadra of Bhīshma); **102**, 4568λ.—§ 587 (do.): VI, **111**, 5184; **119**, 5583ψ.— § 590 (Droṇābhishekap.): VII, **14**, 538 (fights Çikhaṇḍin). —§ 592 (Saṃçaptak.): VII, **20**, 800β (in the right wing of Droṇa's Garuḍa-vyūha).—§ 593 (Abhimanyuv.): VII, **34**, 1504γ; **37**, 1589ρ, 1602λ, 1609ϵ.—§ 596 (Pratijñāp.): VII, **75**, 2673γ.—§ 598 (Jayadrathavadhap.): VII, **86**, 3038β.— § 599 (do.): VII, **104**, 3894μ, 3916, 3923; **105**, [3948: the standard of *Bh.*—*Saumadattiḥ*, devoted to sacrifices—bore the sign of the sacrificial stake, made of gold]; **137***ωω*, 5629; **141***εεε*, 5870, 5873, 5876; **142**, 5879, 5899, 5929, 5938, 5940, 5942, 5943, 5944; **143**, (5954), 5955$\gamma\gamma\gamma$, 5966$\delta\delta\delta$, 6008 (slain by Sātyaki in *prāya*); **144**, 6025, 6027; **145**, 6055 (*Kaurave*), 6056; **147**, 6327, 6334; **151**, 6525, 6531, 6557.— § 600 (Ghaṭotkacav.): VII, **155**, 6684; **156**, 6743; **158**, 7036$\omega\omega$.—§ 603 (Nārāyaṇāstramokshap.): VII, **198**ρ, 9154, 9168, 9190.—§ 604 (Karṇap.): VIII, **1**, **22**; **5**, 105 (*Kauravadāyādāḥ*).—§ 609 (Çalyap.): IX, **2**ζ, 72, 88. —§ 611 (do.): IX, **24**$\nu\nu$, 1208.—§ 613 (Gadāyuddhap.): IX, **32***β*, 1837.—§ 615*b* (Baladevatīrthay.): IX, **54**, 3061ν. —§ 615 (Gadāyuddhap.): IX, **61***φ*, 3421, 3447χ; **64**, 3593.—§ 616 (Sauptikap.): X, **5***ε*, 197; **8**, 524$\kappa\kappa$ (*svarge*).— § 619 (Strīvilāpa): X, **24**ι, 679 (son of Somadatta), 685, 687 (*°o bhāryāḥ*).—§ 620 (Çrāddhap.): XI, **26**, 786β.— § 783 (Anugītāp.): XIV, **52**, 1497β.—§ 787 (Āçramavāsap.): XV, **11**, 372π.—§ 789 (Putradarçanap.): XV, **29**ϵ, 808 (*°o bhāryā; yasyās tu çvasuro dīmān Bāhlikaḥ sa Kurīdvahaḥ*, i.e. grandfather-in-law, PCR.); **32**, 877θ.—§ 793 (Mausalap.): XVI, **3**, 77.—§ 795 (Svargārohaṇap.): XVIII, **5**μ, 163 (entered the deities).

Compare also the following synonyms:—

Bhūridakshiṇa ("rich in sacrificial gifts"): VII, 5927, 5937, 6002, 6044.

Çālāgraja ("the elder brother of Çala"): VII, 5997, 6002.

Kaurava, q.v.

Kauravadāyāda, q.v.

Kauraveya, q.v.

Kauravya, q.v.

Kauravyamukhya, q.v.

Kuruçārdūla, q.v.

Kuruçreshṭha, q.v.
Kurūdvaha, q.v.
Kurupuṅgava, q.v.
Yūpaketana : VII, 5988.
Yūpaketu ("having for his standard the sacrificial stake"): II, 1538; VI, 3252 (*Bhūriçravasaṃ*); VII, 1118 (*Saumadattiḥ*), 5984, 5092, 5996, 6337.

Bhūridakshiṇa[1] = Bhūriçravas, q.v.

Bhūridakshiṇa[2] ("rich in sacrificial gifts") = Vishṇu (1000 names).

Bhūridyumna[1]. § 267 (Yamas.): II, **8**, 330 (in the palace of Yama), 332.—§ 562 (Bhagavadyānap.): V, **83**, 2946*y* (among the brahmarshis who surround Kṛshṇa).

Bhūridyumna[2] (a prince, son of Viradyumna). § 641 (Rājadh.): XII, **128**, 4686.

Bhūridyumna[3]. § 746 (Anuçāsanik.): XIII, **76**, 3689*c*.

Bhūridyumnapitṛ ("the father of Bh.") = Viradyumna (a king): XII, 4673.

Bhūrihan (an ancient ruler). § 673*b* (Bali-Vāsava-s.): XII, **227**, 8263*a*.

Bhūritejas (among the kings reborn from the krodhavaça-gaṇa). § 130 (Aṃçāvat.): I, **67**, 2699.—§ 554 (Saṃvyogap.): V, **4**, 80*γ*.

Bhūritejasa = Agni, q.v.

Bhūrloka (the lowest of the upper worlds). § 730 (Anuçāsanik.): XIII, **17**, 1137.

Bhūshaṇa = Vishṇu (1000 names).

Bhūta = Çiva (1000 names[3]).

***Bhūta**, pl. ("beings," "elements"): I, 648 (*pañcabhyaḥ*); II, 71 (surround Bhūtapati); II, 402 (*°saṅghaiḥ*; surround Umāpati, i.e. Çiva); III, 1491 (*divyebhyaḥ*), 1554 (surround Çiva), 1646 (*Dānavān Rākshasāṃs tathā | Bhūtāni ca Piçāçāṃs ca Gandharvāṃ atha Pannagān*), 8168 (*Bhūta-Yaksha-Piçācāç ca*, etc.), 12238 (*açasti bhūtebhyaḥ*), 14310 (. . . *Rakshobhiç ca Piçāciç ca Raudrair Bhūtagaṇais. tathā*, etc.), 14444 (*sarvabhūtagaṇair yuktā*, i.e. Skanda), 15823 (*sarvabhūtāni*), 15913 (*Sarpa-Kinnara-Bhūtebhyaḥ*); IV, 196 (*Kṛtāntayātrā Bhūtais tvaṃ*), †2148 (*tataḥ sa Vahni-pramito mahākapiḥ sahasra Bhūtair divam utpapāta*, sc. in the banner of Arjuna); V, 348 (*deva-Dānava-Yakshāṇāṃ Rshiṇāṃ Rākshasāṃ tathā | Pitṛ - Gandharva - Bhūtānāṃ rakshasvishaya - vartināṃ | teja ādāsyase paçyan*, say the gods and ṛshis to Nahusha), 5290 (*Kumāra iva Bhūtānāṃ*), 7249 (. . . *naktañcarāṇāṃ Bhūtānāṃ* . . .); VI, 219 (*Paçupatir divyair Bhūtaiḥ samāvṛtaḥ*), 1195 (*Bhūtāni yānti Bhūtejyā* . . .), 1430 (*pretān Bhūtagaṇāṃç cānye yajante tāmasā janāḥ*), 3833 (*ghoram ayodhanaṃ jajñe Bhūtasaṅghasamākulaṃ*), 4061 (*āvishṭā iva rudhyante rakshā - Bhūtair mahābalāḥ*), 5509 (*dṛçyamāneshu Rakshaḥsu Bhūteshu ca nadatsu ca*), 5702 (*ity abhāshanta Bhūtāni*, about Bhīshma when he has fallen); VII, 256 (*tato nirdāo Bhūtānāṃ ākāço samajāyata*), 1221 (*Dhanañjayaṃ Bhūtagaṇāḥ sādhu sādhv ity apūjayan*), 1630 (*sarvabhūtāni, cry sādhu to Abhimanyu*), 1947 (*antarikshe ca Bhūtāni prākroçanta*), 2266, 2267 (only in B.), 2736 (*bhūtāni tāṃ nirīkshante nūnaṃ candraṃ ivoditaṃ*), 2859 (*°saṅghaiḥ*, surround Çiva), 3119 (*iti bhūtāni menire*), 3659 (*ākāçagāny api*), 3791 (*sarva°*), 3988 (*sarva° - amanyanta*), 3994 (*sarva°*), 3995 (do.), 4066 (do.), 6188 (*ṛtyat-preta-Piçāchādyair Bhūtākīrṇaṃ*, sc. the battlefield), 6282 (*sarvāṇi*), †6921 (*°gaṇāḥ*, etc., applaud Açvatthāman), 7015 (*sa-Bhūta-bhṛgya-dvipaṃ . . . jagat*), 8170 (*nedur Bhūtāny antarikshe*), 9197 (*Bhūta - pakshi - gaṇākulaṃ*), 9456 (*°saṅghaiḥ*), 9461 (*°saṅghagaṇair vṛtaṃ*, sc. Çiva); VIII, 992 (*Bhūtāniva tamonudaḥ*, sc. scorches), 1039 (*sarva°*), 2555 (*ṛtyanti vai Bhūtagaṇāḥ sutṛptā māṃsaçoṇitaiḥ*), 2852 (*sadaivatāni . . . sahāpsarobhiḥ*); IX, 2442 (*°saṅghaçatair*), 2473 (*°saṅghānāṃ*), 2496 [2571, *Bhūtānāṃ Mathanaḥ*], 2675 (*nānābhūtagaṇāḥ*), 2680 (*Bhūtasaṅghānāṃ*), 2911 (*pitṛbhiḥ saha*), 2912 [2915 (*sarva°*)], 3533 (*°gaṇaiḥ*); X (selected quotations), 297 (*mahā° - gaṇaiḥ*), 300 (*°saṅghaiḥ*), 318 (*adṛçyāni*), 412 (*°saṅghaiḥ*), 460, 571 (*°gaṇānukīrnaṃ gyotbanaṃ*); XII, 574 (*devatātithi°*), 652, 1703 (*°ṛ*), 4500 (*°gaṇaṃ rājānaṃ Skandaṃ*), 7551 (*? °nāṭṛgaṇādhyakshaṃ Virūpākshaṃ*), 9285 (i.e. the Piçācas), 9287 (i.e. *rakshāṃsi*), 11244 (*sa-Yaksha° Gandharve*), 12168 (*°gaṇaiḥ*), 12407 (*°ānāṃ vimānāni*), 13648 (*°air Bhūtapatir yathā*); XIII, 874 (*sarva °gaṇāḥ*), 1020 (*°gaṇāḥ*), 4719 (*dora - Dānava°*), 4731, 4738, 6021 (*°piṭṭitāḥ*), 6112, 6340(?) (*°saṅghaṃ*), 6341 (do.), 6344 (*rakshо° gaṇaiḥ*), 6346(?) (*°saṅghaiḥ*), 6407 (do.), 6805 (*°gaṇāḥ*), 6872 (*°saṅghaṃ*); XIV, 162 (?) (*nānā °gaṇāvṛtaḥ Çaṅkaḥ*), 184 (910 ?), 1169 (*°gaṇaḥ*), 1177 (*Agnir °patiḥ*), 1226 (*deva-Dānava °ānāṃ . . . Īçvaraḥ prabhuḥ*), 1919 (*°ānāṃ patayaḥ*), 1921 (*naktañcarāṇāṃ*).

Bhūta, pl. masc. (*°āḥ*): XII, 10477 (*na Rakshasāḥ Piçācā vā na Bhūtā na Vināyakāḥ*), 12396 (*tatra devagaṇāḥ Sādhyā mahābhūtā mahābalāḥ*).

Bhūtabhāvana[1] = Çiva: VI, 220; XIII, 1147, 1219 (1000 names[2]).

Bhūtabhāvana[2] = Vishṇu (1000 names).

Bhūta-bhavya-bhavan-nātha = Vishṇu (1000 names).

Bhūta - bhavya - bhavat - prabhu[1] = Vishṇu (1000 names).

Bhūta-bhavya-bhavat-prabhu[2] = Çiva: X, 297.

Bhūta-bhavya-bhavodbhava = Çiva: XIII, 6759, XII, 10425 (1000 names[2]).

Bhūta-bhavyeça = Indra: XVII, 79.

Bhūta-bhṛt = Vishṇu (1000 names).

Bhūtacārin = Çiva (1000 names[2]).

Bhūtaçarman. § 592 (Saṃçaptakav.): VII, **20**, 797*γ* (in the neck of Droṇa's Garuḍa-vyūha).

Bhūtadhāman. § 238 (Pañcendrop.): I, **197**, 7304 (one of the five Indras).

Bhūtādhipati ("the Lord of Beings, i.e. of the world"): XV, 924 (*mahābhūtāni nityāni Bh° saṃçrayāt*).

Bhūtādi = Vishṇu (1000 names).

Bhūtādinidhana = Kṛshṇa: XII, 1670.

Bhūtagrāma(ç) caturvidha(ḥ) = Çiva (1000 names[2]).

Bhūtakarman. § 592 (Saṃçaptakav.): VII, **25**, 1085 (*Saṅkṣapataḥ*), 1087 (fights Çaṭāsura Nākuli and is slain).

Bhūtakṛt[1] = Brahmán: XII, 7073, 8979? (the creator of all things), 10493? (do.).

Bhūtakṛt[2] = Çiva (1000 names[1]).

Bhūtakṛt[3] = Vishṇu (1000 names).

Bhūtakṛt[4] = Vasishṭha: XII, 8501.

Bhūtalaya = Çiva (1000 names[2]).

Bhūtamaheçvara = Vishṇu: XIII, 7001.

Bhūtānām īçvaraḥ = Kṛshṇa: IX, 3471.

Bhūtānām mathanaḥ (a warrior of Skanda): IX, **45**, 2571*η*.

Bhūtānām patiḥ = Çiva: XIV, 199.

Bhūtanishevita = Çiva (1000 names[2]).

Bhūtāntarātman = Nārāyaṇa:

Bhūtapati[1] ("the lord of Beings

Bhūtapati[2] = Çiva: III, 154

VI, 240; XIII, 1348, 1370

names[2]); XIII, 6358, 636

Bhūtapati[1] = Kṛshṇa; XII, 7558; XIII, 7396.
Bhūtātman[1] = Çiva (1000 names[1]).
Bhūtātman[2] = Vishṇu (1000 names).
Bhūtātman[3] = Brahmán or Kṛshṇa, etc.: III, 8315 (*Pitámahaḥ*), 11853 (*Prajápatiḥ*); XII, 7073, 7365, 7423, 7444, 7525 (= Kṛshṇa), 7635 (= Kṛshṇa, mentioned by Pitámaha), 8744 (*hṛdayáçrítaḥ*), 8745, 8754 (a living creature), 10918 (*paribhramati bhútátmá dyúna ivámbudharo mahán | sa yunar jáyate rúpán práptyekádyatamam nrpa*), 11248 (called *kaharaḥ*), 11601 (*mano grasati bhútátmá, so 'hankáraḥ Prajápatiḥ*), 11849; XIV, 1486 (*tvattejaḥ-sambhavo nityam bhútátmá, Madhusúdana!*).
Bhūtavāhanasārathi = Çiva (1000 names[2]).
Bhūtāvāsa = Vishṇu (1000 names).
Bhūteça[1] = Çiva: III, 1513; XIII, 6762.
Bhūteça[2] = Kṛshṇa: XII, 1609.
Bhūteça[3] = Skanda: III, 14630.
Bhūti = Vishṇu (1000 names).
Bhūtilaya (a place among the Bháhikas). § 409 (Plakshávataraṇag.): III, **129**, 10521.—§ 607 (Karnap.): VIII, **44**, 2063 (*tadvad Bhútilaye snátvá katham Svargam gamishyati?*).
Bhūtitīrthā (a mátr). § 615*w* (Skanda): IX, **46***θ*, 2645.
Bhuvabhartṛ: III, 14208, v. Ápa (*Ápasya duhitá—B. Mudita—bháryá Sahasya paramá priyá | Bhúpatir Bhuvabhartá ca jánapat Pávakam param*); 14212 (*Bhúpatir Bhuvabhartá ca Mahataḥ patir ucyate*).
Bhuvaḥ[1] = Çiva (1000 names[1]).
Bhuvaḥ[2] = Vishṇu (1000 names).
Bhuvana[1] (among those who come to see Bhíshma). § 734 (Ánuçásanik.): XIII, **26**, 1765*a*.
Bhuvana[2] (one of the 64 Viçvadevas). § 749 (Ánuçásan.): XIII, **91**, 4360*γ*.
Bhuvanabhartṛ, v. Agni.
Bhuvanaçreshṭha = Vishṇu: XII, 13487.
Bhuvaneçvara[1] = Çiva: XIV, 297.
Bhuvaneçvara[2] = Svayambhú: XIII, 6456.
Bhuvaneçvara[3] = Skanda: III, 14631.
Bibhatsu, v. Arjuna.
Bijādhyaksha, Bijakartṛ = Çiva (1000 names[2]).
Bijam avyayam = Vishṇu (1000 names).
Bijavāhana = Çiva (1000 names[2]).
Bilvadaṇḍa = Çiva: XIV, 196.
Bilvaka[1] (a serpent). § 47 (Sarpanámak.): I, **35**, 1557.
Bilvaka[2] (a tírtha). § 733 (Ánuçásanik.): XIII, **25**, 1700.
Bilvapāṇḍara (a serpent). § 47 (Sarpanámak.): I, **35**, 1557.
Bilvapattra (a Nága in Bhogavatí). § 564 (Mátaliyop.): V, **103**γ, 3630.
Bilvatejas (a serpent of Takshaka's race). § 64 (Sarpa-attra): I, **57**, 2150.
du = Çiva (1000 names[2]).
usaras. § 263 (Sabhákriyáp.): II, **3**, 60, 62, 67.—
á (Dyúta.): II, **50**, 1809 (the palace of Yudhishṭhira
ám Bindusaro-ratnaiḥ).—§ 423 (Gandhamádanap.):
15, 11057 (*çivam*).—§ 574*f* (Jambúkh.): VI, **6**, king Bhagíratha, beholding Gangá, resided for here innumerable sacrificial stakhas made of trees made of gold may be seen. There reached perfection (*gataḥ siddhim*) by (? *Bhútopatiḥ*), etc. (*ζ*), reside; there oloka, first showed herself, and then ams: Vasvaukasárá, etc. (*η*). "the episode relating to the 508 (Ánuçásanik.): *Bhishma*

said: The seven R. *Kaçyapa*, etc. (*α*), and *Arundhati* together had one single maidservant, *Gaṇḍi*, who was married to the *çápa Paçusákha*. While they, in days of old, practised penances, preparing themselves for (*upaçikshanto*) *Brahmaloka* by yoga meditation (*samádhinā*), there occurred a severe drought; *Çibi's* son *Çaibya* had in former times given away a son of his as the sacrificial present to the *rtvijes*; that prince now died of starvation; impelled by hunger, the *Rishis* cooked his body in a vessel. King *Çaibya Vrishádarbhi* came and offered to give them kine, etc., but they refused it: that acceptance of gifts from a king was poison; they left the spot abandoning that flesh. The king sent his ministers with figs, some of which were filled with gold; but *Atri*, finding them heavy, refused to take them; and so did all of them (*β*), and left the spot. Filled with wrath, *Vrishádarbhi*, after having observed penances, poured libations into the fire accompanied by *mantras*; from the fire a hag (*krtyá*) sprang forth, whom he called *Yátudhání*; he ordered her to slay the *Rishis*, etc., having ascertained their names. While R. roved within the forest, subsisting upon fruits and roots, they saw a well-nourished mendicant [called further below *Çunahsakha*] with a dog in good condition; *Arundhati* pointed him out to them, and each of them explained the superior condition of this mendicant with reference to one of the points in which he was better situated than they (*γ*). The wandering mendicant approached them and touched their hand according to custom. One day they beheld a beautiful lake overgrown with lotuses, and desired to gather some lotus-stalks; urged by *Vrishádarbhi*, *Yátudhání*, who guarded the lake, would know their names before they took the stalks; *Atri* knew that she stood there in order to slay them; but they all told their names with their etymological explanations (*δ*); at each explanation *Yátudhání* declared that she did not understand it, [in some cases] "in consequence of the inflections which the roots had undergone"; *Çunahsakha* calls himself *Çunahsakha-sakhi*, and as *Yátudhání* wishes to hear the same once more in order to understand it, he struck her head with his triple stick, at which she was consumed to ashes. Having gathered lotus-stalks, they once more plunged into the lake in order to offer oblations of water to the *Pitrs*. As they came up, the stalks were nowhere to be seen. They took, each of them, oaths to their innocence (*ε*); but the oath of *Çunahsakha* was "no oath at all," and he confessed that he had stolen the stalks from desire of testing them; he turned out to be *Indra*, who had come to test them, and told them the whole matter about *Yátudhání*. They then ascended to heaven in the company of *Indra* himself * (XIII, 93).
Bodha, pl. (*°áh*). a people. § 273 (Rájasúyar.): II, **14**, 590 (had emigrated to the West from fear of Jarásandha).—§ 574 (Jambúkh.): VI, **9**, 347*μ* (a people in Bhárata-varsha).
Bodhya (a rshi). § 559 (Mokshadh.): XII, **178**, 6643 (*rshiṃ*), (5645).
Bradhnaçva (a king; prob. w.r. instead of Vadhryaçva, BR.). § 382 (Agastyop.): III, **98**, 8601, 8602, 8606.
Brāhma, adj. ("belonging to Brahmán or Bráhman"). § 1 (Anukram.): I, **1**, 19 (*Bháratasyetihásasya B°ṃ saṃhitáṃ*).—§ 135 (Çakuntalop.): I, **74**, 2962 (sc. *viváhaḥ*).—§ 146 (Devayánī): I, **81**, 3371 (*vácam*).—§ 209 (Drupadaçásana): I, **138**, 5514 (*balaṃ*).—§ 214 (Hidimbavadhap.): I, **156**, 6087 (*Vedaṃ*).—§ 218 (Caitrarathap.): I, **167**, 6383 (*tejaḥ*), 6384 (do.).—§ 234 (Svayaṃvarap.): I, **190**, 7105 (*aetre*), 7106 (*tejaḥ*).—§ 270 (Brahmasabhávr.): II, **11**, 429

(*Brāhmīṃ*, sc. *aṣṭhāṃ*).—§ 277 (Jarāsandhavadhap.): II, **22**, 889 (*jñāṭāṃ*).—§ 306 (Anudṛṣṭāp.): II, **80**, 2551 (*priyaṃ*). —§ 330 (Indradarçana): III, **37**, 1460 (sc. *astraṃ*), 1499 (*priyā*).—§ 358 (Tīrthayātrāp.): III, **81**, 4022 (do.).—§ 423 (Gandhamādanaprav.): III, **145**, 11041 (*lakshmyā*).—§ 468 (Mārkaṇḍeyas.): III, **188**, 12832 (*etat sahasraparyantaṃ aho Brāhmaṃ udāhṛtaṃ*).—§ 482 (Pativratop.): III, **210**, 13912 (*vidyāṃ*).—§ 555*f* (Anuçās.): IV, **16**, 490 (*mantrair*).—§ 560 (Sanatsujātap.): V, **44**, †1684 (*vācaṃ*), †1690 (*sthitiṃ*).— § 561 (Yānasandhip.): V, **48**, 1913 (*astraṃ*). — § 562 (Bhagavadyāṇap.): V, **84**, 3017 (*vṛttiṃ*).—§ 568 (Vidulāputraçāsana): V, **136**, 4641 (*priyā*).—§ 569 (Bhagavadyāṇap.): V, **139**, 4786 (sc. *astraṃ*).—§ 571 (Ulūkadūt.): V, **160**, 5504 (*Brāhme*—sc. *vede—dhanushi cāturyaṃ*, i.e. Droṇa); **161**, 5550 (do. = do.).—§ 573 (Ambop.): V, **184**, 7281 (*paramāstraṃ*).—§ 589 (Droṇābhishek.): VII, **9**, 296 (sc. *ghoshaḥ*). —§ 592 (Saṃçaptakav.): VII, **23**, 988 (*Dhanurvede Brāhme Vede ca pāragaṃ*, i.e. Satyadhṛti).—§ 596 (Pratijñāp.): VII, **76**, 2692 (*astrena*); **80**, 2842 (*mahārte*).—§ 599 (Jayadrathavadhap.): VII, **106**, 3998 (*astraṃ*); **125**, 5028 (do.), 5029 (do.), 5030 (*astre*).—§ 600 (Ghaṭotkacavadhap.): VII, **157**, 5959 (*astraṃ*). — § 602 (Droṇavadhap.): VII, **188**, 8615 (sc. *yuddhaṃ*), 8621 (*astraṃ*); **192**, 8833 (do.), 8839 (*astrāṇi*). —§ 603 (Nārāyaṇāstram.): VII, **193**, 8933 (*astraṃ*); **194**, 8965 (do.); **201**, 9426 (do.).—§ 608 (Karṇap.): VIII, **49**, 2338 (do.), 2356 (*hale*).—§ 615*u* (Skanda): IX, **46**, 2655 (°*yaḥ*, sc. *mātaraḥ*).—§ 660*b* (Bhṛgu - Bharadvājas.): XII, **188**, 6939 (*saṃvaṃ Brāhmaṃ idaṃ jagat*), 6944 (*saraswatī*).— § 661 (Mokshadh.): XII, **196**, 7171 (*tanuṃ*).—§ 662*b* (Jāpakop.): XII, **199**, 7203 (*tapaḥ*).—§ 677 (Mokshodh.): XII, **232**, 8495 (*bhoge*), 8506 (*divaṃaṃ*); **234**, 8567 (*saṃcarāḥ*). — § 680*b* (Tulādhāra-Jājalisaṃv.): XII, **264**, 9415 (*vedaṃ*).—§ 705 (Mokshadh.): XII, **303**, 11227 (*ahaṃ*). —§ 713 (Çukakṛti): XII, **326**, 12219 (*priyā*). — § 717*b* (Nārāyaṇīya): XII, **342**, 13144 (*rātrikshaye*). — § 734 (Anuçāsanik.): XIII, **26**, †1852 (*sthānakaṃ*).—§ 742 (do.): XIII, **38**, 2204 (°*ṃ Apsarasaṃ Pāñcacūḍāṃ*).—§ 744 (do.): XIII, **44**, 2407 (*dharmaḥ*), 2413 (*brāhmaḥ kshāttro 'tha Gāndharea eta dharmyāḥ*, sc. *vivāhāḥ*).—§ 746 (do.): XIII, **69**, 3434 (*saraswatīṃ*).—§ 747*b* (Suvarṇopatti): XIII, **85**, 4143 (*Kavir*, i.e. son of Brahmāṇ).—§ 759 (Anuçāsanik.): XIII, **104**, 4969 (*muhūrte*), 5058 (*tīrthaṃ*, between the tip and the root of the thumb), 5066 (*tīrthena*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **141**, 6487 (*phenotkaraṃ*). —§ 795 (Svargārohaṇap.): XVIII, **4**, 126 (*vapushā*). Cf. Brāhmya.

Brahmabhavana ("the abode of Brahmāṇ"). § 289 (Arghāharaṇap.): II, **36**, 1309 (*sametā Dᵉe devā Devarshayaḥ*). —§ 520 (Muṇḍgala): III, **261**, 15472. — § 576 (Bhagavadgītāp.): VI, **32**, 1157 (*ā Dᵉād lakāḥ punar āvartanti*).— § 755*b* (Nahushop.): XIII, **100**, 4803, 4809.—§ 758 (Svayambhūbhavana): XIII, **102**, 4895. Cf. Svayambhūbhavana.

Brahmabodhyā, a river. § 574 (Jambūkh.): VI, **9** λ, 337 (in Bharatavarsha, B. °*vedhyāṃ*).

Brahmacakra = Çiva: VII, 2881 (B. °*vaktrāya*).

Brahmacārin[1], a Gandharva. § 103 (Aṃçāvat.): I, **65**, 2557 (one of the *Devagandharvāḥ Prādheyāḥ*). — § 191 (Arjuna): I, **123***a*, 4814 (among the Gandharvas who sung at the birth of Arjuna).

Brahmacārin[2] = Skanda: III, 14638.

Brahmacārin[3] = Çiva: VII, 2879; VIII, 1448; X, 254, 257, 794; XIII, 1188 (1000 names[2]).

Brahmaçālā, a river. § 377 (Dhaumyatīrthak.): III, **87**, 8319 (*puṇyā*, in the Kāmyaka forest).

***Brahmaçāpa** ("curse of a brahman"). § 76 (Matsya): I, **63**, 2388 (v. Adrikā).—§ 793 (Mausalop.): XVI, **4**, †107; **7**, 206; **8**, 262 (*vināço Bᵈjaḥ*), 279.

Brahmaçiras, a celestial weapon. § 4 (Anukram.): I, 1, 212 (repelled by Arjuna).—§ 207 (Droṇa): I, **133**, 5306 (given to Arjuna by Droṇa).—§ 210 (Sambhavap.): I, **139**, 5525 (acquired by Droṇa from Agniveçya.— § 333*e* (Kuirātap.): *B.* (Paçupata) destroys the entire universe at the end of the yuga. It is not known to Mahendra, nor to Yama, nor to the Yakshā king (i.e. Kubera), nor to Varuṇa, nor to Vāyu. By this Arjuna might obtain victory over Karṇa, Bhīshma, Kṛpa, and Droṇa, and over Dānavas, Rākshasas, Bhūtas, Piçācas, Gandharvas, and Paonages; when hurled with mantras it produced darts by thousands, maces and arrows. It might be hurled by the eye, by the mind, by words, and by the bow: III, **40**, 1644.—§ 378*b* (Tīrthayātrāp.): III, **91**, 8417: *B.* had sprung from the *amṛta* and came to Rudra in consequence of tapas.—§ 617*b* (Aishīkap.): Droṇa had given *B.* to *Arjuna*; *Açvatthāman* asked him for it, and Droṇa unwillingly gave him it. knowing his restlessness, with the command never to use it against men. Because of the bitter words of his father, *Açvatthāman* began to wander over the earth in grief; coming to *Dvārakā* he said to Kṛshṇa that now he had *B.* (worshipped by D. and G.), which Droṇa had obtained from *Agastya* after austere penances; he asked Kṛshṇa for his discus in exchange for that weapon. He was unable even to move the discus. *Kṛshṇa* praised *Arjuna* (*e*) and *Pradyumna* (a portion of *Sanatkumāra* and son of *Kṛshṇa* and *Rukmiṇī*), etc. (ξ), who had never desired his discus, while *Açvatthāman* confessed that he would have used it against *Kṛshṇa* himself. Then he left *Dvārakā*: **X. 12**, 609, 613.—§ 617 (Aishīkap.): **X, 13**, 646; 15, 705, 709.

Brahmaçiropaharta (!) = Çiva: XIII, 905.

***Brahmadaṇḍa**[1] ("curse of a brahman"): I, 619, 1394, 2089, 2165; II, 257 (Nīl. *abhicārikā vidyā*), 2318 (*iva*); III, 16518 (*çūlam Indraçaniprakhyaṃ Bᵐm ivodyataṃ*), 16526 (do.); V, 2025 (*Bᵐm ivotthitaṃ*); VI, 5629 (°*samaspṛçā . . . vāṇāḥ*); VII, 8767 (*çarāṇç ca Bᵈbhān*); VIII, 1496; IX, 906; XVI, 9, 96. Cf. Brahmaçapa.

Brahmadaṇḍa[2] = Çiva: XIII, 907.

Brahmadaṇḍavinirmātṛ = Çiva (1000 names[2]).

Brahmadarçana. § 747*b* (Suvarṇopatti): **XIII, 85**, 4104 (i.e. the episode XIII, 4104 ff.).

Brahmadatta[1], an ancient king. § 267 (Yamasabhāv.): II, **8**, 331 (in the palace of Yama).—§ 647*b* (Brahmadatta-Pūjanī-saṃv.): XII, **139**, 5136, 5137, 5155, (5156), (5169), (5175), (5182), 5196, (5208), 5245, 5246.—§ (Mokshadh.): XII, **235**, 8603 (*Pañcālyaḥ*, went to H after giving the treasure Çaṅkha to the brahmans).— (Nārāyaṇīya): XII, **343***y*, 13264 (*Kaṇḍariko 'tha Brahmadattaḥ pratāpavāṃ | jātismarajayaṃ dukkha punaḥ punaḥ | saptajātishu mukhyatvaṃ yog gataḥ*).—§ 767 (Anuçāsanik.): XIII, **137***a* attained to Heaven after giving the treas

Brahmadatta[2], pl. (°*āḥ*). § 267 334 (100 Brahmadattas in the pala

Brahmadatta - Pūjanī - Sam between Br. and P.").

had said that from trust *Yudhishṭhira* asked: "B

himself if he were not to trust anybody?" *Bhīshma* related: A bird named *Pajani* lived with king *Brahmadatta* in his palace at *Kāmpilya*; like [the bird] *Vivejvaka*, it could mimic the cries of all animals (*rutajñā sarvabhūtānām*), etc. At one and the same time P. got an offspring and the king a son. P. used every day to go to the shores of the ocean and bring a couple of fruits, one for her own child and one for the prince. One day the prince, when playing with the offspring of P., killed it, and then came back to his nurse. When P. had returned to the palace, she wept bitterly, and said that nobody should live with a kshattriya or make friends with him; for so long as it suits their purpose, they behave with courtesy; but then they throw off the instrument; they do evil to all, and should never be trusted; even after doing an injury they try to soothe. P. then pierced the eyes of the prince, saying that those who avenge an injury never lose their merit by such conduct. Thinking that the avenger only squares his account, Br. sought to prevail upon P. to remain; "even after a deadly injury, affection and mutual trust arise between two persons residing together (for instance, the *svapaca* [*caṇḍāla*, PCR.] and the dog); animosity disappears quickly, like water poured upon the leaf of a lotus; it is Time that does every act; who therefore injures whom? Like fire consuming the fuel, Time consumes all creatures; what thou hast done, has been forgiven by me, do thou also forgive me." P. maintained that the injurer ought to leave his old place and never to place his trust upon the injured; just as the fragments of an earthen vessel cannot be reunited; animosity destroys the very sons and grandsons, and thereby the parties lose the next world as well; animosity can never die; it lies hidden like fire in wood, or like the water-fire (*toyāgnih*, i.e. the Aurva-fire) in the ocean; amongst men that have injured one another, therefore, mistrust alone can produce happiness; nor should too much trust be placed upon a person deserving of trust; one should try to inspire others with confidence in one's self, but never repose confidence in others (not even in a wife, son, brother, or friend); the mind of a person who has once injured another becomes naturally filled with mistrust if he sees the injured person worshipping him with gifts and honours. Hostility springs from five causes: woman, land, [harsh] words, natural incompatibility (*sāpatna*, i.e. *jāti-vairam*, [as] that between the cat and the mouse, Nīl.), and injury; if Time be the cause of all acts, why do friends and kinsmen seek to avenge each other? further, why did the gods and the Asuras, in days of yore, smite each other in battle? and what use would there be of medicines? and how could religious merit be acquired by persons performing religious acts (*kasmād dharmo'eti kartṛshu*)? Men wish for birds either [to kill them] for food or [to keep them in cages] for sport. Misery arises from various forces (decrepitude, loss of wealth, association with something disagreeable, separation from agreeable objects, death [*badha*], imprisonment [*bandha*], women, natural causes [*sahajam*], finally the death of] a son; foolish persons say that no misery in others' misery; but one that knows all [sorts of] misery (*rasajñaḥ sarvaduḥkhasya*), of others as his own; [we have this] decision of ethical scriptures, and [according to them] misery (*niçcayaḥ vṛttheçāstreshu, viçvāsaç* not to read *°yaç cārthaº*?), and Uçanas verses (*gāthe*) [to this effect] to [the word], true or false, of a foe, *nāṁ*) like [a seeker of] honey by dry grass; having conceived (*upagṛhya*) hostilities [people] soothe [their foe], then they dash upon him like a full jar upon stone; if a king does injury to anyone, he should never trust him again. As Br. objected that by mere mistrust one does not obtain his desires, but is like a dead person, P. maintained that it is necessary not to act without an eye to the consequences (for instance, of sore feet, sore eyes, a wicked path, want of rain, injurious food); destiny and exertion are depending upon each other (*daivaṁ purushakāraç ca sthitāv anyonyasaṁçrayāt*); but those that are high-minded achieve good feats, while canuchs only pay court to Destiny; knowledge, courage, cleverness, strength, and patience are one's natural (*sahajāni*) friends; house, precious metals (*kupyam*), land (*kshetram*), wife, and friends are secondary (*upahitāni*) and may be obtained everywhere; home-keeping persons (*gṛhasnehābaddhānām*) of little understanding are eaten up by a bad wife like the crab by her progeny (*māghamāṇa segavā*—C. *çº—iva*, 89 = 5222, v. Nīl.); one should put a distance between oneself and a bad wife, a bad son, a bad king, a bad friend, a bad alliance (*ku-sambandham*), and a bad country; she only is a wife who speaks what is agreeable; he is a son who makes his sire happy; he is a friend in whom one can trust; that is one's country where one earns one's living; he is a king of strict rule who does not oppress, etc. (95–96 = 5229–5230); the king is the root of the triple aggregate (*trivargasya*, i.e. Virtue, Wealth, and Pleasure); while taking from his subjects a sixth share of their wealth, he should protect them all; otherwise he is a thief, and takes upon himself the sins of all his subjects, and ultimately sinks into Hell (*nirayam grayāti*); the king, on the other hand, who gives protection is said by the Prajāpati *Manu* to have seven attributes (*guṇān*): he is a father (by compassion; the man who does not behave rightly towards him takes birth [in the next life] as an animal—*tiryag gacchati*), a mother (by doing good to his subjects—*sambhāvayati*—and by cherishing the poor—*dīnam apy upapadyate*), a preceptor (*guru*) (by giving instruction in morality and virtue—*dharmopadeçena*), a protector, fire (by scorching the wicked — *anishṭān*), *Vaiçravaṇa* (i.e. Kuberа) (by making gifts of wealth to those that are dear to him—*ishṭeshu*), and *Yama* (by restraining the sinful—*yamayann asatāḥ*) (*c*); that king, whose subjects grow like a large lotus in a lake, obtains every reward [here] and meets with honour in Heaven (*Svargaloke mahīyate*).—Then P. took leave of Br. and proceeded to the region she chose.

Brahmādhipa ("Lord of the Vedas," PCR.) = Çiva: XIII, 1002.

Brahmādistambaparyanta = Çiva: XIII, 1090.

Brahmagarbha = Çiva (1000 names[2]).

Brahmāgṛya = Mahāpurusha (Mahāpurushast.).

Brahmaguhā ("the cave of Brāhman"). § 773*b* (Krshṇa Vāsudeva): XIII, **159***a*, ¶3710 (*°āṁ purāṇīṁ pratishṭho mahīcaittraṁ Bharatāgre dadarça*, so. Krshṇa).

Brahmahatyā (personif.) = Brahmavadhyā (q.v.): XII, 10160.

Brahmahṛdaya = Vishṇu: XII, 13487.

Brahmaja = Skanda: III, 14638.

Brahmajña[1] = Skanda: III, 14638.

Brahmajña[2] = Vishṇu (1000 names).

Brahmakalpa[1] ("the cosmic period of Brahmán"). § 660*b* (Bhṛgu-Bharadvājas.): XII, **183**, 6809.

Brahmakalpa[2], adj. ("like Brahmán"): I, 2216 (*ṛtvigbhiḥ*), 3124 (*rājaṛattamāḥ*); III, 2071 (*devāgāryaiḥ*); V, 535

(*rshīn*), 4029 (*rshibhiḥ*); XIII, 7720 (*rṭvigbhiḥ*); XV, 790 (*bhavadbhiḥ*, i.e. Sarasa, etc.).

Brahmakanyā[1]: XII, 4432 (*tathoktā Brahmakanyeti Lakshmīr Vṛttir Sarasvatī*, sc. Niti, Nil.).

Brahmakanyā[2]. § 759 (Anuçāsanik.): XIII, **107ζ**, 5248 (*°nivāse* ? "companionship of Brāhmana's daughters," PCR.).

Brahmakāya, pl. ("having mantras for their bodies," PCR.), a class of beings. § 730 (Anuçāsanik.): XIII, **18λλ**, 1371.

Brahmakāyika = Mahāpurusha (Mahāpurushast.).

Brahmakāyikam agnīnām = Çiva (1000 names[3]).

Brahmakrt[1] = Çiva (1000 names[2]).

Brahmakrt[2] = Vishnu (1000 names).

Brahmakshetra. § 361 (Kurukshetra): III, **83**, 5076 (*tatra*—i.e. in *Kurukshetra—māsam vased virah Sarasvatyām Yudhishṭhira | yatra Brahmādayo devāḥ rshayaḥ Siddha-Cāraṇāḥ | Gandharvāpsaraso Yakshāḥ Pannagāç ca mahīpate* ! | *Bʰm mahāpuṇyam abhigacchati—abhigacchanti*, B.—*Bhārata* !). —§ 782ϱ (Guruçishyasamv.): XIV, **44**, 1222 (*sthāvarāṇām tu bhūtānām sarveshām aviçeshataḥ | Bʰm sadāpuṇyaṃ plakshaḥ prathamataḥ smrtaḥ*).

Brahmalaukika (adj.). § 770 (Anuçāsanik.): XIII, **151λ**, 7124 (sc. *rshayaḥ*).

Brahmaloka[1] ("the world of Brahman"). § 4 (Anukram.): I, **1**, †172 (Nārada had seen Krshna and Arjuna in *B.*).— § 98 (Amçāvat.): I, **65**, 2545 (*°parāyaṇāḥ*). — § 133 (Dushyanta): I, **70**, 2879 (*°pratikāçam āçramaṇ*, 2884 (*sa*), 2892 (*°sthaṃ*).— § 140 (Purūravas): I, **75**, 3146 (Sanatkumāra came from *B.*).— § 149 (Yayāti): I, **87**, 3552 (visited by Yayāti).—§ 185 (Pāṇḍu): I, **120**, 4646.—§ 246 (Sundopasandop.): I, **209**, 7644; **210**, 7657; **212**, 7735. —[§ 310 (Sūrya): III, **3**, 175 (*? sabrahmakaḥ sa lokeshu saptasu*).]—§ 322 (Dvaitavanaprav.): III, **24**, 925 (Nārada, oto., always wander from Devaloka to *B.*).—§ 327 (Draupadīparitāpav.): III, **29**, 1103 (*kshamāvatāṃ Bʰe lokāḥ paramāpajjitāḥ*). — § 357 (Pushkara): III, **82**, 4078. — § 358 (Tīrthayātrāp.): III, **82**, 4085, 5022.—§ 361 (Kurukshetra): III, **83**, 5077.—§ 364 (Tīrthayātrāp.): III, **83**, 6024, 6027, 6043.—§ 366 (do.): III, **83**, 7011.—§ 368 (do.): III, **83**, 7037, 7038, 7053, 7070 (*padmavarṇena yānena Bʰm prapadyate*).—§ 370 (do.): III, **84**, 8014, 8036, 8063, 8132.— § 371 (Tuṅgaka): III, **85**, 8197.—§ 496 (Skandotpatti): III, **224**, 14277 (the residence of Brahmān). — § 556 (Sañjayavāṇīap.): V, **28**, †802 (*Prājāpatyaṃ tridivaṃ Bʰm nādharmataḥ, Sañjaya, kāmayeyaṃ*); **29**, †833. — § 559 (Prajāgarap.): V, **40**, †1567 (*abrahmaṇyaç cyavate Bʰāt*).— § 560 (Sanatsujātap.): V, **42**, 1602; **44**, 1703.—§ 574*f* (Bindusaras): VI, **6**, 242 (*yatra divyā Tvipathagā prathamaṃ tu pratishṭhitā Bʰād apakrāntā*).—§ 574*j* (Mālyavat): VI, **7**, 283 (*°çyutāḥ*, the inhabitants of Mālyavat).—§ 576 (Bhagavadgītāp.): VI, **16**, 827 (*krshṭā Duryodhanasyārthe Bʰçya dīkshitāḥ*).—§ 587 (Bhishmavadhap.): VI, **115**, 5355 (*°parā bhūtvā*); **118**, 5515 (*°parāḥ*), 5530 (*°aya tatparāḥ*).—§ 592 (Saṃçaptakavadhap.): VI, **120**, 865 (*°parishkṛtāḥ*).—§ 595 (Shoḍaçarājika, v. Bhagīratha): VII, **60**, 2259 (*°gataḥ*, sc. Bhagīratha).—§ 599 (Jayadrathavadhap.): VII, **142**, 5907 (*°puraskṛtvā*); **143**, 5985 (*yajyāsur Bʰāya prāṇān prāṇeshv athājuhot*).—§ 602 (Droṇavadhap.): VII, **190**, 8727 (*°aṃ niṃshasvaḥ*); **192**, 8854 (Droṇa went to *B.*), 8867, 8869.— § 603 (Nārāyaṇāstramokshap.): VII, **201**, 9493; **202**, 9646. — § 615δ (Udapāna): IX, **36**, 2070 (*°jitaḥ*).— § 618 (Jalapradānikap.): XI, **1**, 22 (*vīryaṃ Bʰāya dīrghaṃ adhēnaṃ āsthitaṃ*, sc. Dhṛtarāshṭra); **7**, 187. — § 641 (Rājadh.): XII, **78**, 2947 (those who chastise the enemies of brahmans repair to *B.*); **108**, 3997.—§ 659δ (Kṛtaghnop.): XII, **169**, 6335.—§ 660δ (Bhṛgu-Bharadvājas.): XII, **192**, †7008 (*°aṃ çrayate*), 7024 (Prajāpati, etc., attained to *B.*).— § 667 (Mokshadh.): XII, **214**, 7773 (*samyagvṛttī*, i.e. brahmacarya leads to *B.*).— § 674δ (Çrī - Vāsavas.): XII, **229**, 8336 (*°nivāsibhiḥ*, sc. *rshibhiḥ*).— § 677 (Mokshadh.): XII, **237**, 8656 (*jīrayukto ratho divyo Bʰe virājate*); **243**, 8838 (v. Brāhman); **244**, 8870 (*ācārya Bʰeçaḥ*, cf. Nīl. and the note of PCR.).—§ 707 (do.): XII, **319**, 11789 (*°gataç caiva . . . maharshayaḥ*). — § 714 (Çukakṛtya): XII, **328**, 12355.—§ 717ϵ (Uparicara): XII, **338**, 12845, 12856 (*saçarīro gataç caiva Bʰm*, sc. Uparicara), 12858. — § 717δ (Nārāyaṇīya): XII, **343**, 13298 (*Bʰāt ca . . . Golokāt ca*); **348ϑϑ**, 13502 (*B.* is the lower lip of Nārāyaṇa, Goloka the upper).— § 730 (Anuçāsanik.): XIII, **14**, 607.—§ 730ϱ (Upamanyu): XIII, **14**, 779, (χ) 917 (*Brahmalokaç ca lokānāṃ uçyase*, sc. Çiva).— § 730 (Anuçāsanik.): XIII, **17**, 1118 (*°gatārtaḥ*, sc. the 1000 names of Çiva), 1136.— § 733 (do.): XIII, **25**, 1747.— § 746 (do.): XIII, **57**, 2940; **62**, 3127 (*°gataḥ Siddhāḥ*), 3160 (*°gataḥ*), 3187, 3190; **66**, 3347 (*°e vasanti*, sc. gāvaḥ); **75**, 3631, 3640, 3658; **79**ϵ, 3765.—§ 750δ (Hisastsinyop.): XIII, **93**, 4418.— § 758 (Anuçāsanik.): XIII, **103**, 4947.— § 759 (do.): XIII, **106γ**, 5170; **107**ϵ, 5235, 5262, 5284, 5331, 5332, 5339.— § 760 (do.): XIII, **111**, 5441 (*Yamasya sadane Bʰsame gunaiḥ*).—§ 761 (do.): XIII, **115**, 5659 (ordained for those who abstain from flesh), 5670.—§ 763δ (Maitreyabhikshā): XIII, **122**, 5849.—§ 766 (Anuçāsanik.): XIII, **127**, 6075. —§ 768δ (Umā-Maheçvaras.): XIII, **142**, 6523, 6557; **143**, 6576.—§ 782 (Anugītāp.): XIV, **16**, 424; **19**, 594 (*parāyaṇāḥ*).—§ 785δ (Nakulākhyāna): XIV, **90**, 2775 (*°cārāḥ*), 2794. Cf. Brahmaṇo loka(h).

Brahmaloka[2], pl. (*°āḥ*). § 612 (Hradaprav.): IX, **31**, 1810 (only C.; B. has *vrajalokān*).

Brahmaloka[3] = Çiva: XIII, 917, 1257 (1000 names[2]).

Brahmamaya (adj.): V, 2412 (*astraṃ*, i.e. Brahmāstra); XII, 1582 (*nidhiḥ*, i.e. Krshna), 6811 (*vāṇī*); XIV, 1181 (sc. Brahmān), 1182 (*Vishṇuḥ*), 1227 (do.), 1428 (*rathaḥ*), 1429 (do.).

Brahmamedhyā, a river. § 574 (Jambūkh.): VI, **9**λ, 339 (in Bhāratavarsha).

Brahmān[1], masc., the Creator. § 3 (Anukram.): I, **1**, 32 (*Svayaṃbhuvaṃ* (?), came from the primordial egg).—§ 4 (do.): I, **1**, 57 (*Lokaguruḥ*), 60 (*Parameshṭhinā*), 61 (*Parameshṭhinaṃ*), 62, (71), 74.—§ 19 (Bhṛgu): I, **5**, 869 (*B.* Svayambhu begot Bhṛgu from the fire at the sacrifice of Varuna).—§ 20 (Pulomā): I, **6**, 901 (*Sarvalokapitāmahaḥ*), 902 (*Pitāmahaḥ*). —§ 20*b* (Agni): I, **7**, 925.—§ 28 (Amṛtamanthana): I, **18**, 1109; **18**, 1115, 1117, 1118, 1140, 1142, 1153.—[(Kadrū): I, **20**, 1197 (Pitāmaha, i.e. *B.*, sanctioned curse of Kadrū).]—[§ 35 (Aruna): I, **24**, 1272, 1277 (Pitāmaha).]—§ 45 (Vālakhilya): I, **31**, 1453 § 48 (Çesha): I, **36**, (1581), (1584), (1586), (1 (Vāsuki): I, **38**, (1630), 1635, (1636); **39**, (1 (Parikshit): I, **42**, 1734.—§ 60 (Sarpa (2079).—§ 77 (Vyāsa): I, **63**, 2417. vatāraṇap.): I, **64**, 2491, 2494 (*lok* (2500), 2501, (2504).— § 86 (*Brahmaṇo mānasāḥ putrā vidit* Marici, Atri, Aṅgiras, Pulastya (do.): I, **66**, 2565 (do.).— *ete Brahmaṇaḥ putrā viry*

I, **66**, 2574 (Daksha was born from the right toe of *B.*).— § 117 (do.): I, **66**, 2595 (Dharma came out through the right breast of *B.*).— § 121 (do.): I, **66**, 2605 (Bhrgu came out ripping open the heart of *B.*).— § 123 (do.): I, **66**, 2614 (father of Dhātṛ and Vidhātṛ).— § 161 (Mahābhishop.): I, **96**, 3845, 3848.— § 185 (Pāṇḍu): I, **120**, 4644.— § 223 (Vāsishṭha): I, **174**, 6638 (*°no mānasaḥ putro Vaçishṭho 'rundhatīpatiḥ*).— § 246 (Sundopasundop.): I, **209**, (7639). — § 2468 (Tilottamā): I, **211**, 7697.— § 256a (Agnipraśbhavya): I, **224**, 8143, 8158.— § 257 (Khāṇḍavadāhanop.): I, **225**, 8192 (had made Gāṇḍīva).— § 263 (Sabhākriyāp.): II, **3**, 72 (with Nara, Nārāyaṇa, Yama, and Sthāṇu he celebrated a sattra at Bindusaras or Hiraṇyaçṛṅga), 84 (*°no, sc. sabhā*, cannot compete with the palace of Yudhishṭhira).— § 264 (do.): II, **4**, 134 (*idem*).— § 265 (Lokapālasabhākhyānop.): II, **6**, 271 (Nārada travels through the worlds, which are created by *B.*), 275, 276 (*°no, sc. sabhāne*).— § 266 (Çakraśabhāv.): II, **7**, 309 (*°naḥ sadṛçā Bhṛguḥ Saptarshayas tathā*).—§ 270 (Brahmaśabhāv.): II, **11**, 444, 464, 473 (*Lokapitāmahaḥ*).—§ 3168 (Sūrya): III, **3**, 148 (= the Sun, in the enumeration of Dhaumya), 185 (*aho B°naḥ proktaṃ saharaśyagaçasminitaṃ*), 208 (*etad Brahmā dadau pūrvaṃ Çakraya*, sc. the hymn for praising Sūrya).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 480 (Kṛshṇa was first Nārāyaṇa, then Hari, then Brahmán, etc.), 497 (*yugādau, B.* was born from Kṛshṇa's navel; *carācaragurur yasyedaṃ sakalaṃ jagat*), 514 (Kṛshṇa plays with Sāmba, etc., as with playthings).— § 327 (Draupadīparitāpav.): III, **31**, 1199 (*Brahmā provāca putrāṇāṃ yad rshir veda Kaçyapaḥ*).— § 334 (Kairātap.): III, **41**, 1682 (*niyogād B°as tata martyatāṃ samupāgataḥ*, sc. Nara).— § 338 (Tīrthayātāp.): III, **82**, 5014 (*tatra*—i.e. in Damin—*Brahmādayo devā upāsante Maheçvaraṃ*).— § 359 (Vaḍavā): III, **82**, 5037.— § 360 (Tīrthayātrāp.): III, **82**, 5050 (*°ādayo devāḥ*), 5058 (do., adore Keçava).— § 361 (Kurukshetra): III, **83**, 5075 (do.). —§ 364 (Tīrthayātrāp.): III, **83**, 6043 (*°āṇaṃ adhigatavā*).— § 365 (Maṅkanaka): III, **83**, 6089 (*°ādibhiḥ suraiḥ*), 6099 (*surā B°ādayaḥ*).— § 366 (Tīrthayātrāp.): III, **83**, 7006 (*°ādayo devāḥ*).—§ 368 (do.): III, **83**, 7035 (do.), 7040, 7061 (*°ādayo devāḥ*).—§ 370 (do.): III, **84**, 7083 (do.), 8037 (*Brahmā devagaṇaiḥ saha*, always dwells at Naimisha), 8064 (had made a yūpa in Brahmasaras), 8081 (*purushavshabhaṃ*), 8101 (*°ādayo devāḥ*); 85, 8162, 8167 (*°ādayo devāḥ*).—§ 373 (Prayāga): III, **85**, 8212 (do.).—§ 384 (Agastyop.): III, **100**, 8693.— § 386 (do.): III, **106**, 8825 (*Lokapitāmahaḥ*).—§ 387 (Sagara): III, **107**, 8855 (*°āṇaṃ çaraṇaṃ jagmuḥ*).—§ 391 (Rshyaçṛṅga): III, **110**, 10004 (*lokakartṛṇā*).— § 422 *bis* (Varāhāvatāra): III, **142**, 10948, 10949, (10953), (10958).— § 439 (Yakshayuddhap.): III, **163**, 11854 (*°naḥ putrān mānasān Dakshaptamān*).— § 445 (Nivātakavacayuddhap.): III, **173**, 12207 d made Hiraṇyapura for the sake of the Kālakeyas), 12211 destined that the Kālakeyas should be slain by a man). 57 (Vaivasvatop.): III, **187**, 12797 (*ahaṃ Prajāpatir yat paraṃ nādhigamyate*).— § 458 (Mārkaṇḍeyap.): III, **188**, 12807 (*Paramesḥṭhinaṃ*), 12808 Mārkaṇḍeya during the cataclysms), 12814 12818 (*padmotpalanikētanaṃ sarvalhāteçaṃ*). **189**, 12954 (*ahaṃ Vishṇur ahaṃ Brahmā,* o Mārkaṇḍeya), 12991 (*yāvad B°ā na* Dhundhumārop.): III, **203**, 13560 mu's navel), 13566 (was terrified 478 (do.): III, **204**, 13583 (granted a boon to Dhundhu).—§ 488 (Āgiirasa): III, **217**, 14110 (*asyo 'gnir lokānāṃ B°ṇā samprakalpitaḥ*, i.e. Āṅgiras), 14113 (had created Agni); **218**, 14122 (*Brahmaṇo yas trityas tu putraḥ*, i.e. Āṅgiras).— § 491 (do.): III, **220**, 14157 (*yajñaḥ B°ṇā samaṃ*, i.e. the desired son of Uktha).— § 496 (Skandotpatti): III, **224**, (14279).—§ 501 (Skandop.): III, **229**, 14446 (*ayaṃ tasyāḥ patir vihito B°ṇā*, i.e. Skanda). —§ 502 (Manushyagrahak.): III, **230**, 14462. 14463.— § 504 (Skandayuddha): III, **231**, 14521.— § 507 (do.): III, **231**, 14619 (*°dattavarāḥ*, sc. Mahisha).— § 524 (Jayadrathavim.): III, **272**, 15821 (*caturmukho Brahmā nōbhipadmād viniḥsṃrtaḥ*), 15824 (*srjate Brahmamārtīis tu, rakshate Paurushi tanuḥ | Raudri bhāsmeva gamayet tisro 'vasthāḥ Prajāpateḥ*).— § 526 (Rāmop.): III, **275**, 15903 (the sons of Pulastya gratified *B.* by a terrible tapas), 15909 (*B.* went and made them desist from this tapas), (15910), (15914), (15919); **276**, 15929 (the brahmarshis, etc., *B°āṇaṃ çaraṇaṃ gatāḥ*), (15932).— § 543 (Rāmarājyābhisheka): III, **291**, (16560), 16571, 16573.— § 548 (Aṅgeçop.): II, **313**, 17331 (*Brahmādityam umagatiḥ*).— § 550 (Samayapālanap.): IV, **13**, 338 (*°naḥ sumahotsavaḥ*), 339 (*samāje Brahmaṇo, rōjan, yathā Pāçupatair iva*).— § 552*c* (Gāṇḍīva): IV, **43**, 1347 (*B.* had first Gāṇḍīva for 1,000 years).— § 552*m* (Arjuna): IV, **61**, 1976 (*Brahmaṇaḥ krtakatatāṃ*, sc. *vedāni*, said Arjuna).— § 555 (Indravijaya): V, **12**, 385 (*purā gītaṃ Brahmaṇā*, i.e. v. 386 ff. (*e*)); **13**, 403; **17**, 529 (only *B.*).— § 561 (Nara-Nārāyaṇau.): V, **49**, 1918 (*Brhaspatiç cocanāç ca B°ṇaṃ paryupasthitau*), 1922, (1923).— § 561 (Yānasandhip.): V, **55**, 2172 (*Svayambhuvaḥ*).— § 564 (Mātaliyop.): V, **97**, 3502 (*Lokapitāmahaḥ*); **98**, 3542 (*srshṭaḥ prathamataḥ cando B°ṇā brahmavādinā*, sc. the bow in the lake of Varuṇa); **100**, 3571 (*Brahmapādodbhavāç ca ye*, sc. *Yātudhānāḥ*).— § 565 (Gāṇavacanīta): V, **111**, 3824 (*çōcataḥ*, at Badarī).— § 567 (Bhagavadvāsap.): V, **131***c*, 4422 (in the forehead of Kṛshṇa).—§ 569 (do.): V, **145**, 4927 (*devaiḥ parivṛto Brahma vedyām iva mahādhvare*).—§ 574 (Jambūkh.): VI, **6**, 213 (on Meru).—§ 574*f* (Bindusaras): VI, **6***f*, 241 (at Bindusaras, Nara, Nārāyaṇa, Brahmán, Manu, and Sthāṇu are present).— § 576 (Bhagavadgītap.): VI, **17**, 643 (*gacchadbhaṃ tena Çakrasya Brahmaṇaç ca salokatāṃ*, said to the warriors); **28**, 1025 (*evaṃ bahuvidhā yajñā vitatā B°ṇā mukhe*, (?) PCR.: in the Vedas); **32**, 1158 (*saheçvaryāgaparyantaṃ ahar yad Brahmaṇo viduḥ*); **35**, 1251 (*Brahmāṇaṃ Içaṃ kamalāsanasthaṃ*, seen in the body of Kṛshṇa), 1283 (*Brahmaṇo 'py ādikartre*, i.e. Kṛshṇa).—§ 581 (Bhīshmavadhap.): VI, **65**, 2941 (*dhyānenāçeshya tad Brahmā*), 2943 (*brahmavidāṃ varaḥ*), 2968 (*Brahmāṇaṃ lokadhāriṇaṃ*, created by Aniruddha); **66**, 2973, 2985 (*yasyāhaṃ ātmajo Brahmā sarvasya jagataḥ patiḥ*, i.e. Nārāyaṇa's), 2997 (*kathāṃ tāṃ Brahmaṇā gītāṃ çrutvā prītā divaṃ yayuḥ*), 3001 (*yasya syād ātmajo Brahmā sarvasya jagataḥ pitā*, i.e. Kṛshṇa's); **67**, 3026 (*Madhuṃ . . . Brahmaṇo 'paciīṃ kurvaṇ jaghāna Purusuttamaḥ*); **68**, 3037 (*°proktaṃ stavaṃ*).—§ 592 (Saṃçaptakavadhap.): VII, **23**, 1039 (had created the bow of Arjuna).— § 594 (Mṛtyu): VII, **52**, 2041 (*Pitāmahaḥ*, the creatures would not die), 2046 (*Paramesḥṭhinaṃ*); **53**, (2051); **54**, (2082), (2112), 2123 (*°çvaklaṃ*, sc. the death).— § 599 (Jayadrathavadhap.): VII, **84**, 3449 (*karotu svasti le Brahma Brahmā cōpi dvijōttayaḥ | saṅsṛpçe ca ye çreshṭhās tebhyas te svasti, Bhārata!*), 3458 (*°āṇaṃ çaraṇaṃ jagmuḥ*), 3465, 3480 (*yathā ca Brahmaṇā baddhaṃ samgrāme Tārakāmaye | Cakrasya kavacaṃ divyaṃ*); **98**, 3641 (*Brahma-Somapurogamāḥ*, sc. *devāḥ*); **103**, 3862 (*Brahmaṇā vā svayaṃ krtaṃ*, sc. the armour of Duryodhana);

127, 6144 (*Brahmeçānendraravaruṇān avahad yaḥ purā rathaḥ*); **143**, 5999 (*°ādyaiḥ suraṛṣabhaiḥ*).— § 603*b* (Nārāyaṇa): VII, **201**, 9467 (*Kālo Brahmā Brahma ca brāhmaṇāç ca . . . .*).—§ 603*d* (Tripura): VII, **202**, 9559 (*°daittavarāḥ, Tripuravāsinaḥ*), 9567 (became Rudra's charioteer in the combat with Tripura), 9578 (*prāhuṃ aryaṇaṃ*), 9579, 9581 (*brahmavidāṃ varaḥ*), 9582, 9587, (9588).—§ 603 (Nārāyaṇāstram.): VII, **202**, 9628 (*Hara*, i.e. Çiva, vanquished him). — § 605 (*Sarapa*.): VIII, **16**, 628 (*Brahmeçānāv iva*); **32**, 1330 (*sa yāhi sarvathā Karṇaṃ yathā Brahmā Maheçvaraṃ*), 1367 (*Brahmaṇā brāhmaṇāḥ sṛṣṭā mukhāt kshattrañ ca bāhutaḥ | ūrubhyāṃ asṛjad vaiçyān çūdrān padbhyāṃ iti çrutiḥ*).— § 606 (Tripurārkhyāna): VIII, **33**, 1436 (*°ñaṃ agrataḥ kṛtvā*, sc. the gods); **34**, 1454, 1555 (*Brahma-Rudrayoḥ*).— § 606 (Karṇap.): VIII, **34**, 1574 (*yathaiva bhagavān Brahmā lokadhātā Pitāmahaḥ | sārathyam akarot tatra Rudrasya paramo 'syonyaḥ*); **35**, 1620 (became Rudra's charioteer in the combat against *Tripura*), 1665 (do.).—§ 607 (do.): VIII, **45**, 2090.—§ 608*b* (Arjuna): VIII, **46**, 2160-1.—§ 608 (Karṇap.): VIII, **72**, 3617 (had created the creatures and Gāṇḍīva); **87**, 4428 (*Brahmā Brahmarshibhiç sārddhaṃ Prajāpatibhir eva ca*, present at the encounter between Karṇa and Arjuna), 4440 (*Brahmeçānau*), 4456 (do.); **89**, †4573, †4574.—§ 614 (Gadāyuddhap.): IX, **34***a*, 1964 (*°ñaṃ iva deveçaṃ*).—§ 615*i* (Saptasārasvati): IX, **38**, VII), 2214.—§ 615*j* (Maṅkanaka): IX, **38**, 2226 (*°ādibhiḥ suraiḥ*), 2238 (*devā Brahmādayaḥ*). — § 615*n* (Viçvāmitra): IX, **40**, 2303 (*°ñaḥ sutaḥ*, i.e. Vasiṣṭha), 2313 (*Sarvalokapitāmahaḥ*).— § 615*u* (Skanda): IX, **44**, 2457 (*niyogāt Bʰºñaḥ*), 2479 (*Svayambhūr bhagavān saputraḥ*), 2500 (*deva Brahmapurogamāḥ*); **45**, 2524 (*bhagavān Lokapitāmahaḥ*), 2525 (gave four companions to Skanda); **46**, 2570 (gave a black decrskin to Skanda).—§ 615*b* (Baladevatīrthay.): IX, **47**, 2751 (*asurāṇa tīrthāni tathā devatānāṃ yathāvidhi*).—§ 615*kk* (Kurukshetrak.): IX, **53**, 3023 (*°ādyaiḥ suraiḥ*), 3034 (*Brahma-Vishṇu-Maheçvaraiḥ*).—§ 617 (Aishikap.): X, **17**, 782.— § 618 (Jalapradānikap.): XI, **7**, 186 (*damas tyāgo 'pramādaç ca te trayo Brāhmaṇo hayāḥ*, cf. v. 187).— § 623 (Rājadh.): XII, **15**, 441 (*na Brahmāṇaṃ na Dhātāraṃ na Pāṭhāṇaṃ*, sc. *jānā namasyanti*), †454 (*°ñā pūrvaṃ uktaṃ*).— § 627 (do.): XII, **22**, 646 (*?, Indro Brahmaṇaḥ putraḥ; Brahmaṇaḥ* = Kaçyapa's, Nīl.).—§ 635 (do.): XII, **35**, 1258 (*Bʰºñaḥ çrutiḥ*), 1276 (*°ohtena vidhinā*).—§ 636 (do.): XII, **39**, 1433, 1436.— § 637 (do.): XII, **43**, 1513 (Kṛshṇa identified with *B.*).—§ 639 (do.): XII, **53**, 1920 (*Brahmā devagaṇair yathā*), 1923 (*Brahmāṇaṃ iva Vāsavāḥ*).—§ 641 (do.): XII, **59**, 2143, 2202 (*çāstraṃ mahārthaṃ Brahmaṇā kṛtaṃ*); **63**, †2362 (*Bra°*, C.); **64**, †2403 (cannot obtain a sight of Nārāyaṇa); **72**, 2752 (the brahman sprang from *B.*'s mouth, the kshatriya from his arms, the vaiçya from his thighs, the çudra from his feet), 2755 (*°ānuçāsanaṃ*); **89**, 3342 (created kshatriyas); **121**, 4420 (*°ṇo vacanaṃ mahat*), 4465 (*Pitāmahaḥ pūrvaṃ babhūvātha Prajāpatiḥ*); **122**, 4483 (*bhagavāṃ Sarvalokapitāmahaḥ*), 4486 (Kshupa fell from *B.*'s head and became priest at his sacrifice), 4503 (*°ñaḥ putraṃ anyātaṃ Kshupaṃ*), 4512 (*°ñaḥ putro Vyavasāyaḥ sanātanaḥ*), 4515 (*Pitāmahaḥ*).— § 644 (Āpaddh.): XII, **136**, 4878 (*gāthā Bʰºgītāḥ*).— § 650 (do.): XII, **142**, 5446 (*yo 'yaṃ kshattram ity etat sadṛçaṃ Bʰºñā kṛtaṃ*).—§ 653*b* (Gṛdhragomāyusaṃv.): XII, **153***a*, 5752.—§ 656 (Khadgotpattik.): XII, **166**, 6144 (*°ānuçāsane*), 6150 (*bhagavān*), 6152, 6165 (gave the sword to Rudra).—§ 657 (Āpaddh.): XII, **167**, 6224 (*iva*).—§ 658 (Kṛtaghnop.): XII, **169**, 6336 (*Brahmaṇāḥ sakhā*, i.e. Naḍījaṅgha); **172**, 6408 (adored by Rājadharman); **173**, 6436 (cursed Rājadharman), 6437, 6445.—§ 660*b* (Bhṛgu-Bharadvāja-saṃv.): XII, **182**, 6780 (sprung from the lotus), 6781, 6800 (*dharmamayaḥ pūrvaṃ Prajāpatiḥ*), 6801; **183**, 6804; **184**, 6821; **187**, 6920 (*tatrātmā mānaso Brahmā sarvabhūteshu lokakṛt*); **188**, 6930 (created the Prajāpatis), 6939 (created only brahmans, from which all four castes arose), 6944; **190**, 6977 (*Trilokakṛt*), 6983; **191**, ††6991 (*°ñā . . . āçramāç catvāro 'bhinirdishṭāḥ*); **192**, 7028 (*°rmitaḥ*, sc. *dharmaḥ*).—§ 662*b* (Jāpakop.): XII, **199**, 7320 (*Parameshṭhinaṃ*); **200**, 7350, (7359).—§ 664 (Mokshadh.): XII, **207***q*, 7530 (*sarvabhūtapitāmahaḥ*, sprung from the lotus).—§ 664*b* (Madhu): XII, **207**, 7532 (*Brahmaṇo 'pacitiṃ kurvan jaghāna Purushottamaḥ*, sc. *Madhuṃ*).—§ 664 (Mokshadh.): XII, **207***s*, 7534 (*Brahmā 'nuçāsya putrān mānasān Dakshasaptamān | Marīcim Atryaṅgirasau Pulastyaṃ Pulahaṃ Kratuṃ*), (*e*) 7536 (created Daksha from his right toe), 7551 (*Vedavidyāvidhātāraṃ*).—§ 665 (do.): XII, **208***a*, 7569 (*Svayambhuvaḥ*, as his seven sons are enumerated the same as in v. 7534, only with Vasiṣṭha instead of Daksha).—§ 666 (do.): XII, **209**, 7614, 7615.—§ 669 (do.): XII, **221**, 8019.—§ 671*b* (Bali-Vāsavasaṃv.): XII, **223**, 8061, 8063, 8064, (8065), 8067, (8068), 8082 (*°dattāṃ mālāṃ*), 8083 (do.); **225**, 8181 (*°ñā samādiṣṭaḥ*, sc. Indra).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8252 (*sarvabhūtābhavaṃ çāçvataṃ*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8337 (*iva*).—§ 677 (Mokshadh.): XII, **232**, 8508 (*ahar Bʰºñaḥ*), 8509 (*prati-buddhaḥ*); **233**, 8523, 8551 (*°Harādiṣṭa*); **237**, 8681, 8687; **243**, 8828 (*yathā vai vihitā vṛttiḥ purastād Bʰºñā svayaṃ*); **244**, 8881 (*°ñā vihitā*).—§ 678*a* (Mṛtyu-Prajāpatissaṃv.): XII, **257**, 9162; **259**, 9199, 9203.—§ 680*b* (Tulādhāra-Jājalisaṃv.): XII, **263***a*, 9380; **265**, 9451 (*gāthā Bʰºgītāḥ*).—§ 692 (Mokshadh.): XII, **281***b*, †10076.—§ 693*b* (Vṛtravadhp.): XII, **282***a*, 10120, 10134; **283**, 10164, 10171, (10173), 10174, (10175), 10179, (10183), 10184, (10188), 10191, (10193), (10196).—§ 694*b* (Jvarotpatti): XII, **284**, (10253), 10258.—§ 695*b* (Dakshayajñavināça): XII, **285***a*, 10281, 10293, (10296).—§ 696*b* (Daksha-prokta-Çiva-sahasranāmastotra): XII, **285**, 10440 (*na Brahmā na ca Govindaḥ pauraṇyā rshayo na te | māhātmyaṃ vediturn çaktā yathātathyena te, Çiva!*).— § 701*b* (Bhava-Bhārgavasaṃv.): XII, **290**, 10681 (*devātideva!*).—§ 702 (Mokshadh.): XII, **296***b*, 10839 (created brahmans); **297**, 10870 (*°naikena jātānāṃ nānātvaṃ gotrataḥ kathaṃ*).—§ 704 (do.): XII, **301***a*, ††1094; **302***b*, 11106.—§ 705 (do.): XII, **309**, ††1507.—§ 707 (do.): XII, **312**, 11571 (*hiraṇyāṇḍasambhavaṃ*); **313**, 11591; **318**, 11709 (*devāgraṃ*, if the jīva-soul escapes through the crown of the head one attains to the region of *B.*; read with B.: *vibhā mūrdhānā*); **319**, †11809 (*°ādināṃ khecarāṇāṃ kshitau*), †11 (*°jaḥ*, sc. *sarve varṇāḥ*), †11814 (*°asyato brāhmaṇāṃ sa bhāta bahubhyāṃ kshatriyāḥ . . . nābhyāṃ pādataç cāpi çūdrāḥ*).— § 717*b* (Nārāyaṇīya): XII, 12685 (among the Prajāpatis).— § 717*c* (Upariçara **336**, 12736 (*B. mayā*—i.e. by Nārāyaṇa prasādataḥ*; C. has erroneously *Brahmapra* 12742 (*°ñaḥ putrā mānasāḥ*, i.e. Ekata, § 717*b* (Nārāyaṇīya): XII, **340***b*, *lokāḍiç caturvaktro niruktagaḥ*), 12924 *—çrshṭaḥ purā Brahmā*), 129 (*Aniruddhāt tathā Brahmā* tann *sarvabhūtāni*), 12971, 12978.

lokâḥ), (λ), 13016, 13042 (*Lokapitâmahaḥ*), 13044, (13048), 13051, 13052 (°*ktam*), 13055 (*sa-B°kâ devâḥ*), 13058 (*Lokagurur Lokapitâmahaḥ*), 13060, 13061, 13079 (*saptaite mânasâḥ proktâ rohayo Brahmaṇaḥ putrâḥ*, i.e. Sanu, etc. (ο)), 13083 (*Lokaguruḥ*), 13085 (°*ânuçishṭâḥ*), 13098 (°*aikaḥ*), 13100 (*Lokakartâ*), 13105; **342**, 13140 (*yasya*— i.e. Nârâyaṇa's—*prasâdajo Brahmâ*), 13145 (sprung from the lotus), (τ), 13158 (*sa-B°kâ devâḥ*), 13164, 13175 (°*ṇaḥ putra âdyaḥ*, i.e. Trita); **343**, I), ††13195 (*bhûtasargaḥ kṛto B°ṇâ*) 13201 (*viçvaṃ sṛjat*), VII), ††13211 (*Brâhmaṇaṃ*, C.), ††13212, ††13213 (created the vajra from the bones of Dadhîca), (αα), 13281 (felt from his seat during the battle between Rudra and Nârâyaṇa), 13282 (*caturvaktraḥ nirukteçaḥ*), 13289, 13292; **344**, 13307 (*sa-B°kaiḥ suraiḥ*, cannot see Nârâyaṇa), 13319 (°*âdayaḥ surâḥ*), (γγ), 13365; **346**, 13403 (*Lokapitâmahaḥ*); **348**ee, 13452 (*Parameshṭhinâ*), 13454, 13459, 13469 (*caturmukhaḥ*), 13476 (*srjantaṃ Vedân*), 13478, 13479 (was robbed of the Vedas by Madhu and Kaiṭabha), (ζζ), (13481), 13485, (ηη), (13487), 13508, 13520 (*Brahmaṇo 'pacitiṃ kurvan jaghâna Madhusûdanaḥ*, sc. Madhu and Kaiṭabha), 13521 (created the worlds), 13541 (°*âdinâṃ sulokatâṃ*); **349**, I), 13559 (*mânasaṃ janma Nârâyaṇamukhodyataṃ B°ṇaḥ*), II), 13562 (°*ekashashaṃ janma devîṣyaṃ B°ṇaḥ*), III), 13565 (*trilîyaṃ janma B°ṇo . . . vâcikaṃ*), IV), 13571 (*pracaṇaçâ ârshtir B°ṇaḥ*), 13573 (*prajâsargakaro . . . jayatpatiḥ*), 13576, 13577, 13579 (*varado Lokapitâmahaḥ*), 13581 (*lokavisargakṛt*), V), 13585 (*nâsatye janmani purâ B°ṇaḥ*), 13586, VI), 13590 (*Hariyonaye*), 13591, VII), 13594 (*saptamaṃ janma padmajaṃ B°ṇaḥ*), 13624 (*Lokapitâmahaḥ*); **350**, 13654, 13655, 13661, 13665 (*Parameshṭhinâ*), 13705 (*Unâpatir Bhûtapatiḥ Çrikaṇṭho B°ṇaḥ sutaḥ*); **351**, 13720 (*Brahmaṇâ saha saṃvâdaṃ Tryambakasya*).—§ 717*d* (Brahma-Rudrasaṃv.): XII, **351**, (13734), 13735, 13736, (13737); **352**, (13740). †13751 (*âdya ṭçaḥ prajânâṃ*).—§ 723 (Âṇuçâsanik.): XIII, **6**, 296 (*Vaçishṭhasya ca saṃvâdaṃ Brahmaṇaç ca*), (299).—§ 730 (do.): XIII, **14**, 591 (*Brahma-Vishṇu-Sureçânâṃ srashṭâ*, i.e. Çiva; *Dâdayo devâḥ*, adored Çiva), 594 (created by Çiva), 607 (cf. Brahmaloka), (β), 624.— § 730*g* (Upamanyu): XIII, **14**, 731 (*Brahma - Vishṇu - Surendrâṇâṃ . . . vapur dhârayate Bhavaḥ*, i.e. Çiva), 791 (*yaḥ*—i.e. Çiva—*pûrvam asṛjad devaṃ Brahmâṇaṃ lokabhâvanaṃ*), (ε), 795 (*Bhagavaty uttamaçvaryaṃ Brahma - Vishṇu purogamaṃ*), 819, (ν), 820 (*Brahmendra-Mahendra-Vishṇuçahitâ devâḥ*). (ξ), 824, 857 (can be slain by the weapon of Çiva), (ν), 869 (*Lokapitâmahaḥ*), (φ), 875 (praised Çiva), 877, 910 (*twaṃ Brahmâ sarvadevâdânaṃ*, sc. Çiva), 931 (°*âdibhiḥ suraiḥ*), 940 (*yo*—i.e. Çiva—°*srjad dakshiṇâd aṅgâd Brahmâṇaṃ lokabhâvanaṃ*).— § 730 (Âṇuçâsanik.): XIII, **14**ω, 986, 1007 (°*âdibhiḥ suraiḥ*), 1003 (Çiva identified with *B.*), 1011; **16**, 1052 (did not know the real nature of Çiva), 1053 (°*âkhyaḥ*, i.e. Çiva), 1058 (Çiva identified with *B.*), 1074 (°*âdibhiḥ Siddhaiḥ*, concealed Çiva), (θθ), [illegible]; **17**, 1115 (°*proktaiḥ*), 1134 (*Sarvalokapitâmahaḥ*), (°*âdayo devâḥ*), 1283, 1287 (°*ṇo hṛdi*), 1288; **18**, [illegible]ṭçaṃ), (λλ), 1369.—§ 734 (do.): XIII, **26**, 1758 (*Brahmaṇaḥ samaṃ*, i.e. Bhîshma), †1853 (°*kautâṃ*[illegible]737 (do.): XIII, **31***a*, 2013 (C. has *Brâhmâṇaṃ*).

XIII, **35**, 2153 (°*gîtâḥ*, i.e. vv. 2146–[illegible]): XIII, **40**, 2249 (*pramadâḥ çreshṭhâḥ*[illegible]XIII, **59**, 3042 (*? lokân çucin Brahma-*[illegible]**66**, 3325 (*Scayambhuvâ*, in C. is [illegible]330); **74**, 3621 (*Parameçvaraḥ*); [illegible]with B.: *Brahmâ tu çûh*, etc.), 3818 (gave horns to the kine); **83**, 3893, (3913).—§ 747 (do.): XIII, **84***a*, 4054 (*Pitâmahaḥ*).—§ 747*b* (Suvarṇotpatti): XIII, **84**, 4014; **85**, (4017), (4022), 4066, 4104 (*Paramâtmanaḥ*), (δ), 4112, 4117 (created the four castes), 4136 (*Lokagurur Lokapitâmahaḥ*), 4140 (*nisargâd B°ṇaḥ*), 4149 (adopted Kavi), 4155 (*Pitâmahaḥ*), 4162 (*Lokapitâmahaḥ*), 4164 (Agni identified with *B.*), 4168 (Agni sprung from *B.*), 4173 (°*ctâyagniçomânâṃ sûlokyaṃ*).—§ 749 (Âṇuçâsanik.): XIII, **90**, 4290; **91**, 4345.—§ 755*b* (Nahushop.): XIII, **100**, 4809.—§ 758 (Âṇuçâsanik.): XIII, **103**, 4909 (*Bhâgîrathasya saṃvâdaṃ B°ṇaç ca*), 4911, 4920, 4922, 4923, †4938, 4942, 4950.—§ 759 (do.): XIII, **104**, 5112.—§ 760 (do.): XIII, **111**, 5530 (*vadataḥ*).—§ 762*b* (Kṛiṣp.): XIII, **119**, 5790 (*sulokyaṃ B°ṇaḥ*).—§ 766 (Âṇuçâsanik.): XIII, **126**, 6046 (*Padmasambhavaṃ*), 6049, (6050); **130**, (6113); **133**, 6178 (*Padmayoninâ*).—§ 768*b* (Umâ-Maheçvarasaṃv.): XIII, **141**, 6390 (°*ṇo yoshiduttamâ*, i.e. Tilottamâ), 6399 (created Surabhi), 6487 (*brahma amṛta*); **143**, 6580 (°*ṇâ samudâhṛtaṃ*), 6612 (°*ânuçâsanaṃ*), 6617 (*srjatâ prajâḥ*); **144**, 6682 (°*ṇâ samudâhṛtâḥ*, sc. *mantrâḥ*); **145**, 6691 (°*ṇâ proktâḥ*); **146**γ, 6750 (*Sâvitrî Brahmaṇaḥ sûtrât*).—§ 768*b* (Kṛshṇa Vâsudeva): XIII, **147**, 6809 (*Brahmâ tasyodarâbhavaḥ*, i.e. Kṛshṇa's), 6818 (*Brahmâ vasati garbhasthaḥ çarîre*, i.e. in Kṛshṇa), 6843 (*Pitâmahaḥ*), 6846 (°*ryeṇa devagaṇâḥ*).— § 772*c* (Pavanârjunasaṃv.): Vâyu said: A superior brahman is the protector of all creatures and the creator of the living world (cf. Agni), viz. *Prajâpati Brahmân*. Some unwise persons say that *Brahmân* was born from an egg . . . ; this view one should not hold; how can *Brahmân* be born, he who is unborn (*ajaḥ*)? the egg is space (*âkâçam*); from that *Brahmân* was born; if it is objected, that there would be nothing for him to stand upon: there is Aksharâ ("consciousness"), endued with great energy: XIII, **154**, 7227 (*Prajâpatiḥ*), 7228, 7231.— § 772*b* (Pavanârjunasaṃv.): XIII, **155**, 7233 (°*ṇaḥ sutâṃ*, i.e. Earth).—§ 772*l* (Vasishṭha): XIII, **156**, 7282 (°*dattavaraṃ suraç*), 7289 (°*dattavarâ Daityâḥ*).— § 772*p* (Kapa, pl.): XIII, **158**, 7328, (7330).—§ 773*b* (Kṛshṇa Vâsudeva): XIII, **159**, 7388 (*Brahmâ bhûtva*, sc. Kṛshṇa).— § 773*d* (Çiva): XIII, **161**, 7487 (°*ṇaṃ sârathiṃ kṛtvâ*, sc. Çiva), 7492 (adored Çiva).—§ 775 (Âṇuçâsanik.): XIII, **166***a*, 7635 (°*ṇaḥ sati Sâvitrî*).—§ 782 (Anugîtâp.): XIV, **18**, 521 (*Sarvalokapitâmahaḥ*).—§ 782*b* (Brâhmaṇagîtâ): XIV, **20**, 609 (°*âdayaḥ*); **23**, (†690), 707 (*Prajâpatîḥ*); **27**, 785.—§ 782*g* (Guruçishyasaṃv.): XIV, **35**, 949 (°*poktaṃ idaṃ*), 962 (*vitakulmashaṃ*); **36**, (967); **37**, (1023); **38**, (1042); **39**, (1058); **40**, (1084); **41**, (1097); **42**, (1102), [illegible]1133; **43**, (1170); **44**, (1212); **45**, (1234); **46**, (1259); **47**, (1317); **48**, (1334); **50**, (1366); **51**, (1424), 1466, 1467.—§ 784*b* (Uttaṅka): XIV, **54**, 1576 (Kṛshṇa identified with *B.*, Vishṇu, and Indra).—§ 788 (Âçramavâsap.): XV, **28**, 755 (*niyogâd B°ṇaḥ*).

Cf. also the following synonyms:

Abjasambhava: I, 2077.
Âdideva: XII, 6949.
Agni: XII, 8139.
Ahaṃkâra, q.v.
Aja, q.v.
Avyaya, q.v.
Bhûmipati: I, 2499.
Bhûtakṛt, q.v.
Bhûtâtman, q.v.

Caturmukha, q.v.
Caturvaktra, q.v.
Caturveda, q.v.
Çambhu, q.v.
Devadeva, q.v.
Devādhideva, q.v.
Devāsuraguru, q.v.
Devātideva: XII, 10681.
Devavara, q.v.
Deveça, q.v.
Dhātṛ, q.v.
Hiraṇyagarbha, q.v.
Içaṇa, q.v.
Içvara, q.v.
Jagannātha, q.v.
Jagatpati, q.v.
Jagatprabhu: XII, 9166.
Lokabhāvana, q.v.
Lokadhātṛ, q.v.
Lokādinidhaneçvara: VII, 2068.
Lokaguru, q.v.
Lokakartṛ, q.v.
Lokakṛt, q.v.
Lokapitāmaha: I, 904, 2074; II, 473; III, 8825; V, 3502, 4107; VII, 2078; IX, 2281, 2524; XII, 2144, 9194, 10180, 10185, 13042, 13058, 13403, 13579, 13624; XIII, 869, 3912, 4136, 4162; XIV, 1347.
Lokasambhava: XIII, 940.
Lokasraṣṭṛ: VIII, 1532.
Lokavṛddha: V, 1920.
Lokeça, q.v.
Mahādeva: XII, 9176, 13047.
Mānasa, q.v.
Niruktaga: XII, 12914, 13283.
Padmasambhava: XIII, 6046.
Padmayoni: III, 16547; VII, 9427, 9591; XII, 13371; XIII, 1126, 3546, 6178.
Padmodbhava: XIII, 298.
Parameshṭhin, q.v.
Pitāmaha: I, 32, 902, 935, 1197, 1272, (1274), 1277, 1569, 1570, 1576, 1580, 1588, 1627, 1628, 1629, 1638, 1644, 1645, 1652, 1826, 1910, 2057, 2065, 2075, 2076, 3846, (7279), 7635, 7636, 7637, 7642, (7643), 7644, 7680 (°*aya bhavanaṃ*), 7681, 7683, 7685, 7686, 7687, 7689, 7690, 7896, (7698), 7700, 7708, 7732, 7733, 8157; II, 280, 420 (°*aabhāṃ*), 425 (do.), 465, 467, 482 (°*aabhāyāṃ*), 739 (°*aaṃḥ*, i.e. Bṛhadratha); III, 7078, 8034 (*Vetasikāṃ P°nishevitāṃ*), 8192 (at Tuñgaka), 8239, 8253 (°*purogāç ca devāḥ*), 8276 (°*aanaṃ Dhanuṇyaṃ*), 8315 (performed a sacrifice in Prayāga), 8700, 8707 (*yathā*), 8775 (*iva*), 8823, 8827, 8858, II856 (on Meru), 12152, 12190, 12305, 12809, 13559, 13565, 13585, 14278, 15886, 15934, 15938; V, 1920, 1922, 3604 (*anṛtena 'bhiṛṛptasya ātram udgirataḥ purā, P°sya vadanad udatishṭhad anindiṭā*, i.e. Surabhi), 3835 (*atra*—in the North—*yajñaṃ samāsādya dhruvaṃ sthāṭā P°ḥ*), 3969 (*yathā Devāṇaṃ P°ḥ*), 4102, (4111); VI, 2939, 2975, 2977, 5770 (*iva*); VII, 2041, 2071, 2085, 2099, 2101, 6348 (°*purogamā devāḥ*); VIII, 1518, 1526, 1528 (*triloḳeçaṃ*), (1530), 1531, 1533, 1574 (*loḳadhātā*), 1575, 1622, 1627, 2089, 2091, 4438; X, 769, 771, 776, 784; XII, 1355 (°*sutaṇ jyeshṭhaṇ Kumāraṇ*), 2148, 2514, 4176 (wanting in B.), 4178, 4455, 4490, 4515, 4516, 4519 (°*samaprabhaḥ*), 5847, 6131, 6134, 6145, 6162, 6330 (°*aabhopamaṃ*), 6437, 7355, 7831, (7635), 8060, †8423 (*Svayaṃbhuvaḥ*), 9156, 9159, 9165, 9174, (9195), 9210, 9212, 10052 (identified with Vishṇu), 10118 (°*purogāç ca sarve devāḥ*), 10163, 10164, 10165, 10170, 10177, 10178, 10187, 10191, 10252, 10438 (*hṛdayaṇ ca P°aḥ*, sc. Çiva's), 12979, 13037, 13045, 13420 (?), 13522, 13562, 13595, 13696, †13686, (13727), 13731, 13764; XIII, 297, 298, 794, 1112, 1517, 2252, 2253, 2255, 2966, 3289 (*Atriḥ P°sutaḥ*), (3554), (3607), 3616, 3884 (°*oya saṃvādam Indrasya ca*), 3887, 3953, 4016, 4020, 4104, 4138, 4142, 4155, 4159, 4160, 4371 (°*aabhāṃ*), 4378, 4392, 4765, 4805, 4807, 4923, 4928, 4933, 6155 (*padmabhūtaḥ*), 6159, 6582, 6807, 6810 (°*gṛhoṃ*, i.e. Krshṇa), 6843, 6845, 7229 (born from the *akāça*), 7635 (*jagannāthaḥ*), 7642; XIV, 525, 689, 784, 2035; XVIII, 170.
Prabhavaḥ sarvabhūtānāṃ: I, 2499.
Prajānāṃ içvareçvaraḥ: VII, 2085.
Prajāpati, q.v.
Prajeçvara: VII, 2079.
Prapitāmaha: I, 7733; III, 1152, 15916; VI, 1285 (identified with Krshṇa); VII, 1626; IX, 2192; XII, 7351, 9161; XIII, 1126; XIV, 966.
Sarvabhūtapitāmaha: I, 2493; IX, 2499; XII, 7530.
Sarvabhūtātman, q.v.
Sarvabhūteça: III, 12818.
Sarvalokakṛt: I, 8145.
Sarvalokapitāmaha: I, 901, 7735; II, 435; III, 8856, 12811, 12997, 13535; VIII, 1520; IX, 2313, 2495, 2742, 2750; XII, 4483, 6140, 13470; XIII, 1134; XIV, 521.
Sarvalokeçvara, q.v.
Sarveça: VII, 2102.
Suraguru: I, 32(?), 2504.
Suraçreshṭha, q.v.
Surasattama, q.v.
Svayambhū, q.v.
Trailokyakartṛ: XII, 10167.
Tribhuvaneçvara, q.v.
Trilokakṛt: XII, 6977, 10190.
Trilokeça, q.v.
Vedhas, q.v.
Vibudhaçreshṭha, q.v.
Vibudheçvara, q.v.
Viçvakṛt, q.v.
Viçvātman, q.v.
Viçveça, q.v.
Viçveçvara, q.v.
Vidhātṛ, q.v.
Vidhi, q.v.
Viriñci, q.v.

Brahmán[2] = Çiva (1000 names[1–2]). Do.[3] = Vishṇu (1 names).

Bráhman ("the Absolute, the Vedas, etc."). § 1 (Anuk I, 1, 14 (*°bhāṭiḥ*, i.e. the munis present at the sac Çaunaka).—§ 2 (do.): I, 1, 22 (*ekākṣharaṃ*, etc. —§ 3 (do.): I, 1, 30 (*satyaṃ, jyotir, Brahma* the primordial egg, whence came Brahmán, I, 1, †109, (*nāḷaṃ Krshṇo brahma ca b* (do.): I, 1, 250 (*çāçvataṃ, paramaṃ* vatāraṇaṃ.): I, 62, 2317 (*gacchati ç* Vāsudeva): I, 63, 2429 (*avyaktyā* —§ 84 (Ādivaṃçāvatāraṇaṃ.): *brahma*, i.e. the Vedas).—§ 1

(*satyam paraṃ brahma*).—§ 143 (Nahusha): I, **75**, 3156 (*°bhûtaḥ*, i.o. Yati).—§ 144 (Yayâti): I, **75**, 3176 (*sampadyate tadâ*), 3177 (do.).—§ 145 (Kaca): I, **76**, †3229 (*? brahma ca brâhmaṇâḥ ca*, worship Devayânî), †3245 (*°râçiṃ*, i.e. Uçanas), †3253 (*brâhmaṇo brahmabhûtaḥ*, i.e. Kaca).—§ 146 (Devayânî): I, **78**, 3315 (*acivityaṃ*, etc.).—§ 148 (Yayâti): I, **85**, 3515 (*°ṇy ûdhâya mânasaṃ*).—§ 149 (do.): I, **90**, †3622.—§ 223 (Vâsishṭha): I, **175**, 6691 (?, *mahad âçcaryaṃ Bʰ°tejobhavaṃ*), 6692 (*°tejobalaṃ*).—§ 233 (Svayaṃvaraṇ.): I, **188**, 7047 (*°tejasa*).—§ 259 (Çârâigakop.): I, **232**, 8424 (?, *etad brahma vyâkṛtaṃ tvayâ*).—§ 260 (Khâṇḍavadah.): I, **234**, 8463 (?).—§ 277 (Jarâsandhavadhap.): II, **22**, 871 (?, *svargayonir mahaḥ brahma*).—§ 310ß (Sûrya): II, **3**, 190 (*çâçvataṃ* = Sûrya).—§ 312 (Drupadîpartit.): III, **29**, 1101 (*kshamâ brahma*, etc.), 1104 (do.), 1105, 1106 (*sampadyate tadâ*).—§ 329 (Kâmyakavanaprav.): III, **36**, 1450 (*brahma* = the Prutisoṭi knowledge).—§ 330 (Indradarçana): III, **37**, 1466 (do.).—§ 370 (Tîrthayâtrâp.): III, **84**, 8043 (*°bhûtaḥ*, cf. Gaṅgodbheda).—§ 377 (Dhaumyatîrthak.): III, **90**, 8400 (*paraṃaṃ*, i.e. Nârâyaṇa).—§ 383 (Jâmadagnyatejohânik.): III, **99**, 8675 (*°bhûtaḥ*).—§ 417 (Yavakrîtop.): III, **138**, 10814 (= the Vedas), 10817 (?).—§ 423 (Gandhamâdanaprav.): III, **145**, 11047 (*°bhûtaḥ*, at Badarî).—§ 450 (Âjagarap.): III, **180**, 12471 (*paraṃ brahma nirdishṭaṃ anukaṅ ca yat*), 12472.—§ 453 (Mârkaṇḍeyas.): III, **183**, 12621 (*°bhûtaḥ*).—§ 455 (Sarasvatî-Târkshyas.): III, **186**, 12719 (= the Vedas?).—§ 459 (Mârkaṇḍeyas.): III, **189**, 12992 (*°râpiṇâ*, i.e. Nârâyaṇa).—§ 474*b* (Dhundhumârop.): III, **201**, 13495 (*Brahma Vedâç ca*, created by Vishṇu).—§ 482 (Pativratop., Brâhmaṇavyâdhasaṃv.): III, **210**, 13913 (*mahâbhûtâtmakaṃ Brahma*).—§ 483 (do., do.): III, **211**, 13934 (*°bhûtasya saṃyogaḥ*).—§ 485 (do., do.): III, **211**, 13962 (*°yoniṃ*, i.e. the soul), 13992 (*°no yogaṃ*), 13997, 13998.—§ 520 (Mudgala): III, **261**, 15482 (*Vishṇoḥ paramaṃ padaṃ, paraṃ brahmeti yaṃ viduḥ*).—§ 552 (Goharaṇap.): IV, **50**, 1559 (?, *°karmâṇi*); **51**, 1592 (*Brahmâstraṃ Brahma Vedâç ca*).—§ 555 (Indravijaya): V, **17**, 534 (*yasmât pûrvaiḥ kṛtaṃ brahma brahmarshibhir anushṭhitaṃ | adushṭaṃ dushyasi vai*).—§ 556 (Sañjayavâṇap.): V, **29***a*, †861 (*mûlan tvahaṃ brahma ca brâhmaṇâç ca*, said Kṛshṇa, cf. I, 109).—§ 559 (Prajâgarap.): V, **36**, 1282 (*°vettaṃ*); **39**, 1515 (= the Vedas?, *brahma brahmavidâṃ balaṃ*).—§ 560 (Sanatsujâtap.): V, **42**, 1580 (*aprâmâdâd Brahmabhûtâ bhavanti*, sc. the gods), 1610 (*âvasati*); **43**, 1679, 1683; **44**, †1685, †1700, †1707 (*abhyeti*), †1708; **45**, 1722 (*°muḳhyânâṃ brâhmaṇânâṃ*), 1736 (*âvijyati*); **46**, 1739 (*Brahma çukrâṭ prasvartate, Brahma çukraṃ vardhate*).—§ 561 (Yâsasaṇdhip.): V, **53**, 2118 (*°, °varoaṭ*, i.e. Yudhishṭhira); **63**, 2452 (*°bhûyâya kalpate*).—§ 562 (Bhagavadyâtrap.): V, **80**, 3234 (*mahat brahma*, [illegible]tified with Kṛshṇa).—§ 569 (do.): V, **140**, 4742 (*[illegible]mayy avasthitaḥ*, sc. Dhaumya).—§ 573 (Ambo-[illegible]nap.): V, **181**, 7215 (*°râçiṃ*, i.e. Râma Jâmadagnya).—§ [illegible] (Bhagavadgîtâp.): VI, **26**, 950 (*nirvâṇaṃ*); **27**, 965 (*[illegible]hmodbhavaṃ viddhi*); **28**, 1017, 1018 (*°ogṇau*), 1024 (*[illegible]tabhyo yânti brahma sanâtanaṃ*); **29**, 1041, 1045, 1054, 1055, 1056, 1059 (*Brahmanirvâṇaṃ [illegible]gacchati*), 1060 (*labhante Brahmanirvâṇam [illegible]ṣhiḥ*), 1061 (*°nirvâṇaṃ*), 1091 (*°bhûtaṃ*), [illegible]dho Brahmaṇaḥ pathi*), 1108 (*çabda-[illegible]*, 1140; **32**, 1142, 1144, 1154 [illegible]1165; **34**, 1216 (*paraṃ*, [illegible]1334 (*paraṃ*), 1351 (*saṃpadyate tadâ*); **38**, 1368 (*mahat*), 1369, 1381 (*°bhûyâya kalpate*), 1382 (*Brâhmaṇo hi pratishṭhâ 'ham amṛtasyâvyayasya ca*); **41**, 1449 (*om, tat, sad iti nirdeço Brahmaṇas trividhaḥ smṛtaḥ*); **42**, 1504 (*âpnoti*), 1507 (*°bhûyâya kalpate*), 1508 (*°bhûteḥ*).—§ 581 (Bhishmavadhap.): VI, **66**, 2987 (*paramakaṃ*, identified with Kṛshṇa); **67**, 3030 (*°bhûtaṃ Keçavaṃ*).—§ 593 (Abhimanyuvadhap.): VII, **42**, 1754 (*gṛṇan Brâhma sanâtanaṃ*).—§ 595 (Shoḍaçar. v. Pṛthu Vainya): VII, **69**, 2416 (milked from the Earth by the *Saptarshayaḥ*).—§ 596 (Pratijîñâp.): VII, **80**, 2862 (*gṛṇan Brahma sanâtanaṃ*), 2865 (identified with Çiva); **81**, 2898 (*gṛṇantaṃ vedavidoçnasa tad Brahma Çaturadrîyaṃ*).—§ 599 (Jayadrathavadhap.): VII, **94**, 3449 (v. Brahmán), 3479 (*°vâtreṇa badhnanti kavacaṃ*).—§ 603 (Nârâyaṇâstram.): VII, **195**, 9009 (*°râpaḥ*); **201**, 9451 (*°bhâto . . . abhavat*, sc. Nârâyaṇa), †9467 (v. Brahmán), †9470 (*gacchati*).—§ 606 (Tripuravadhôpâkhy.): VIII, **33**, 1437 (*gṛṇanto Brahma çâçvataṃ*).—§ 607 (Karṇap.): VIII, **42**, †1970 (*abrâhmaṇo Brahma na hi dhrwaṃ syât*).—§ 616 (Sauptikap.): X, **7***ŋ*, 257 (identified with Çiva).—§ 618 (Jalapradânikap.): XI, **7**, 192 (*çâçvataṃ*).—§ 621 (Râjadh.): XII, **3**, 105 (i.e. Brahmâstra); **7**, 194 (*sampadyate tadâ*),—§ 623 (do.): XII, **12**, 357 (*°bhûtasya dvijâteḥ*); **13**, 374 (*tryaksharaṃ çâçvataṃ*), 375; **15**, 460 (*na Brahma çâpy adhîyate*, i.e. the Vedas, differently B.); **17**, 532 (*°bhâgyapapannânâṃ*), 533 (*sampadyate tadâ*).—§ 626 (do.): XII, **20**, 604 (= the Vedas); **21**, 619 (*sampadyate tadâ*).—§ 630 (do.): XII, **26**, 781 (do.), 782 (do.).—§ 635 (do.): XII, **34**, 1213 (*°veîkraṃ*).—§ 637 (do.): XII, **47**, 1605 (*paraṃ*, identified with Kṛshṇa), 1617 (*bhaumasya*, i.e. the Vedas, the brahmans and the sacrifices, Nîl.), 1619 (*Brahma proktaṃ yugâdishu*, sc. Kṛshṇa), 1622 (*ekâksharaṃ*, i.e. Kṛshṇa), 1688 (*Nârâyaṇaparaṃ Brahma*).—§ 640 (do.): XII, **56**, 2012 (*bhaumaṃ*).—§ 641 (do.): XII, **59**, 2142 (i.e. the Vedas), 2143 (do.), 2145 (*sanâtanaṃ narakakasthaṃ*), 2146.—§ 641*f* (Pṛthu Vainya): XII, **59**, 2227 (*bhaumaṃ*).—§ 641 (Râjadh.): XII, **63**, 2357 (*shaṭkarma*); **66**, 2489 (*samaçnuté*); **77**, 2913 (*yeshâṃ Brahma paraṃ balaṃ*); **108**, 4015 (*yena pṛṇâty upadhyâyaṃ tena Brahma pṛṇîtaṃ*); **121**, 4463.—§ 649 (Âpaddharm.): XII, **141**, 5382 (*vahnih*).—§ 655 (do.): XII, **160**, 5950 (*°bhûyâya kalpate*), 5957 (*Paitâmahaṃ sthânaṃ Brâhmarâçiṇâmadbhavaṃ*); **161**, 5981 (*sanâtanaṃ*).—§ 659 (Mokshadh.): XII, **174**, 6510 (*sampadyate tadâ*), 6512 (do.); **177**, 6616 (*mano Bʰ°ṇi dhârayan*), 6635 (*°pratishṭhaḥ*, sc. Maṅkî), 6638 (*nahat sukhaṃ*).—§ 660*b* (Bhṛgu-Bharadvâjasaṃv.): XII, **188***ß*, 6931 (*çâçvataṃ*, i.e. nityaṃ Vedaṃ, Nîl., created by Brahmán), 6945 (*brâhmaṇâ Bʰ°tantrasthâs tapas teshâṃ na naçyati | Brahma dhârayatâṃ nityaṃ vratâni niyamâs tathâ*), 6946 (*paraṃ*), 6949 (*°mâla, sc. *°rshiḥ*); **189**, 6965 (*pṛṇaṃ Bʰ°ṇi dhârayet*), 6966 (*nirvedenâdhigacchati*); **190**, 6968 (*sattvaṃ*).—§ 661 (Mokshadh.): XII, **196**, 7138 (*°ṇy avasthitâḥ*), 7166 (*dhîyo dhyayati*), 7172 (*°kâyanishevaṇaṃ*); **197**, 7185 (*°ṇi sthitaṃ*).—§ 662 (do.): XII, **199**, 7324 (*°bhûtaḥ*), 7325.—§ 662*b* (Jâpakop.): XII, **199**, 7264 (*ekâksharaṃ*).—§ 663 (Mokshadh.): XII, **201**, †7380 (*paraṃ hy upaiti*); **204**, 7456 (*tadâ sampadyate*); **205**, 7466 (*abhyeti*), 7469 (*prajîñayate*), 7471 (do.), 7478 (*nirishṭaṃ paramaṃ Brahma*), 7480 (*âpnoti*), 7481 (*paraṃaṃ*); **206**, 7486 (*drakshyate*), 7499 (*paraṃaṃ*, i.e. Vishṇu), 7502, 7503, †7512 (*°pariṇaṃ*), †7516 (*prawiçati Bʰ° câyayaṃ*).—§ 667 (do.): XII, **210**, 7649 (*guhyaṃ*), 7650 (*°no mukhaṃ*, i.e. Kṛshṇa), 7651 (*çâçvataṃ*, i.e. Kṛshṇa), 7652, 7655 (*çâçvataṃ*, i.e. Kṛshṇa), 7664 (*anâdyaṃ tat paraṃ Bʰ° na âsvâ narahayo viduḥ*); **215**, 7813 (*°bhûyâya kalpate*), 7820 (*sanâtanaṃ*);

216, 7839 (*paramaṃ*), 7841 (*akṣharaṃ*); **217**, 7842 (*paraṃ*, 7844 (*çâçvataṃ*), 7871 (*°bhûtâḥ*).—§ 6685 (Pâñçaçikhâvâkya): XII, **218**, 7894 (*akâkṣharaṃ nânaraîpaṃ*).—§ 6716 (Bali-Vâsavasaṃv.): XII, **224**, 8135 (*gaṃbhîraṃ gahanaṃ*).—§ 677 (Mokshadh.): XII, **227**, 8488 (*agre saṃpravartate*), 8499 (*çâçvataṃ*); **233**, 8510 (*tejomayaṃ çukraṃ*), 8540 (*dve brahmaṇî veditavye çabdabrahma*—i.e. the Vedas—*parâ ca yaî*), 8541 (*çabdabrahmaṇi nishñâtaḥ paraṃ Brâdhigacchati*); **234**, 8571 (*paraṃ*), 8572, 8573 (*°âcyaîtê*); **235**, 8596 (*nirguṇaṃ*); **236**, 8629 (*°prâyaḍhâvena*); **238**, 8709 (*°jñânaprakâçitham hi taṃ devâ brâhmaṇaṃ viduḥ*); **240**, 8735 (*adhigacchati*), 8751 (*°bhâyase kalpaṭe*), 8754 (*saṃpadyate tadâ*); **241**, 8776 (*tejomayaṃ çukraṃ*); **242**, 8816 (*paramaṃ*); **243**, 8831 (*°bhâyase kalpaṭe*), 8838 (*catushpadî hi nihçreṇi Brºṇy eshâ pratishṭhitâ*); **251**, 9054 (*°bhûyân bhavishyaṭi*), 9060 (*adukkham asukhaṃ*); **252**, 9068 (*saṃpadyate tadô*), 9069 (do.), 9070 (*°bhâyâya kalpaṭe*); **254**, 9115 (*paraṃ*).—§ 680 (do.): XII, **263**, 9355 (*saṃpadyate tadâ*), 9356 (do.); **264**, 9412 (*Brahmaiva vartate loke*), 9415 (*sarvaṃ Brahma Brahmaṇi saṃçritaṃ*).—§ 684 (do.): XII, **270**, 9638 (*°bhûtâḥ*), 9654 (*Brahmaṇi Brahma vindaṭi*); **271**, 9707 (*dve Brahmaṇi*, etc., cf. v. 8540), 9708 (*paraṃ Brâdhigacchaṭi*, cf. v. 8541), 9747, †9753, †9754.—§ 686 (do.): XII, **276**, 9912 (*°taṃ ugagacchaṭi*), 9913 (*°bhâre*).—§ 692 (do.): XII, **280**, 10090 (*prakâçaṭi saṃtânaṃ*), 10021 (*aiçvaryaṃ vai mahat Brº*); **281**, 10051 (identified with Vishṇu), 10054 (*prakâçaṭe*), †10081 (*dushprâpaṃ abhyeṭi*).—§ 6965 (Dakshaprokta-Çivasahasra-nâmastotra): XII, **285**, 10474 (*°saṃmiṭaḥ*, sc. *stavaḥ*, i.e. the hymn containing Çiva's 1000 names as recited by Daksha).—§ 702 (Mokshadh.): XII, **292**, 10736 (*°çâstrajñâḍ*).—§ 703 (Mokshadh.): XII, **300**, †11011 (*guhyaṃ*).—§ 704 (do.): XII, **302**, 11198 (*saṃtânaṃ*, i.e. the Saṃkhya-system).—§ 705 (do.): XII, **303**, 11224 (*paraṃ saṃtânaṃ*); **309**, 11474 (*anvyaktaṃ*), †11497 (*saṃtânaṃ · viçuḍdhaṃ âdyaṃ*), †11502 (*paraṃ*), †11504 (do.), †11506 (*saṃtânaṃ*), 11508 (*paraṃ*), 11512 (*saṃtânaṃ*).—§ 707 (do.): XII, **311**, 11547 (*anvyaktaṃ paraṃ*); **317**, 11692 (*avyayaṃ*), 11699 (*paramaṃ avyayaṃ*); **319**, †11813, 11825.—§ 709b (Śnlabhâ-Janaka-saṃv.): XII, **321**, 11924 (*Brahma Brahmavidôṃ balaṃ*, i.e. the Vedas).—§ 713 (Çukaḳṛṭi): XII, **326**, 12219 (*°tulyoparâkramaṃ*); **327**, 12279 (*°âçramapaḍe*, i.e. sannyâsa), 12293 (*saṃpadyate tadâ*), 12294 (do.), 12295 (*°taṃ açnuṭe*), 12296 (*saṃpadyate tadâ*), 12298 (do.).—§ 714 (Çukakṛṭya): XII, **329**, 12370 (i.e. the Vedas).—§ 715 (Çuka-Nâradasaṃv.): XII, **331**, 12498 (*abhyeṭi*).—§ 716 (Çukâbhipatsna): XII, **334**, 12610 (*°si pratyatishṭhaṭ*), 12627 (*°bhûtô bhavaṭ*, sc. Çuka), 12642 (*°tejomayaḥ*, i.e. Çuka).—§ 717c (Uparicara): XII, **336**, 12727; **337**, 12753 (*bṛhaḍ Brahma mahaṭ caiva çabdâḍ paryâyavâcakâḥ*, etymology of the name Bṛhaspati), 12802 (*°bhâraṃ anushṭhitâḥ*).—§ 717b (Nârâyaṇîya): XII, **341**, 13116 (*paraṃ*, i.e. Nârâyaṇa); **343**, 13191 (*°bhûtaṃ*), ††13196 (*? Agniḥ*; = brâhmaṇa, Nîl.), 13239 (*paramaṃ*, i.e. nirvâṇa); **348**, 13465 (*tamaso Brahma saṃbhûtaṃ*), 13481 (*Vêḍâ me Brahma cottaraṃ*, said Brahmâṇa), 13530 (*agryaṃ*, i.e. Nârâyaṇa); **349**, 13612 (*paraṇakaṃ*, i.e. Nârâyaṇa).—§ 718b (Uñchavṛṭṭyup.): XII, **360**, 13861 (*vartayaṃ*); **362**, 13890 (*âvartayâmi*, etc. the Vedas).—§ 724 (Anuçâsanîk.): XIII, **7**, 365 (*yena pṛiṇâṭi upaḍhyâyaṃ tena syâḍ Brahma pâyiṭaṃ*).—§ 730 (do.): XIII, **14**, 593 (*akshaṛaṃ paramaṃ*, identified with Çiva); **16**ππ, 1044 (*nirguṇaṃ*, i.e. Çiva), 1045 (*°ṇo gaṭiṃ* = Çiva), 1061 (*paramaṃ*, i.e. Çiva), 1066 (= Çiva), 1086 (*paraṃ* = Çiva), 1093 (*saṃtânaṃ* = Çiva), 1103 (*paramaṃ* = Çiva); **17**, 1118 (do.), 1120 (*saṃtânaṃ* = Çiva), 1193 (*paramaṃ* = Çiva (1000 names[3])), 1266 (= do.), 1270 (*paraṃaṃ, paraṃ*); **18**λλ, †1369 (= the Upanishads, PCR.).—§ 733f (Viçûlâ): XIII, **25**, 1730 (*°bhûtâḥ*).—§ 746 (Anuçâsanik.): XIII, **62**, 3138 (*°bhûyaṃ sa gacchaṭi*); **63**, 3232 (i.e. the Vedas).—§ 747b (Suvarṇoṭpaṭî): XIII, **85**, 4132 (*paraṃ*, i.e. Agni).—§ 762b (Kitopâkhyâna): XIII, **117**, 5728 (*°bhûtasya*, i.e. Vyâsa); **118**, 5775 (*°bhûtaḥ*); **119**, 5790 (*saṃtânaṃ*).—§ 768b (Umâ-Maheçvarasaṃv.): XIII, **141**, 6420 (*°bhûyaṃ kalpaṭe*); **142**, 6538 (do.); **143**, 6616 (*nirguṇaṃ nirmalaṃ Brahma yaṭra tishṭhaṭi sa deîvaḥ*), 6621 (*°bhûyâya kalpaṭe*).—§ 768b (Kṛshṇa Vâsudeva): XIII, **147**, 6817 (*°bhûtasya*, i.e. Kṛshṇa), 6838 (*°bhûtaḥ*, i.e. Kṛshṇa); **148**, 6875 (do.).—§ 769 (Anuçâsanik.): XIII, **149**, 6944 (*paramaṃ*, i.e. Vishṇu), 7066 (*saṃtânaṃ yâṭi*).—§ 770 (do.): XIII, **151**ξ, 7109 (*°tejomayâḥ*, i.e. the rshis of the East), 7133 (*paramaṃ*), 7150 (*mahoḍ Brahma Sâvitṛiṇyâkṛiṭaṇaṃ*), 7154 (*saṃtânaṃ*).—§ 773b (Kṛshṇa Vâsudeva): XIII, **159**, 7370 (*°guhâṃ pravishṭaḥ*, sc. Kṛshṇa).—§ 779 (Açvamedhikap.): XIV, **13**, 333 (*tryaksharaṃ çâçvataṃ*), 334 (*°mṛtyû*).—§ 782 (Anugîtâp.): XIV, **16**, 419 (*paraṃ*), **17**, 477 (= jîva); **18**, 502 (*çâçvataṃ* = jîva?); **19**, 545 (*saṃtânaṃ paraṃ âpnoṭi*), 557 (*aryayaṃ âpnoṭi*), 579 (*aḍaḍyaṭi taṭ Brº*), 582.—§ 782b (Brâhmaṇagîtâ): XIV, **20**, 608 (*nirḍraviḍeaṃ*); **24**, 727 (*saṃtânaṃ*); **26**, 753 (*om ity akshaṛaṃ Brahma*), 761 (*°ṇi sthitaḥ, Brahmabhûtaḥ*), 762 (*Brahmaiva samâdhas tasya Brahmâgnir Brahmasaṃbhavaḥ | âpo Brahma gurur Brahma sa Brahmaṇi samâhitaḥ*); **27**, 783 (*vâri Brºsaṃbhavaḥ*); **32**, 912 (*°labhyasya*; *°nâbhasya*, PCR.); **34**, 925 (*°ṇo liṅgaṃ*).—§ 782 (Anugîtâp.): XIV, **35**, 934 (*paraṃ*).—§ 782g (Gurçishyasaṃv.): XIV, **35**, 950 (*paraṃ*), 953 (*°bhâyaṃ kalpaṭe*), 956 (*°bîjaṃ*, sc. *vṛkshaḥ*), 969, 973 (*°bhâvaya*); **41**, 1112 (*çubhaṃ yâṭi*), 1115 (*prakâçaṭe*); **42**, 1153 (*°bhûyâya kalpaṭe*); **47**, 1317 (*paraṃ . . . Brahmayonishṭhaḥ*), 1318, 1324 (*°bhûyâya kalpaṭe*), 1330 (*°vṛkshaḥ*); **48**, 1334 (*°mayaṃ vṛkshaṃ, °vanaṃ*); **49**, 1351 (*°jñaḥ*), 1353 (do., C. has *Brâº*); 51, 1432 (*paraṃ*), 1453 (*tryaksharaṃ . . . çâçvataṃ*), 1460 (*çubhaṃ vetti*).—§ 790 (Putradarçanap.): XV, **35**, 940 (*°opanishâdaṃ*, i.e. the Vedas and the Upanishads).—§ 795 (Svargârohaṇap.): XVIII, **5**, 187 (*°bhûyâya kalpaṭe*).—§ 795b (Mahâbhârata): XVIII, **5**, 208 (*paraṃ Brahmâdhigacchaṭi*).

Brâhman[2] = Çiva (1000 names[1]). Do.[3] = Vishṇu (1000 names).

Brâhmaṇa[1] = Çiva (1000 names[2]). Do.[4] = Vishṇu (1000 names).

Brâhmaṇa[2] (adj.). § 520 (Mndgala): III, **261**, 15458 (*lokâḥ*).

[Brâhmaṇagîtâ] ("the instruction given by the brahman § 782b (Anugîtâparvan): *Kṛshṇa* said: A certain brahm wife asked her husband (who was a complete master of kind of knowledge and wisdom) to what region she go, being dependent on him as her husband, who w in his conduct towards her (*kiṅâçaṃ*, i.e. *karkaç kroçaṃ*, Nîl.). The brahman discourses on acts; of the soul, where *Brâhman, Soma*, and *Ag* and for whose sake *Brahmân*, etc., in indestructible, etc.; the life-breaths *pr* midst of them is *Agni Vaiçvânara*, the nose, the tongue, the eye, the and the understanding (*boddha* this connection an ancient institution of the ten *hotṛs*, i

the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech; sound, etc., are the ten libations; the points of the compass, wind, sun, moon, earth, fire, *Vishṇu*, *Indra*, *Prajāpati*, and *Mitra* are the ten fires, etc. (XIV, **21**); in this connection an ancient story is cited, viz. that of the institution of the seven *hotṛs*, the nose, the eye, the tongue, the skin, the ear, the mind, and the understanding (*buddhiḥ*), not knowing the qualities of one another; the nose, etc., and the understanding never succeed in apprehending doubt, it is the mind [alone] that apprehends it; the nose, etc., and the mind never succeed in apprehending determination; it is the understanding alone that apprehends it; in this connection this ancient narrative of a discourse between the senses and the mind is cited: as the nose does not smell, etc., without the mind, the mind thought itself to be the eternal and foremost one of all the elements; but the senses said that without them the mind would have no enjoyments at all, etc. (XIV, **22**); likewise the ancient story of the institution of the five *hotṛs*: *Prāṇa*, *Apāna*, *Udāna*, *Samāna*, and *Vyāna*; the wind nursed by *Prāṇa* > *Apāna* > *Vyāna* > *Udāna* > *Samāna*; these asked *Brahmán* in days of yore as to which of them was the foremost; *Brahmán* said that he upon whose extinction all the life-breaths become extinct is the foremost; it turned out (as *Brahmán* said) that they are all foremost and not foremost, as they possess the attributes of one another (XIV, **23**); likewise the ancient story of the discourse between *Nārada* and Ṛ. *Devamata*. *Devamata* said: Which part of a creature that takes birth comes first into existence, is it *Prāṇa* or *Apāna*, etc.? *Nārada* seems to give the following explanation: *kāma* (desire) is (1–2) *samāna* and *oyāna*, which move transversely and alternately [from the man to the woman, and *vice versâ*?] and have sprung from *sattva*; from *kāma* springs the vital seed [in the man] and the *rajas* or blood [in the woman]; from the union of these two springs (3) *prāṇa*, and from the seed being modified by *prāṇa* springs (4) *apāna*; these two move up and down and represent the two libations in the [mystical] fire; from the sexual intercourse of the loving pair springs *karaṇa* (pleasure), which is (5) *udāna* = the fire between *prāṇa* and *apāna* = the fire between day and night = the fire between *sat* (the existent) and *asat* (the non-existent) = [the union between *Samāna* and (Nīl.)] *Vyāna* = *Çānti* (tranquillity) = eternal *Brâhman* ("as the brahmans know"); in fire the smoke is *tamas* (darkness), and the ashes *rajas* (passion). [Nīl. takes all the expressions figuratively in a philosophical sense; according to him the seed (*çukra*) is = *adṛshṭa*, i.e. the *karman* of past lives, the blood (*çoṇitaṃ*) = attachment to the objects of sense, *prāṇa* = *liṅgâtman*, *apāna* = death, etc.] (XIV, **24**); likewise the ancient story of the *Çātuṛhotra*, i.e. the sacrifice with four *hotṛs*; the instrument, the action, the agent, and emancipation; at the sacrifice of *yoga* the *Prāṇa* is the *Stotra*, etc. (*β*); people worshipping *Nārāyaṇa* recite some Ṛcs; to *Nārāyaṇa* animals of the senses, Nīl.) were offered in days of yore[*]; and some [†] *Nārāyaṇa* is the soul of all (XIV, **25**); † there presiding in the heart, etc.; instructed by him in the firmament; having lived with that attained to the sovereignty of all the worlds. presiding in the heart; instructed by him [‡] (‡ v. 746–750). In this connection instruction of the snakes, the gods [*] is cited; asked by them what i.e. *Brâhman* in one syllable; then they ran away in various directions from desire of self-instruction; first arose in the snakes the disposition of biting; in the As. the disposition for ostentatious pride; the gods betook themselves to gifts, and M.-ç. to self-restraint (XIV, **26**). The brahman compared the world to an impassable fastness (*durgaṃ*), and *Brâhman* to a great forest; asked by his wife, he described this forest copiously (XIV, **27**); "it is not I, but nature that smells scents, etc." In this connection an ancient discourse between an *adhvaryu* and a *yati* is recited: Beholding an animal sprinkled with water at a sacrificial ceremony, a *yati* blamed the *adhvaryu* for that destruction of life. The *Adhvaryu* appealed to the *Vedas*, saying, "This goat will not be destroyed, but will be benefited; that part of it which is of earth will go to earth," etc.; the *yati* said that if the sacrifice was to the benefit of the goat, then the goats ought to give their consent; "abstention from cruelty is alone worthy of approbation; one should be guided by perception"; the *adhvaryu* objected that by smelling what belongs to the earth, etc., one takes life, as all these entities have life; the *yati* distinguished between the indestructible and the destructible of the soul (*âtmanaḥ*); of these only the indestructible is really existent; to him who is freed from all existent objects there is no fear; the *adhvaryu* admires and praises him, and says that he has no fault by performing those rites according to the *mantras*; the *yati* remained silent; the *adhvaryu* proceeded with the sacrifice (XIV, **28**). Follows the ancient story about the 1,000-armed king *Kārtavīryārjuna* and the Ocean; v. *Arjuna Kārtavīrya* (*c*) and *Paraçu-Rāma* (*d*) (XIV, **29**) with *Alarka* (*e*) (XIV, **30**). The brahman said: There are three foes in the world (i.e. ninefold, on account of the three guṇas); exultation, satisfaction, and joy < goodness; desire, wrath, and hatred < passion; lassitude, sloth, and delusion < darkness. Persons conversant with the ancient *kalpas* recite some verses which were sung in days of old by king *Ambarîsha*, who had acquired a tranquil soul: "I have killed all foes, etc., but the greatest vice has not yet been destroyed by me . . . " (XIV, **31**). Then the old narrative of the discourse between a brahman and king *Janaka* (*f*) is cited (XIV, **32–33**). Asked by his wife as to how this knowledge may be acquired, the brahman said: Know that *Brâhmaṇī* (i.e. *buddhi*, Nīl.) is the [lower] *araṇi*, the preceptor the upper *araṇi*; penances and conversance with the scriptures turn the upper *araṇi*; knowledge is the fire produced. Asked by his wife about the symbol (*liṅgaṃ*) of *Brâhman* called *kshetrajña*, the brahman answered that he is without symbols and qualities. *Kṛshṇa* said: Then the mind of that brahman's wife, upon the destruction of the *kshetrajña*, became that which is beyond the *kshetrajñas*, in consequence of the knowledge of *kshetra*. Asked by *Arjuna*, where now that brahman and his wife were, *Kṛshṇa* said: "My mind (*manas*) is the brahman, my understanding (*buddhi*) is the *brâhmaṇī*; he who has been called *kshetrajña* is I myself" (XIV, **34**).

Brâhmaṇâh = Çiva (1000 names[†]).

Brahmaṇaḥ çāstra(m) ("the Vedas," PCR.). § 702 (Mokshadh.): XII, **292**, 10736 (°*nirdeçāt*).

Brahmaṇaḥ kshaya(ḥ). § 615 *kk* (Kurukshetrak.): IX, **53**, 3025. Cf. Brahmakshetra.

Brahmaṇaḥ pada(m). § 480 (Pativratop. Brahmaṇavyādhasaṃvāda): III, **209**, 13895 (*āpnoti yat paraṃ*).—§ 641 (Rājadh.): XII, **79**, 2982.—§ 677 (Mokshadh.): XII, **236**, 8621 (*nirishṭe*); **237**, 8780 (do.).—§ 684 (do.): XII, **271**, 9739 (*anvicchan*).—§ 687 (do.): XII, **275**, 9871

(*vistaśo*ṭ).—§ 772*b* (Pavanārjunasaṃv.): XIII, **155**, 7234.—§ 779 (Açvamedhikap.): XIV, **11**, 296.—§ 782 (Anugītāp.): XIV, **16**, 418 (*Brahmaṇaḥ padaçcāraṇe*; *padāṅ*, C.), 449.

Brahmaṇaḥ sadana(m). § 255 (Agnipurāṇabhava): I, **223**, 8143.—§ 357 (Pushkara): III, **82**, 4074.—§ 439 (Yakshayuddhap.): III, **163**, 11858 (*Brahmaṇaḥ sadanād tasya*—i.e. Nārāyaṇa's—*paraṃ sthānaṃ prabhçate*).—§ 520 (Mudgala): III, **261**, 15182 (*Brahmaṇaḥ sadanād ūrdhvaṃ tad Vishṇoḥ paramaṃ padaṃ*).—§ 615*ff* (Asita-Devala): IX, **50**, 2904.—§ 618 (Jalapradānikap.): XI, **8**ζ, 216.—§ 734 (Ānuçāsanik.): XIII, **26**, †1851.—§ 750 (do.): XIII, **93**, 4411.—§ 751*b* (Çapathavidhi): XIII, **94**, 4591.

Brahmaṇaḥ saras. § 615*gg* (Sārasvata): IX, **51**, 2943 (thence comes the Sarasvatī).

Brahmaṇaḥ sthāna(m). § 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2297.—§ 364 (Tīrthayātrāp.): III, **83**, 6041 (*uttamaṃ*, i.e. Brahmodumbara).—§ 662*b* (Jāpakop.): XII, **199**, 7212.—§ 675 (Mokshadh.): XII, **230**, 8429, 8430, 8452.—§ 680*b* (Tulādhāra-Jājalisaṃv.): XII, **264**, 9420.—§ 691 (Mokshadh.): XII, **279**, 9967.—§ 692 (do.): XII, **281***b*, †10075 (*sthānaṃ . . . devasya Vishṇor atha Brahmaṇaç ca*, etc.).—§ 717*c* (Upariçara): XII, **337**, 12816.—§ 717*b* (Nārāyaṇīya): XII, **340**, 12977.

Brāhmaṇa-māhātmya-kathana. § 454 (Mārk.): Questioned by the *Pāṇḍaças* about the greatness of the *brahmans*, *Mārkaṇḍeya* told: A prince of the *Haihayas* killed a *brahman*, whom he took for a deer, as he was enveloped in the skin of a black antelope. The *Haihayas*, very afflicted, set out inquiring as to whose son the *muni* might be. Arriving at the hermitage of *Tārkshya Arishṭanemi*, they told him the matter, and learnt that it was his son, and that he had been revived, because these *munis* had no fear of death, as they spoke well of *brahmans*, etc. (III, **184**).—§ 455: *Mārkaṇḍeya* continued: When the *rājarshi Vainya* was performing the horse-sacrifice, *Atri* desired to go and ask him for alms, but gave up his desire of wealth and proposed to his wife and sons that they should all retire to the woods. His wife prevailed upon him that (though he had heard from *Gautama* that there were *brahmans* about *Vainya* who were jealous of him) he should first acquire riches and distribute them to his sons and servants, and so he went to *Vainya* and praised him as the foremost of sovereigns and the ruler of their destinies (*vidhātṛ*). The *ṛshi Gautama* blamed him for thus flattering the king, and said that it was *Indra* who was the foremost of sovereigns and ruler of their destinies (*vidhātṛ*). The *munis* (having let the pious *Kāçyapa* inquire about the matter) applied to *Sanatkumāra*, who said that the *brahmans* and *kshatriyas* ought to act together, and that the king (enumeration of honourable appellations) might rightly be styled as *Atri* had done. *Vainya* then gave to *Atri* 1000 maidservants and 100 millions of gold [coins] and ten *bhāras* of gold. Having given this to his sons *Atri* retired to the forest (III, **185**).

Brāhmaṇānāṃ netṛ = Skanda: III, 14638.

Brāhmaṇapriya[1] = Mahāpurusha (Mahāpurushastava).

Brāhmaṇapriya[2] = Vishṇu (1000 names).

Brāhmaṇarūpa = Mahāpurusha (Mahāpurushastava).

Brāhmaṇasavratin = Skanda: III, 14638.

Brahmaṇas tīrtha(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6083.

Brāhmaṇa-vyādha-saṃvāda, v. Pativratopākhyāna.

Brāhmaṇī[1], a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8036 (by bathing there one attains to Brahmaloka).

Brāhmaṇī[2], a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha, only in B., C. has by error *Brahmāṇīṃ*).

Brahmanirmitaṃ saras ("the lake created by Brahmán"). § 775 (Ānuçāsanik.): XIII, **166***a*, 7655.

Brahmaṇo bhavana(m) = Brahmabhavana. § 289 (Arghāharaṇap.): II, **36**, 1317.

Brahmaṇo 'has ("a day of Brahmán"). § 310*b* (Sūrya): III, **3**, 185 (*yad ahο Brahmaṇaḥ proktaṃ sahasrayugasaṃmitaṃ*.).—§ 576 (Bhagavadgītāp.): VI, **32**, 1158 (*sahasrayugaparyantam ahar yat Brahmaṇo viduḥ*).—§ 675 (Mokshadh.): XII, **232**, 8508 (do.).

Brahmaṇo loka(h) = Brahmaloka. § 615*ff* (Asita Devala): IX, **50**, 2901 (*Jaigīshavyaḥ sa vai lokaṃ çaçvataṃ Brahmaṇo gataḥ*).—§ 751*b* (Çapathavidhi): XIII, **94**, 4600.—§ 757*b* (Ilastikūta): XIII, **102**, 4905 (*sa yāti Brahmaṇo lokaṃ brāhmaṇo Gautamo yathā*).

Brahmanya[1] = Skanda: III, 14638; IX, 2670.

Brahmaṇya[2] = Vishṇu (1000 names).

Brahmaṇyā = Durgā (Umā): VI, 802.

Brahmaṇyadeva[1] = Kṛshṇa: XII, 1683.

Brahmaṇyadeva[2] = Mahāpurusha (Mahāpurushastava).

Brahmapraçnānuçāsana. § 10 (Parvasaṅg.): I, **2**, 352 (presumably XII, **257** foll.).

Brahmapriya = Skanda: III, 14638.

Brahmapura. § 669 (Mokshadh.): XII, **177**, 6637 (*prāpyālladhyaṃ Bᵒm*—i.e. Brāhmaṇ, Nīl.—*rājeça syāṃ aham sukhī*).—§ 766 (Ānuçāsanik.): XIII, **126**, 6042 (*yathā Bᵒ . . . Çatakratoḥ Vajradhareṇaiva yajñe*).

Brahmapurohita = Mahāpurusha (Mahāpurushastava).

Brahmaputra, pl. (*°āḥ*) ("the son of Brahmán"). § 704 (Mokshadh.): XII, **301***a*, 11094.

Brahmarāçi (a constellation): § 574 (Jambūkh.): VI, **3**, 86 (= Çravaṇa, Nīl.).

Brahmarakshas, pl. (*°āṃsi*). § 760 (Ānuçāsanikap.): XIII, **111**, 5146. Cf. next.

Brahmarākshasa, mostly pl. (*°āḥ*). § 271 (Lokapālasabhākh.): II, **12**, 508 (*yajñāghnāḥ*).—§ 615*p* (Vasishṭhāpavāha): IX, **43**, 2420.—§ 749 (Ānuçāsanik.): XIII, **92**, 4383.—§ 760 (do.): XIII, **111**, 5445 (sg.).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **145**, 6744.

Brahmarshi[1], pl. (*°arṣayaḥ*). § 1 (Anukrama.): I, **1**, 17 (heard the Mahābhārata).—§ 3 (do.): I, **1**, 35 (issued from the primordial egg).—§ 7 (do.): I, **1**, 247 (spoken of in the Mahābhārata).—§ 18 (Pauloman.): I, **4**, 861 (i.e. the ṛshis present at the sacrifice of Çaunaka).—§ 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2314 (described in the Mahābhārata).—§ 85 (Aṇçāvat.): I, **65**, 2512 (the gods took their births in *Bᵒvaṃçeshu*, etc.).—§ 185 (Pāṇḍn.): I, **120**, 4643 (*°sadṛçaḥ*—i.e. Pāṇḍu).—§ 186*b* (Vyushṭiçvop.): I, **121**, 4688.—§ 2[illegible] (Sundopasundop.): I, **211**, 7681.—§ 266 (Çakrasabhāv.): II, **7**, 307 (*Brahmarājarshayaḥ*, in the palace of Indra).—§ 267 (Yamasabhāv.): II, **8**, 318 (in the palace of Yam[illegible]).—§ 269 (Vaiçravasasabhāv.): II, **10**, 401 (in the pa[illegible] Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 476 (Indralokābh.): III, **43**, 1768 (on Suravīthī).—§ 364 (Pushkara): III, **82**, 4065 (in Pushk[illegible] (Kurukshetra): III, **83**, 7077 (*Kurukshe[illegible]*).—§ 370 (Tīrthayātrāp.): III, **84**, [illegible] . . . *Bᵒsevitaṃ*).—§ 373 (Pra[illegible] (*Angirahpramukhāḥ*, at Prayāga).[illegible] III, **90**, 8392 (*Gangādvāram*[illegible]).—§ 384 (Āgastyop.): III, **10**[illegible] danaṣṛ.): III, **145**, 11055

of Nara and Nārāyaṇa).—§ 424 (Bhīmakadalīkh.): III, **146**, 11089 (on Gandhamādana).—§ 439 (Yakshayuddhap.): III, **163**, 11861 (on Meru).—§ 444 (Nivātakavacayuddhap.): III, **169**, 12101.—§ 447 (do.): III, **175**, 12302.—§ 450 (Ājagarap.): III, **181**, 12522, 12524.—§ 495 (Skandotpatti): III, **223**, 14242 (*°bhāryābhiḥ*, i.e. the wives of the Saptarshayaḥ).—§ 526 (Rāmopākhyānap.): III, **276**, 15929.—§ 555 (Indravijaya): V, **11**, *350*; **17**, *528*, *534*.—§ 561 (Yānasandhip.): V, **55**, 2190 (*°sadṛyaḥ*, i.e. Droṇa).—§ 562 (Bhagavadyānap.): V, **63***η*, 2947 (worshipped Kṛshṇa).—§ 574 (Jambūkh.): VI, **6**, 246 (on Nīla).—§ 576 (Bhagavadgītāp.): VI, **22**, †783 (praised Yudhishṭhira).—§ 581 (Bhīshmavadhap.): VI, **66**, 2977 (*deva-B°-Gandharvān*).—§ 596 (Pratijñāp.): VII, **73**, †2607 (*Brahmadevarshayaḥ*).—§ 606 (Tripurākhyāna): VIII, **33**, 1443; **34**, 1513 (praised Śiva).—§ 608 (Karṇap.): VIII, **87***χ*, 4428 (present at the encounter between Karṇa and Arjuna); **88**, †4490.—§ 615*u* (Skanda): IX, **45***γ*, 2309 (came to the investiture of Skanda).—§ 615*y* (Badarapacana): IX, **48**, 2794 (praised Badarapacana).—§ 615*cc* (Rāmatīrtha): IX, **49**, 2839 (*deva-B°bhiḥ sevite*, sc. Rāmatīrtha).—§ 621 (Rājadh.): XII, **1**, 3 (*siddha B°sattamāḥ*, i.e. Dvaipāyana, Nārada, Devala, Devasthāna, and Kaṇva).—§ 635 (do.): XII, **37**, 1358.—§ 656*d* (Dakṣa): XII, **166**, 6136 (married the daughters of Dakṣa and begot all creatures: *devāḥ*, etc.).—§ 656 (Khaḍgotpattik.): XII, **166**, 6150, 6156.—§ 660*b* (Bhṛgu-Bharadvāja-saṁv.): XII, **183**, 6809; **190**, 6990, ††6993; **192**, ††7003.—§ 665 (Mokshadh.): XII, **208***η*, 7596 (i.e. Unmuca, etc.).—§ 693*b* (Vṛtravadha): XII, **282**, 10123 (*Bṛhaspatiprayogamāḥ*).—§ 704 (Mokshadh.): XII, **302***β*, 11105, (*γ*) 11126.—§ 712 (Śukotpatti): XII, **324**, 12174; **325**, 12203.—§ 721 (Anuśāsanik.): XIII, **3**, 185 (*mahān Kuçikavaṁçaç ca B°çatasankulaḥ*), 190 (*°suvarcasaḥ*, sc. Kauçika), 195 (i.e. the *Saptarshayaḥ* (the Great Bear)); **4**, 200 (*°tvam*).—§ 730 (do.): XIII, **14***aa*, 987.—§ 736*b* (Vitahavyop.): XIII, **30**, 1996 (*°tāṁ gataḥ*, sc. Vitahavya).—§ 745 (Anuśāsanik.): XIII, **52***a*, 2718 (*°vaṁçaḥ*, i.e. Paraçurāma).—§ 746 (do.): XIII, **66**, 3347.—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4125 (*°gaṇasammataḥ*, sc. the Vaikhānasas).—§ 751*b* (Çapathavidhi): XIII, **94**, 4589 (*°devarshimparaṁsinādhye*).—§ 754 (Anuçāsanik.): XIII, **98**, 4683 (*°deva-Daityanāṁ*).—§ 770 (do.): XIII, **151***ν*, 7157 (*Çukrāgastya-Bṛhaspatiprabhṛtibhiḥ*, C. has *Çakr°*).—§ 777 (Svargārohaṇikap.): XIII, **169**, 7767.—§ 785 (Anugītāp.): XIV, **77**, 2244.—§ 786*b* (Nakulākhyāna): XIV, **90**, 2775.

Brahmarshi[1] (single Brahmarshis). §172 (Aṇḍmaṇḍavyop.): I, **107**, 4305 (*kaçyo çāṇḍaç ca B°eḥ çūdrayonāv ajāyata*, sc. Dharma).—Names of single Brahmarshis:

Arvāvasu: III, 10807.

Ashṭāvakra: XIII, 1417, 1478.

Atri: I, 1217.

Aurva: III, 17465 (*Aurveṇa*).

Bharadvāja: V, 2191 (*Bharadvājāt*).

Bhṛgu: XII, 6774.

Bṛihaspati: XIII, 2852.

Chyavana: XII, 12302.

Dadhīchi: IX, 2937, 2938.

Devala: III, 2077 (*Damano nāma*).

Dhaumya: XIII, 2379.

Gautama: XII, 8086 (*Gautamasya*); XII, 4722.

Likhita: XII, 685.

Lomaça: III, 1885, 1892, 8431.

Maṅkanaka: III, 7002.

Mārkaṇḍeya: III, 12607.

Nārada: I, 26, 281.

Pulastya: III, 4039 (*°sattame*).

Ṛcika: XIII, 219 (*°sattamaḥ*), 220.

Vaiçampāyana: XII, 13637.

Vasishṭha: I, 3952, 6644 (?).

Viçvāmitra: XIII, 246.

Vyāsa: I, 55, 2212, 4253; VI, 42 (*sattama*); XII, 12195, 12348, 12376 (*Vāçishṭha*), 12383, 12598 (*°putrasya* = Çuka); XV, 890, 951.

[Brahma-Rudra-saṁvāda(ḥ)], ("the discourse between Brahmán and Rudra"). § 717*d* (Nārāyaṇiya): *Vaiçampāyana* said: In the midst of the ocean of milk there is a mountain of golden splendour, named *Vaijayanta*, where *Brahmán* (leaving his abode inhabited by D., As., Ṛ., G., and Aps.) often used to sit thinking of *Ādhyātma*; once, in days of yore, his son *Çiva* (endued with high *yoga*), who had sprung from his forehead, when proceeding along the sky saw him and dropped down before him, and was instructed by him about the many *Purushas* created by him (Brahmán), and the one *Purusha*, who transcends all *Purushas* and is invisible, etc. (XII, 351). *Brahmán* discoursed on the indications af *Purusha* (*Mahāpurusha*) (XII, **352**).

Brahmasabhāvarṇana(m) ("description of the palace of Brahmán"). § 270 (Lokapālas.): In the *Kṛta* age, *Āditya* (= the Sun) having seen the *sabhā* of *Pitāmaha* (i.e. *Brahmán*), which is immeasurable and immaterial (*mānasī*), told *Nārada*, who also desired to see it, to perform a *Brahmavrata* for 1,000 years. *Nārada*, then, having repaired to *Himavat*, performed the penance, and then he was taken by *Sūrya* (the Sun) to the *sabhā* of *Brahmán*. Within a moment it assumes a different form, and cannot be described. It is neither cold nor warm, without hunger or thirst, etc.; it is not supported by columns; it is eternal, etc. Then *Sarvalokapitāmaha* (i.e. *Brahmán*) is sitting, himself alone incessantly creating by means of his divine illusion (*devamāyayā*), surrounded by the *prajānāṁ patayaḥ* (enumeration), etc. (*a*) (II, **11**).

Brahmasadana. § 620 (Çrāddhap.): XI, **26**, 771 (*gatās te B°ṇo hatā vīrāḥ suvarcasaḥ*).—§ 7175 (Nārāyaṇiya): XII, **340**, 12982 (resorted to by *siddhasaṁghāḥ*); **343**, 13235 (*Paushkare*).—§ 730 (Anuçāsanik.): XIII, **16**, 1099 (*yā gatir B°ṇa sāgatir tvaṁ sanātana*, sc. Çiva).

Brahmasadas. § 439 (Yakshayuddhap.): III, **163**, 11853 (*Mahāmeruḥ . . . . yasmin B°ç caiva Bhūtānā cāvatiṣṭhate*).—§ 658*b* (Kṛtaghnop.): XII, **173**, 6444.—§ 789 (Futradarçanap.): XV, **33**<, 902.

Brahmasadman. § 730 (Anuçāsanik.): XIII, **17**, 1289 (cf. Taṇḍin).

Brahmasaṅkāça: XII, 6774 (*Brahmarshir B°ḥ*, i.e. Bhṛgu, "who resembled Brahman itself," PCR.).

Brahmasaras, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8053 (there Brahmán had raised a yūpa).—§ 377 (Dhaumyatīrthak.): III, **87**, 8304 (in the east).—§ 380 (Tīrthayātrāp.): At *B.*, with holy peaks and resorted to by ṛshis, Agastya had come to Vaivasvata; Dharmarāja (i.e. Yama) himself had dwelt there; there all the rivers take their rise (*samudhedaḥ*) and *Mahādeva* is always present; there the Pāṇḍavas performed *cāturmāsya* sacrifices together with the great *ṛshiyajña* (v. BR.). There is the Akshayavaṭa ("the imperishable

[1] (single Brahmarshis). (*a*) (Nārāyaṇiya): XII, **335**, 12782 (*Vaiçampāyana* said: In the milk-ocean, etc., *Nārāyaṇa* said: *Brahmarshayaḥ* and *devarshayaḥ* are born in the world of men, and *rājarshayaḥ* are born in the world of *Indra*, etc.).

banian"), the imperishable sacrificial platform of the gods, where the merit acquired is imperishable. Here they fasted with concentrated souls, and brahmans by hundred came and performed the *caturmāsya* sacrifice and talked about various sacred subjects, and the learned and pious Çamatha, who lived in celibacy (*kaumāram vratam āsthitaḥ*), told them of Gaya Āmūrtarayasa: III, **95**, 8520.—§ 595 (Shoḍacarāj., v. Gaya): VII, **66**, 2353.—§ 735 (Ānuçāsanik.): XIII, **25**, 1726 (on Gaṅgā, the results of bathing there), 1744 (*Dharmārayyopaçobhitam*).—§ 751*b* (Çapathavidhi): XIII, **74**, 4553.

Brahmasattra, name of a certain religious practice. § 677 (Mokshadh.): XII, **244**, 8857 (°*sattra*, = *prāṇavopāsana*, Nīl.).

Brahmasattrin ("one who performs the Brahmasattra practice"). § 615*ff* (Asita-Devala): IX, **50**, 2894 (°*āṃ lokaṃ*), 2899, 2902.

Brahmasrj ("creator of Brahmán") = Çiva: X, 257.

Brahmasthāna, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8081; **85**, 8178.

Brahmāstra, a celestial weapon. § 217 (Caitrarathap.): I, **166**, 6340 (acquired by Droṇa from Rāma Jāmadagnya). —§ 218 (Draupadīsambhava): I, **167**, 6378 (known by Droṇa).—§ 320 (Saubhavadhop.): III, **19**, 766 (employed by Pradyumna).—§ 442 (Nivātakavacavyuddhap.): III, **167**, 11968 (employed by Arjuna), 11971.—§ 444 (do.): III, **170**, 12120 (°*parimantritaiḥ* . . . . *sāyakaiḥ*).—§ 478 (Dhundhumārop.): III, **204**, 13612 (employed by Kuvalāçva).—§ 526 (Rāmopākhyānap.): III, **275***η*, 15918 (acquired by Vibhīshaṇa).—§ 539 (Kumbhakarṇādivadha): III, **287**, 16426 (employed by Lakshmaṇa).—§ 542 (Rāvaṇavadha): III, **290** 16523 (*vāṇasaṃyaṃ Rāmeṇa B° nānumantritaṃ*), 16525, 16529, 16530.—§ 552 (Goharaṇap.): IV, **55**, 1590, 1592.—§ 573 (Ambopākhyānap.): V, **184**, 7283 (dual., employed by Bhīshma and Rāma Jāmadagnya); **185**, 7296.—§ 578 (Bhīshmavadhap.): VI, **48**, 1975 (°*ena samyuktaṃ çaraṃ*).—§ 592 (Saṃçaptakavadhap.): VII, **27**, 1214 (employed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **92**, 3269 (°*ṃ samudīrayan*, sc. Arjuna), 3272; **106**, 4000 (employed by Yudhishṭhira); **125**, 5029.—§ 600 (Ghaṭotkacavadhap.): VII, **157**, 6961.—§ 601 (Droṇavadhap.): VII, **185**, 8428 (pl.).—§ 602 (do.): VII, **188**, 8624 (employed by Arjuna); **190**, 8733.—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8935; **197**, 9113 (pl.); **199**χ, 9228 (°*vidushā*, i.e. Droṇa).—§ 608 (Karṇap.): VIII, **90**, 4720 (employed by Karṇa), 4724 (°*ṃ . . . . saṃnamīrya samavyojayat*, sc. Arjuna), **91**, 4768 (employed by Karṇa), 4769 (employed by Arjuna).—§ 615 (Gadāyuddhap.): IX, **62**ω, 3478, 3488.—§ 617 (Aishīkap.): X, **15**, 707 (acquired by Arjuna from Droṇa).—§ 621 (Rājadh.): XII, **2**, 55 (°*ṃ vettum icchāmi*, says Karṇa), 58 (°*ṃ brāhmaṇo vidyāt yathāvaccaritavrataḥ | kshatriyo vā tapasvī yo nānyo vidyāt kathañcana*); **3**, 76 (obtained by Karṇa from Rāma Jāmadagnya), 104 (*yasmān mithyopacarito hy astralobhād iha tvayā | tasmād etan na te mūḍha B°ṃ pratibhāsyati*, says Rāma to Karṇa).—§ 785 (Anugītāp.): XIV, **66**, 1944 (afflicted by *B.*, Parikshit was stillborn); **68**, 1999 (do.), 2005 (do.); **69**, 2024 (Kṛshṇa touched water and withdrew *B.*); **70**, 2033 (do., Parikshit was revived).

Brahmasutā. § 717*b* (Nārāyanīya): XII, **343**φ, 13234 (*Ṛtā Brahmasutā sā me Satyā devī Sarasvatī*, says Nārāyaṇa).

Brahmasūtra, a literary work. § 576 (Bhagavadgītāp.): VI, **37**, 1326 (°*padaiḥ*).

Brahmātman[1] = Çiva (1000 names[1]).

Brahmātman[2] = Kṛshṇa: XII, 1668.

Brahmatuṅga (a mountain). § 596 (Pratijñāp.): VII, **80**, 2850.

Brahma-Vaçātīya, pl., v. Vaçātīya.

Brahmavadhyā ("slaughter of a brahman") (person.). § 693*d* (Vṛtravadha): XII, **283**, 10154, 10159, 10162, 10164, (10167), 10170, 10173, 10178, 10180, 10182, 10185, 10193, 10198, 10199, 10200.

Brahmavaktra = Çiva: VII, 2881 (**Brahmacakrāya*, C.).

Brahmavāluka, a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5048.

Brahmavarcasa = Çiva (1000 names[2]).

Brahmāvarta, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6023, 6024 (v. Brahmaloka).—§ 372 (do.): III, **85**, 8021 (v. Somaloka).

Brahmavatāṃ varishṭhaḥ = Skanda: III, 14638.

Brahmavedhyā, a river. § 374 (Jambūkh.): VI, **9**λ, 337 (so B., C. has *Brahmabodhyā*).

Brahmavedī ("the sacrificial altar of Brahmán") = Kurukshetra: III, 7077.

Brahmavedin. § 554 (Saṅnyodyogap.): V, **6**, 110 (*kartṛshu B°ak*, sc. *çreshṭhāḥ*).

Brahmavid[1] = Çiva (1000 names[2]).

Brahmavid[2] = Skanda: III, 14638.

Brahmavid[3] = Vishṇu (1000 names).

Brahmavidāṃ vara(ḥ) = Çiva (1000 names[1]).

Brahmavidyā[1] = Durgā (Umā): VI, 803 (*tvaṃ B°ā vidyānāṃ*).

Brahmavidyā[2] ("knowledge of Brahman") (personified). § 730 (Ānuçās.): XIII, **14**β, 627.

Brahmavivardhana = Vishṇu (1000 names).

Brahmavrata. § 270 (Brahmasabhāv.): II, **11**, 428 (*varshasahasrikaṃ*).

Brahmayajña. § 659 (Mokshadh.): XII, **175**, 6554 (v. the note of PCR.).

Brahmayoni[1] ("born of Brahman"). (*a*) = Pulastya: III, 16187; (*b*) = Sanatkumāra: IX, 2716; (*c*) = Pracīnabarhiḥ: XII, 7572; (*d*) = Parushaḥ: XII, 13194; (*e*) = Tāṇḍin: XIII, 607; (*f*) pl.: XIII, 2031 (*ayonin Agniyonīṃç ca B°in*, etc.). Do. fem. = Menakā: I, 3056 (°*varā*).

Brahmayoni[2] (a tīrtha). § 366 (Tīrthayātrāp.): III, **83**, 7010 (after bathing there one goes to Brahmaloka).—§ 615 (Baladevat.): IX, **41**, 2318 (only B., cf. v. 2281); **47**, 2750 (on Sarasvatī, v. Brahmān).

Brahmayoni[3]. § 782*η* (Guruçishyaa.): XIV, **42**, 1139 (*devidīkṣ khalu vijñeyā B°ḥ sanātanī*).

Brahmeçaya[1] = Skanda: III, 14638.

Brahmeçaya[2] = Mahāpurusha (Mahāpurushast.).

Brahmin = Vishṇu (1000 names).

Brahmodumbara (°*oḍ°*, C.) (a tīrtha). § 364 (T yātrāp.): III, **83**, 6041.

Brahmopanishad P § 790 (Pūtrādsarçanap.): 940 (*sa rājā rājadharmāṃç ca B°an tadā uvāpta Vedas and the Upanishads," PCR.).

Brāhmya, adj. (only C., B. has *Brāhma*). § yuddhap.): III, **164**, 11900 (sc. *astraṃ*, in of celestial weapons acquired by Arj § 589 (Droṇābhishekap.): VII, **10**, 3 (Droṇavadhap.): VII, **190**, 8717 (*—§ 604 (Karṇap.): VIII, **9**, 29 *B°m astram açikshata*, sc. Karṇ †1995 (*astrāṇi*), †1996 (*astr*

2993 (*bale*, opp. to *kshatra*); **89**, 4574 (*astraṃ*), 4576 (*mahāstraṃ*).—§ 730ϱ (Upamanyu): XIII, **14***ρ*, 854 (sc. *astraṃ*).—Cf. Brāhma.

Bṛhadaçva[1] (a Ṛshi). § 11 (Parvasaṅg.): I, **2**, 435 (*darçanaṃ B°sya maharsheḥ*). — § 324 (Dvaitavanaprav.): III, **26***a*, 987 (among the Ṛshis, who praised Yudhishṭhira). — § 343 (Nalopākhyānap.): III, **52**, 2052 (*maharshiḥ*), (2063), (2066).—§ 344 (do.): III, **53**, (2072) (related the Nalopākhyāna to Yudhishṭhira). — § 345 (do.): III, **54**, (2104), (2120); **55**, ϱ(2135), (2144); **56**, (2160); **57**, (2191). —§ 346 (do.): III, **58**, (2239); **59**, (2254); **60**, (2272). —§ 347 (do.): III, **61**, (2297); **62**, (2335); **63**, (2362); **64**, (2401); **65**, (2532).—§ 348 (do.): III, **66**, (2608).— § 349 (do.): III, **67**, (2634), (2541).—§ 350 (do.): III, **68**, (2654), (2680), (2684).—§ 351 (do.): III, **70**, (2744); **71**, (2771).—§ 352 (do.): III, **72**, (2808).—§ 353 (do.): III, **73**, (2852); **74**, (2912); **75**, (2921), (2939); **76**, (2951); **77**, (3009).—§ 354 (do.): III, **78**, (3030); **79**, (3053).— § 355 (do.): III, **79**, 3082 (taught Yudhishṭhira the science of dice), 3084.

Bṛhadaçva[2], king of Ayodhyā. § 474 (Dhundhumārop.): III, **201**, 13512 (*Ikshvākuḥ*, father of Kuvalāçva).—§ 475 (do): III, **202**, 13518 (son of Çrāvastaka), 13519 (father of Kuvalāçva).—§ 476 (do.): III, **202**, 13521, 13522 (installed Kuvalāçva as king and retired into the wood), 13523.

Bṛhadambālikā, a mātṛ. § 615*w* (Skanda): IX, **46***O*, 2622.

Bṛhadbala[1], an ancient king. § 6 (Anukram.): I, **1***a*, 230 (among the kings of the past who have died).

Bṛhadbala[2], son of Subala, the Gāndhāra king. § 232 (Svayaṃvarap.): I, **186**, 6985 (*Çakunir Saubalaç caiva Vṛshako 'tha Bṛhadbalaḥ, ete Gāndhararājasya sutāḥ sarve samāgatāḥ*). Cf. Acala.

Bṛhadbala[3] (presumably the same as next). § 232 (Svayaṃvarap.): I, **186**, 6998.—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.

Bṛhadbala[4], the Kosala king. § 280 (Bhīmasena): II, **30**, 1075 (*Koçalādhipatiṃ*, vanquished by Bhīmasena on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1269 (came to the rājasūya of Yudhishṭhira). — § 564 (Sainyodyogap.): V, **4***γ*, 85 (the same ?).—§ 581 (Yānasandhip.): V, **57**, 2250 (*Saubhadreṇa kṛto bhāgaḥ*).—§ 571 (Ulūkadūt.): V, **161**, 5573 (*°mahocchālaṃ*, sc. *yurushodadhiṃ*, i.o. the army of Duryodhana). — § 572 (Rathātirathas.): V, **166**, 5766 (*Kaçyalyo rathasattamaḥ*).—§ 576 (Bhagavadgītāp.): VI, **16***a*, 623 (*Kauçalyaḥ*, B.; C. has *Kauravyaḥ*).—§ 578 (Bhīshmavadhap.): VI, **45**[2], 1683 (*Kaṅçalakaḥ*), 1685 (fights Abhimanyu on the first day of the battle).—§ 580 (do.): VI, **56***e*, 2410.—§ 584 (do.): VI, **81***a*, 3534 (*Kauçalyaḥ*).—§ 585 (do.): VI, **67***δ*, 3855 (*Kauçalyaḥ*, in the array of Bhīshma on the eighth day of the battle), 3856; **92**χ, 4118, 4136 (*rājaputraṃ*); **94***ω*, 4195. —§ 587 (do.): VI, **108***a*, 5007; **114***λ*, 5325 (*Kauçalyaḥ*); [illegible]365 (*B.* (*c*) bore a lion on his standard—*siṃhaketuḥ*, so [illegible]d attacked Abhimanyu); **116**, 5405 (*rājaputraṃ*), 5409 [illegible]*ah*).—§ 693 (Abhimanyuvadhap.): VII, **37***ϱ*, 1589, [illegible] fought Abhimanyu); **39***ν*, 1650; **46***τ*, 1838, (*v*) [illegible]*p*, 1864, 1868, 1878, 1881 (*Koçalanāṃ bhartāraṃ* [illegible]33 [slain by Abhimanyu).—§ 696 (Pratiṣṭhāp.): [illegible] (*Çrī rājānaṃ svargaṃ̃jaya preṣayiṣye*, sc. [illegible]93).—§ 609 (Çalyap.): IX, **25**, 73, [illegible]619 (Śrīviṭāpap.): XI, **25***κ*, 715 [illegible]*ttaraṃ*, bewailed by his widows). [illegible]alaka, Kosalānāṃ adhipatiḥ(h),

Bṛhadbhānu[1] = Bhānu[7]: III, 14184.

Bṛhadbhānu[2] = Kṛshṇa: XII, 1506.

Bṛhadbhānu[3] = Vishṇu (1000 names).

Bṛhadbhāsa (son of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhadbhāsā. § 493 (Āṅgirasa): III, **221**, 14184 (*Sūryajā*, wife of Bhānu[7]).

Bṛhadbrahman (son of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhaddyumna (*Bṛhadyumnaḥ*, C.), a king. § 417 (*Yavakritop.*): III, **138**, 10791, 10792, 10800, 10802.

Bṛhadgarbha, son of Çibi Auçīnara. § 467 (*Rājānyamahābh.*): III, **198**, ††13321.

Bṛhadguru, an ancient king. § 6 (Anukram.): I, **1***a*, 226 (among the kings of the past who have died).

Bṛhadratha[1], an ancient king. § 6 (Anukram.): I, **1**, 228 (among the kings of the past who have died). — § 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).

Bṛhadratha[2]. § 130 (Aṃçāvat.): I, **67**, 2654 (a king, incarnate of the Asura Sūkshma).—§ 232 (Svayaṃvarap.): I, **186**, 7001 (the same ?, among the princes who were present at the svayaṃvara of Draupadī).

Bṛhadratha[3], a Māgadha king. § 74 (Vasu): I, **63**, 2363 (*māhratho Māgadhānāṃ vicruto yo B°h*, son of king Vasu Uparicara). — § 275 (Rājasūyārambhap.): II, **17**, 688 (*Magadhādhipatiḥ*, father of Jarāsandha), 701, 725; **19**, 742, 755 (*Magadhādhipatiḥ*, installed Jarāsandha as king), 757.— § 277 (Jarāsandhavadhap.): II, **21**, 812 (*B.* had slain a rākshasa named Rshabha and made three drums of his hide); **22**, 877 (the same ?, had met with destruction); **24**, 960 (his celestial chariot). § 638 (Kāmopākhyāna): XII, **49**, 1797 (*B°o mahātejo bhūribhūtiparikṛtaḥ | golāṅgulair mahābhāgo Gṛdhrakūṭe 'bhirakshitaḥ*; PCR. is hardly right in connecting this verse with the preceding). Cf. Bṛhadratha[1].

Bṛhadratha[4], a fire? § 491 (Āṅgirasa): III, **220**, 14164 (father of Pramiḍhī). Cf. Vāsishṭha.

Bṛhadratha[5]. § 573 (Ambopākhyānap.): V, **195**, 7612 (*Kauçalyaḥ*; is not to be read *Bṛhadbalaḥ*?).

Bṛhadratha[6], a king slain by Māndhātṛ. § 595 (Shoḍaçarāj. v. Māndhātṛ): VII, **62***a*, 2281.—§ 632*b* (Shoḍaçarājop., cf. § 595): XII, **29**, 981 (*Aṅgaṃ* ?).

Bṛhadratha[7] = Paurava, the Aṅga king. § 632 (Shoḍaçarājop., cf. § 595 under the article Paurava): XII, **29**, 924 (*Aṅgaṃ*).

Bṛhadrūpa = Vishṇu (1000 names).

Bṛhadukttha, a rsi. § 493 (Āṅgirasa): III, **220**, 14173 (son of Tapas).

Bṛhadvatī, a river. § 574 (Jamūkh.): VI, **9***λ*, 337, 339 (in Bhūratavarsha).

Bṛhajjyotis, Bṛhannamanas, Bṛhannantra (sons of Aṅgiras). § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes these words as adjectives to *Bṛhaspatiḥ*).

Bṛhannalā = Arjuna, q.v.

Bṛhanta[1], a king. § 232 (Svayaṃvarap.): I, **186**, 6987 (among the princes who were present at the svayaṃvara of Draupadī).—§ 554 (Sainyodyogap.): V, **4***γ*, 76.

Bṛhanta[2], the Ulūka king. § 279 (Arjuna): II, **27**, 1014 (*Ulūkavāsinaṃ*), 1016, 1017 (fought with Arjuna on his digvijaya). Cf. the prec.

Bṛhanta[3]. § 592*b* (Saṃçapt.): mighty steeds of the *Āraṭṭa* breed bore *B.*, who alone rejecting the opinions of all the *Bharatas*, had from his reverence (*bhaktyā*) for Yudhishṭhira,

gone over to him, abandoning all his cherished wishes (*sarvam abhipsitam*): VII, **23**, 1624.

Brhanta[4], a Kuru warrior. § 592 (Saṃçapt.): VII, **25**, 1110 (*Kshemadhūrte - B°au bhrātarau*, attacked Sātyaki).— § 604 (Karṇap.): VIII, **5ζ**, 132 (among the slain, PCR. has Vṛshanta).—§ 620 (Çrāddhap.): XI, **26β**, 788 (the same ?).

Brhanta[6], a Pāṇḍava warrior. § 604 (Karṇap.): VIII, **6**, 162 (slain by Duḥçāsana).

Brhaspati (the purohita of the gods and the planet Jupiter). § 44 (Garuḍa): I, **30**, 1421, (1423), 1427.—§ 70 (Ādivaṃçāvatāraṇap.): I, **60**, 2218 (*yathā*).—§ 110 (Aṃçāvat.): I, **66**, 2569 (son of Aṅgiras and brother of Utathya and Saṃvartta).—§ 116 (do.): I, **66**, 2590 (*°er bhaginī*, wife of the Vasu Prabhāsa).—§ 120 *bis* (do.): I, **66**, 2603 (*Ādityeshveva ganyate*).—§ 130 (do.): I, **67**, 2705 (Droṇa was born from a portion of *B. (devarshe)*).—§ 145 (Kaca): I, **76**, 3191 (the purohita of the gods), 3193 (*Kacaṃ . . . jyeshṭhaṃ putraṃ B°eḥ*), 3201, 3203, 3210, 3228 (*°eḥ sutaḥ*, i.e. Kaca), †3231 (son of Aṅgiras and father of Kaca); **77**, 3258, 3277.—§ 146 (Devayānī): I, **80**, 3341 (*iva*).—§ 170 (Dirghatamas): I, **104**, 4180 (*Utathasya yavīyāṃs tu purohitā tridivaukasāṃ*), 4182, 4184, 4187, 4188, 4189, 4192.—§ 221 (Caitrarathap.): I, **170**, 6464 (*gurur mānyaḥ Çatakratoḥ*, had given the Āgneya weapon to Bharadvāja).—§ 223 (Vāsishṭha): I, **174**, 6644 (*ina*).—§ 253 (Haraṇāharaṇap.): I, **221**, 7991 (*ākshād B°eḥ çishyaḥ*, i.e. Uddhava ?).—§ 254 (Khāṇḍavadah.): I, **223**, 8057 (*°eṣāmāḥ*, sc. viprāḥ).— § 259 (Çārṅgakop.): I, **229**, 8360 (Agni identified with *B.*).—§ 265 (Lokapālasabhākh.): II, **5**, 139.—§ 266 (Çakrasabhāv.): II, **7**, 308 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 446 (among the planets in the palace of Brahmāṇa).—§ 290 (Çiçupālavadhap.): II, **40**, 1419 (*B°ṃ bṛhattejāḥ Purushta iva*).—§ 2948 (Vidura): II, **50**, 1793 (*devarshir Vāsatagurur devarājāya dhimate yat prāha çāstraṃ bhagavān B°ḥ*).—§ 297 (Dyūtap.): II, **55**, 1950 (*āha*).—§ 302 (Anudyūtap.): II, **74**, 2458 (*yaj jagāda B°ḥ Çakrasya nītiṃ pravadan vidvān devapurohitaḥ*, i.e. v. 2459).— § 3108 (Sūrya): III, **3**, 147 (Sūrya is identified with *B.*).— § 377 (Dhaumyatīrthak.): III, **87**, 8297 (*°samo Dhaumyaḥ*). —§ 430 (Hanūmad-Bhīmas.): III, **150**, 11291 (*°samaiḥ*), 11294 (*B°y - Uçanohitaç ca nayaiḥ*).—§ 455 (Brāhmaṇamahātmyak.): III, **185**, 12703 (among the honourable appellations of the king).—§ 460c (Kalkin): III, **190**, 13099 (the planet: *Sūryaçcaṣ yadā Candraçcaṣ tathā Tishya-B°etī | ekarāçau sameshyanti tadā pravartayati kṛtam*).—§ 488 (Aṅgirasa): III, **217**, 14118 (son of Aṅgiras).—§ 489 (do.): III, **218**, 14123 (do.).—§ 490 (do.): III, **219**, 14130 (*B°eç Candramasī bharyā 'bhūt*, by her *B.* had six sons and one daughter), 14131 (Çamyu was *B.'s* first son).—§ 501 (Skandop.): III, **229**, 14450.—§ 513 (Ghoshayātrāp.): III, **251**, 15146 (*B°y - Uçanohitaiç ca mantraiḥ*).—§ 524 (Jayadrathavim.): III, **272**, 15842.—§ 527 (Rāmopākhyānap.): III, **277**, 15954 (*°samaṃ mataṃ*, i.e. Rāma Dāçarathi).— § 545 (Pativratāh.): III, **293**, 16572 (*°samaṃ mataṃ*, i.e. Satyavatī).—§ 552 (Goharaṇap.): IV, **58**, 1829 (*°samo nayeṃ*, i.e. Droṇa).—§ 555 (Indravijaya): V, **11**, 360, 364, 367; **12**, 377, 381, (383), 391, (392); **13**, 408 (*°nikāśaṃ*); **15**, 470, 471, 475, 478, 479; **16**, (483), 491, 495, 503, (505), (†507), †511 (*Aṅgirasāṃ varishṭhe*); **18**, 545.—§ 556 (Sañjayayāsap.): V, **29**, †822 (*brahmacaryaṃ cacāra*).—§ 557 (Prajāgarap.): V, **33**, 1041 (*āha*).—§ 559 (do.): V, **39**, 1447, 1485 (*°samaiḥ*).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1918 (*B°ç c' Oçanā*), 1922, 1926 (*devagaṇaiḥ sarvair B°gurogamaiḥ*).—§ 561 (Yānasandhip.): V, **55**, 2209 (*prāha*).— § 562 (Bhagavadyānap.): V, **86**, 3043 (*yathā bāddhiṃ B°ḥ*).— § 565 (Gālavacarita): V, **108**, 3972 (*yathā . . . B°ç ca Tūrāyaṇ*).—§ 570 (Saṃyanīyāṇap.): V, **167**, 5315 (*°samaṃ buddhyā*, i.e. Bhīshma).—§ 572 (Rathātirathas.): V, **165**, 5722 (*yathā*).—§ 574 (Jambūkh.): VI, **3**, 81 (the planet, *Çravaṇe ca B°ḥ*, omens), 95 (do., *Viçākhāyāṃ saṃprasthau B°-Çanāiçcarau*, omens).—§ 576 (Bhagavadgītāp.): VI, **19**, 698 (*maharsher vacanāt*); **34**, 1228 (*purodhasāṃ ca mukhyaṃ māṃ viddhi, Pārtha! B°ṃ*, says Kṛshṇa).—§ 578 (Bhīshmavadhap.): VI, **50**, 2073 (*vyūhaṃ Kraunchāruṇo nāma . . . yaṃ B°r Indrāya tadā devāsure 'bravīt*).—§ 586 (do.): VI, **103**, 4703 (*ati nayena ca B°ṃ*); **107**, 4986 (*yathovāca purā Çakram mahābuddhir B°ḥ*).—§ 589 (Droṇābhishekap.): VII, **9**, 275 (*B°y - Uçanastulyaḥ*, i.e. Droṇa); **11**, 354 (*°samaṃ mataṃ*, i.e. Abhimanyu).—§ 590 (do.): VII, **12**, 447 (*°samaiḥ*).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2171, 2172 (*sendrāmaraganāṃ B°gurogamāḍḥ*); (do., v. Pṛthu Vainya): VII, **69**, 2416 (milker of the earth).—§ 599 (Jayadrathavadhap.): VII, **94**, 3476 (son of Aṅgiras); **103**, 3861.— § 603 (Nārāyaṇāstram.): VII, **194**, 8971 (*°samo mataṃ*, i.e. Açvatthāman).—§ 605 (Karṇap.): VIII, **31**oo, 1261 (*vyūhaṃ . . . B°y - Uçanomataṃ*).—§ 607 (do.): VIII, **37**, †1726 (*B°y - Uçanoḥ samāna*, i.e. Droṇa).—§ 608 (do.): VIII, **94**, †4945 (the planet, *B°ḥ saṃpariviṣṭaṃ Rohiṇīṃ bahbhiva Candrārkasannāḥ*, omens).—§ 610 (Çalyap.): IX, **4**, 229 (*nītir eshā B°eḥ*).—§ 615 (Udapāna): IX, **38**, 2102 (*devapurohitaḥ*).—§ 615 (Baladevatīrthay.): IX, **41**, 2346.— § 615*u* (Skanda): IX, **44**, 2470 (performed the *yātakarman*, etc., of Skanda), 2481 (*devarshayaç ca Siddhāç ca B°puroganāḥ*); **45**, 2503; **46**, 2668 (gave to Skanda a *daṇḍa*).— § 615*w* (Agnitīrtha): IX, **47**, 2748 (*devāḥ . . . B°puroganāḥ*).—§ 615*bb* (Indratīrtha): IX, **49**, 2832 (Indra gave enormous wealth to B.).—§ 615*ff* (Asita Devila): IX, **50**, 2893 (*sthānaṃ B°eḥ*, just under Goloka), 2918 (*devaḥ . . . B°puroganāḥ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3436 (*°y - Uçanāso nopadeçāḥ çrutas tvayā*, says Kṛshṇa to Duryodhana).—§ 626 (Rājadh.): XII, **21**, 615 (*Indreṇa samaye prāpto yad uvāca B°ḥ*).—§ 628 (do.): XII, **23**, 664 (*api gūḍhaṃ imāṃ caiva B°r agāyata*, i.e. v. 665).—§ 632*b* (Shoḍaçarājikop., cf. § 595): XII, **29**, 911 (*°puroganāḥ | devāḥ*), 912 (*Cakrapriyaiḥ yaṃ*, i.e. Marutta, *vidvāṃ pratyāçasthāu B°ḥ*), 913 (*Saṃvarttaḥ . . . yaṭyāṃ sa B°eḥ*).—§ 634*b* (Suvarṇashṭhīvisambhavop.): XII, **31**, 1113 (*°mate sthitaḥ*, sc. Indra).—§ 635 (Rājadh.): XII, **35**, 1258 (*saveneshṭvā suvāpo brāhmaṇaḥ punaḥ | samitiṃ brāhmaṇo* [read *Brahmaṇo*, m.] *gacchet*); **37**, 1352 (*°puroganāṃ tu devarshīn*).— § 637 (do.): XII, **47**η, 1595 (among the rshis who surrounded Bhīshma, when lying on his arrow-bed).—§ (do.): XII, **57**, 2052 (*°mate*, cf. Marutta), **58**, 2092 (*abhāshata*).—§ 641 (do.): XII, **59**, 2205 (abridg Bāhudantaka and called it Bārhaspatya); **68**, discourse with Vasumanas), 2537 (*maharshiṃ*), 25 2541, (2542); **69**, 2618 (*āha*); **84**, 3183 (*°e Çakravya ca*), (3185); **98**, 3654 (*°samaḥ*); 10 *ca samvādaṃ Indrasya ca*), 3796, (3800), (3839) 4145 (*°mater apsi*); **115**, 4238 (*°samo buddh* **120**, 4372; **122**, 4479 (*°er mataṃ* . *twayā*); **124**, 4569, 4570, 4571, (45 Pārikshitīya): XII, **152**, 5867 (*Jy* (Kṛtaghnop.): XII, **170**, 6 (Mokshadh.): XII, **198**a 7366 (*Manoḥ Prajāpater*

(*devarshisaṅghapravaro maharshiḥ*), (†7378). — § 667 (do.): XII, **210**, 7661 (*vedavid vedа bhagavān Vedāṅgani B°ḥ*).— § 693*b* (Vṛtravadha): XII, **282**, 10123 (*Brahmarshayaç caiva B°puraṇaniḥ*), 10129.—§ 710 (Mokshadh.): XII, **322**, 12104 (*salokatāṃ Pr°ch*).—§ 712 (Çukotpatti): XII, **325**, 12209 (preceptor of Çuka).— § 717*c* (Uparicara): XII, **336**, 12740 (would promulgate a çāstra), 12742 (°*nuté*), 12743, 12750 (*Āṅgirasa*); **337**, 12753 (etymology, *Aṅgirasaḥ sute . . . devapurohite*), 12756 (*hotṛ* at the sacrifice of king Vasu Uparicara), 12770, 12791, 12812.— § 717*b* (Nārāyaṇīya): XII, **342**, 13178, 13180 (repetition of § 170); **343**, VI), ††13206 (*Āṅgirasaḥ*), VII), ††13214, ††13217. — § 730 (Ānuçāsanik.): XIII, **14***ββ*, 991 ; **18**$_{KK}$, 1315. (°*samadyutiḥ*, i.e. Gṛtsamada), (λλ) †1368.— § 734 (do.): XIII, **26**, 1758 (°*saṃaṃ buddhyā*, i.e. Bhishma, (*α*), 1762. — § 736*b* (Vitahavyop.): XIII, **30**, 1963 (*Bharadvājo jyeshṭhaḥ putro B°ṣḥ*).— § 742 (Ānuçāsanik.): XIII, **39**, 2239 (*Uçanā veda yac chāstraṃ yac ca veda B°ṣḥ*), 2242 (°*prabhṛtibhiḥ*).—§ 745*b* (do.): XIII, **56**, 2915 (°*n vaajasā*, i.e. Vaiçvāmitra).—§ 746 (Ānuçāsanik.): XIII, **62**, 3153 (*°eç ca saṃvādam Indraṇa ca*), 3154, 3156 (*devapurohitaḥ*), (3157); **65***b*, 3295; **76**, 3668 (instructed king Māndhātṛ about kine).—§ 747*b* (Suvarṇotpatti): XIII, **85***a*, 4147 (the first of Aṅgiras' eight sons, called Vāruṇas).—§ 760 (Ānuçāsanik.): XIII, **111**, 5400, 5401, 5402, 5404, (5408), (5418), (5425), (5429), (5433); **112**, (5534); **113**, (5565); **115***b*, 5608 (*prāha*).—§ 766 (do.): XIII, **125**, 5972, 5977, (5979). —§ 770 (do.): XIII, **151***ν*, 7157 (°*prabhṛtibhir Brahmarshibhiḥ*).—§ 775 (do.): XIII, **166***a*, 7643.—§ 778*e* (Avikshit): XIV, **4**, 83 (°*saṃo buddhyā*, i.e. Avikshit).—§ 778*b* (Saṃvarttā-Maruttiya): XIV, **5**, 95 (son of Aṅgiras and brother of Saṃvartta), 96, 99, 108, 109, 110, 113, 119; **6**, 120 (°*eṇ saṃvādaṃ Maruttasya ca*), 122, (125), (127), 134 (*Āṅgirasaḥ putraṇ devāeāryaṇ*), 138; **7**, 164, 165, 170, 172 (°*Parandaraṇ*); **8**, 215, 217; **9**, †219, (†220), (†222), (†224), †226, †227, †233, †234, †235, †236, †237, †238, †239, †240, †244; **10**, †257, †260, †278 (°*er avarajaḥ*, i.e. Saṃvartta), †279 (°*er anujeṇ*, i.e. Saṃvartta).—§ 782*p* (Guruçishyas.): XIV, **43***a*, 1177 (*B.* is the lord of the brahmans).—§ 786*e* (Agastya): XIV, **92**, 2883.—§ 788 (Āçramavāsap.): XV, **27**, 734 (*iva*); **26***c*, 753 (Vidura surpassed *B.* in intelligence).— § 789 (Putradarçanap.): XV, **31***ŋ*, 858 (Droṇa was born from a part of *B.*).—§ 795 (Svargārohaṇap.): XVIII, **4**, 145 ; **5**, 159 (°*n viveçātha Droṇo hy Āṅgirasāṃ varaṇ*). Cf. Aṅgiras[2–3], Āṅgirasa[1], Aṅgirasaḥ putraḥ (I, 4003), Guru.

Bṛhaspati[2] = Çiva (1000 names[1]).

Bṛhaspatisuta = Kaca : I, 3199, 3219.

Bṛhat[1]. § 3 (Anukram.): **1**, **1**, **42** (the first son of Dyau; Āçāvaha).

Bṛhat[2], an Asura. § 130 (Aṃçāvat.): I, **67**, 2691 (the death of the Kāleyas).

Bṛhat[3], a Sāman. § 491 (Āṅgirasa): III, **220**, 14162 (°*antaraṇ mūrdhnā*), 14163, 14167 (°*antaraṇ vāmadevāḥ*). — § 576 (Vāmadevādgītāp.): VI, **34**, 1239 (*B°sāma tatha sāmnāṃ*, 1240 (says Kṛshṇa).—§ 637 (Rājadh.): XII, **47***b*, 1533 (°*antaraṇ B°sāma* = Kṛshṇa).—§ 757*o* (Somapāthīn) : [illegible]96 (*Rathantaraṇ yatra B°o ca giyate*).

[illegible] : XII, 12753.

[illegible] (Mahāpurushastava).

[illegible]mes).

[illegible] § 6 (Anukram.): I, **1***a*, 231 [illegible]o have died).

Bṛhatkīrti, son of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14123 (PCR. takes this as adj. to *Bṛhaspatiḥ*).

Bṛhatkshattra[1], a Kaikeya prince. § 232 (Svayaṃvarap.): I, **186**, 7001 (the same ?).—§ 578 (Bhīṣmavadhap.): VI, **45**[15], 1720 (*Kaikeyaṃ*, fought Kṛpa).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 972 (*Kaikeyaṃ*, description of his horses). — § 593 (Abhimanyuvadhap.): VII, **35***b*, 1509 (rushed against Droṇa). — § 599 (Jayadrathavadhap.): VII, **106**, 3971 (*Kaikeyānāṃ mahārathaḥ*, fought Droṇa); **107**, 4013 (*Kaikeyaṃ*), 4014, 4017, 4020 ; **125**, 5021 (*Kaikeyānāṃ mahārathaḥ*), 5027, 5028, 5030, 5035, 5036, 5039 (slain by Droṇa).—§ 604 (Karnap.): VIII, **5**, 117 (*Kaikeyaḥ*, among the slain of Duryodhana's(!) party). Cf. Kaikeya.

Bṛhatkshattra[2]. § 592 (Saṃçaptakavadhap.): VII, **32***ss*, 1437 (*Naishadeṃ*, slain by Dṛshṭadyumna).

Bṛhatsena, a king. § 130 (Aṃçāvat.): I, **67**, 2700 (among the kings born from the Krodhavaça gaṇa).—§ 554 (Saiṃyodyogap.): V, **4**-*γ*, 84.

Bṛhatsenā, the nurse of Damayantī. § 346 (Nalopākhyāṇap.): III, **60**, 2275, 2276, 2281, 2282.

Bṛmhitā (C. Bṛṃhilā), a mātṛ. § 500 (Skandop.): III, **228***a*, 14396 (one of the mothers of Çiçu).

Budbudā, an Apsaras (Vudvudā, B.). § 250 (Arjunavanavāsap.): I, **216**, 7858 (among the five Apsarases, delivered by Arjuna from a brahman's curse). —§ 269 (Vaiçravaṇasaṃbhāv.): II, **10**, 394 (in the palace of Kubera).

Buddhi. § 115 (Aṃçāvat.): I, **66**, 2579 (daughter of Dakṣa and wife of Dharma).—§ 637 (Rājadh.): XII, **45**, 1549 (*devī*). — § 705 (Mokshadh.): XII, **303**, 11231 (= Hiraṇyagarbha).—§ 707 (do.): XII, **314**, 11618.

Buddhikāmā, a mātṛ. § 615*u* (Skanda): IX, **46***d*, 2630.

Budha, the planet Mercury. § 270 (Brahmasaṃbhāv.): II, **11**, 446 (among the planets in the palace of Brahmāṇ).—§ 310*b* (Sūrya): III, **3**, 147 (Sūrya is identified with *B.*).—§ 578 (Bhīṣmavadhap.): VI, **45**[10], 1710 (*Aṅgāraka-Budhāv iva*). —§ 586 (do.): VI, **101**, 4642 (*yathā Budhaç ca Çukraç ca*); **104**, 4748 (*yathā . . . Budha - Çanaiçcarau*). — § 597 (Pratijñōp.): VII, **84**, 2993 (*sahito Budha-Çukrābhyāṇ tamo nighnan yathā Çaçī*).—§ 699*e* (Çiṇi): VII, **144**, 6028 (son of Soma and father of Purūravas).—§ 800 (Ghaṭotkacavadhap.): VII, **188**, 7546 (*Budha-Bhārgavayor iva*).— § 605 (Karnap.): VIII, **15**, 581 (*Aṅgāraka-Budhāv iva*).—§ 677 (Mokshadh.): XII, **245***β*, 8900 (?PCR. "learned").—§ 717*b* (Nārāyaṇīya): XII, **343**, X), ††13219.— § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6832 (married to Ilā and father of Purūravas).— § 770 (Ānuçāsanik.): XIII, **151**, 7127 (°*eya putraṇ*, i.e. Purūravas).—§ 775 (do.): XIII, **166***a*, 7643.

C

Caçāti, pl. (°*ayaḥ*), a people : V, †589 (read with *B. Vaçātayaḥ*, q.v.).

Caidya ("king of the Cedis"): I, 129 (= Çiçupāla, slain by Kṛshṇa); II, 1523 (= do.), 1589 (= do.), 1636 (= do.); V, 2526 (= do.), 4780 (= Dhṛshṭaketu); VII, 3049 (= do.), 5047 (= do.); XVI, 158 (= Çiçupāla).

Caidyā ("princess of Cedi"): I, 3831 (= Kareṇumatī, the wife of Nakula).

Caidyādhipati ("king of the Cedis"). § 554 (Sainyodyogap.): V, **47**, 77 (= Dhṛshṭaketu ?).

Caitra ("named after the nakshatra Citrā," name of a certain month). § 360 (Tīrthayātrāp.): III, **82**, 5068 (*°çuklaccaturdaçīm*).—§ 410 (Plakshāvataraṇag.): III, **130**, 10550 (*māsī*).—§ 759 (Ānuçāsanik.): XIII, **106**,*ā*, 5154 (*māsaṃ*, he who during the whole month of Caitra confines himself every day to one meal takes birth in a rich family, etc.); **109**[1], 5376 (he who fasts on the twelfth day of the moon in the month of Caitra and for the whole day and night worships Kṛshṇa as Vishṇu attains the merit of the *Puṇḍarīka* sacrifice and proceeds to *devaloka*).

Caitraratha[1] ("the wood belonging to Citraratha"). § 76 (Matsya): I, **63**, 2376 (*vanaṃ C°opamaṃ*).—§ 133 (Dushyanta): I, **70**, 2873 (*°prakhyaṃ, sc. vanaṃ*).—§ 144 (Yayāti): I, **75**, 3171 (*vane*).—§ 146 (do.): I, **78**, 3282 (*vane C°opame*).—§ 184 (Pāṇḍu): I, **110**, 4637 (in the North, visited by Pāṇḍu).—§ 317*b* (Kṛshṇa Vāsudeva): III, **13**, 482 (*vane*, there Kṛshṇa performed sacrifices), 501 (do.).—§ 356 (Tīrthayātrāp.): III, **80**, 3095 (*vanaṃ C°ṃ yathā*, sc. the Kāmyakawood).—§ 449 (Ājagarap.): III, **177**, 12355 (*°prakāçaṃ*), 12358 (*vanāc C°prakāçāt*).—§ 497 (Skandotpatti): III, **226**, 14342 (*vane*).—§ 516 (Duryodhanayajña): III, **257**, 15344 (*praviveça gṛhaṃ yathā C°ṃ prabhuḥ*, i.e. Kubera, PCR.).—§ 565 (Gālavac.): V, **111**, 3831 (in the North).—§ 608 (Karṇap.): VIII, **53**, 2573 (*yathā C°ṃ vanaṃ*).—§ 713 (Çukasṛṭi): XII, **326**, 12245 (*°opamaṃ*, a garden at the palace of Janaka).

Caitraratha[2]. § 154 (Pūruvaṃç.): I, **94**, 3740 (son of Kuru and Vāhinī).

Caitraratha[3] ("son of Citraratha") = Çaçabindu: XII, 998.

Caitraratha[m] parvan ("the section relating to Citraratha"). § 10 (Parvasaṅgr.): I, **2**, 313 (i.e. Caitrarathaparvan).—§ 11 (do.): I, **2**, 361 (do.).

Caitrarathaparvan ("the section relating to Citraratha," the eleventh of the minor parvans of Mbhr.). (Cf. Caitraratha[m] parvan.) § 216: Within a few days there came a *brahman* to the abode of their host, whom they asked to narrate the birth of *Dhṛshṭadyumna* from the sacrificial fire, and that of *Kṛshṇā* from the centre of the *vedī*, and that of *Çikhaṇḍin*, and how *Dhṛshṭadyumna* learnt the use of all weapons from *Droṇa*, and how the friendship of *Droṇa* and *Drupada* was broken (I, **165**).—§ 217: The *brahman* related (not mentioning *Açvatthāman*) the birth of *Droṇa* (§ 200), his friendship with *Drupada*, and his visit to *Rāma* (§ 201; he obtained the *Brahmāstra*, v. 6340), the breaking of his friendship with *Drupada* (§ 202), how *Bhīshma* prevailed upon him to teach the princes, etc. (both *Arjuna* and the others promised to give what he might ask for his fee, v. 6346), and the chastisement of *Drupada* (§ 209; *Drupada* resides in *Chattravatī*, v. 6348) (I, **166**).—§ 218: Draupadīsambhava (q.v.).—§ 219: Hearing the words of the *brahman*, the sons of *Kuntī* seemed to be, as it were, pierced with darts. *Kuntī* proposed to *Yudhishṭhira* that they should go to the *Pāñcālas*, a country they had not seen before, and he consented for his part. When the other brothers had likewise consented, they set out for the town of *Drupada* (I, **168**).—§ 220: When they were living disguised, *Vyāsa* came and told them that formerly the daughter of a *ṛshi*, notwithstanding her beauty, obtained no husband, and therefore by austerities propitiated *Çaṅkara* five times, saying "Give me a husband." Accordingly the god said (notwithstanding her objection) that she should in a future life have five husbands. "That damsel is *Kṛshṇā*, appointed to be the wife of ye all; go therefore to the capital of the *Pāñcālas* and dwell ye there." He then left them (I, **169**).—§ 221: After *Vyāsa* had gone away, the *Pāṇḍavas* proceeded [towards the *Pāñcālas*] in a northerly direction, walking day and night, till they reached the *tīrtha Somaçrayāyaṇa* ("the shrine of *Rudra* with the crescent mark on his brow," PCR. with Nīl.). Then they arrived at the *Gaṅgā*; *Dhanañjaya* (i.e. *Arjuna*) walked before them, torch in hand. The *Gandharva* king with his wives was then sporting there in the *Gaṅgā*. Bending his bow to a circle, he said, "Excepting the first 80 *lavas*, the *muhūrta* (*prasthānakālaṃ*, Nīl.) that begins with the twilight preceding nightfall has been appointed for the *Yakshas*, *Gandharvas*, and *Rākshasas*, capable of going everywhere at will; the rest has been appointed for man to do his work. If therefore men, wandering during those moments from greed of gain, come near us, both we and the *rākshasas* slay those fools. Therefore persons acquainted with the *Vedas* never applaud those men, who then approach any piece of water. Stay ye at a distance. Know that I am *Aṅgāraparṇa* (= *Citraratha*, v. 6475; cf. LIA. i, 666/814), the friend of *Kubera*, and this my forest is also called *Aṅgāraparṇa*, where neither *kaṃpas* (i.e. *rākshasas*), nor *çṛiṅgins* (a horned animal, see BB.; according to Nīl. it is = *kāpālikāḥ*, a Çivaitic sect), nor gods, nor men can come." *Arjuna* replied: "Whether it be day, night, or twilight, who can bar others from the ocean, the *Himālaya*, and *Gaṅgā*?" (*b*). *Arjuna* burnt the *Gandharva's* chariot with the *Āgneya* weapon, given by *Bṛhaspati* (the preceptor of *Indra*) to *Bharadvāja*, by him to *Agniveçya*, by him to *Droṇa*, by *Droṇa* to *Arjuna*, and dragged him, who had become unconscious, by the hair. His wife *Kumbhīnasī* prevailed upon *Yudhishṭhira*, and he commanded *Arjuna* to spare him. He declared that, instead of his former name, *Citraratha* ("who has a variegated chariot"), he should now be called *Dagdharatha* ("whose chariot has been burnt"), and imparted to *Arjuna* the *Gāndharvī vidyā* called *Cākshushī* (*c*). He also gave *Arjuna* and each of his brothers one hundred horses born in the country of the Gandharvas (*Gandharvayāṇāṃ*), endued with the speed of wind and employed in carrying the gods and Gandharvas, a portion of *Indra's vajra* ("thunderbolt") (*d*). *Arjuna* in return gave him the *Agneya* weapon, and asked him why they, though skilled in the *Vedas*, had been censured by him. He replied that it was because they were without fires, without sacrifices, and without a *brahman* walking before them. "The *Yakshas*, *Rākshasas*, *Gandharvas*, *Piçāchas*, *Uragas*, and *Dānavas* know the history of the *Kuru* race; I have heard from *Nārada* and other *devarshis* the deeds of your ancestors. I have been vanquished by thee in battle on account of the *brahmacarya* being rigidly observed by a *kshattriya*, who is addicted to lust, if he fights in the night, can never escape with life; but even if addicted to lust, he who has a *purohita* may vanquish all warriors of the night. Therefore, O *Tapatya*! kings should select a fit *purohita*" (I, **170**).—§ 222: *Citraratha*, *Tapatyupākhyāna* (q.v.).—§§ 223–7: *Vāsishṭha*, § 228: *Aurvopākhyāna* (q.v.).—§ 229: *Viçvāmitra* (q.v.).—§ 230: Dhaumya-purohitakaraṇa.

Caitraseni[1], a prince. § 592 (Saṃ[illegible] 916 (vanquished by Droṇa).

Caitraseni[2], patron. ("son of C[illegible] takav.): VII, **25**, 1091 (*Citrā rāja tava putram* [read *pa*[illegible]

pautrau tava, etc., i.e. the son of Citrasena (the son of Dhṛtarāshṭra) and Çrutakarman, the son of Nakula).

Caitravāhanī ("daughter of Citravāhana") = Citrāṅgadā: I, 7827 (*C. °vāhinim*); XIV, 2358, 2405 (*Citrāṅgadā*).

Caitrī, the day) in the month of Caitra. § 641 (Rājadh.): XII, **100**, 3691 (*Caitryāṃ vā Mārgaçīrshyāṃ vā senayoḥ prayāsyate*).—§ 785 (Anugītāp.): XIV, **72**, 2086 (*pauryamāsyāṃ*, the *dīkshā* of Yudhishṭhira will be performed); **76**, 2219 (*paurṇe C°ṇi*, on this day the açvamedha of Yudhishṭhira will take place, cf. XIV, 2086); **81**, 2425 (do.); **82**, 2462 (do.); **84**, 2509 (do.).

Caitya, a mountain near Girivraja, cf. the following. § 277 (Jarāsaṃdhavadhap.): II, **21**, 814 (*°prākāraṃ*).

Caityaka (= Caitya). § 277 (Jarāsaṃdhavadhap.): II, **21**, 799 (*çubhāç C°pañcamāḥ*, sc. *parvatāḥ*), 811 (*Māgadhānāṃ tu ruciraṃ C°antaraṃ ādravan*), 815 (*Māgadhānāṃ ruruciraṃ C°an taṃ samādravan*), 843 (*°eṣu girish çriyaṃ*).

Cakra[1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Cakra[2], companions of Skanda. § 615*u* (Skanda): IX, **45***e*, 2539 (given to Skanda by Vishṇu), 2542 (another, given to Skanda by Tvashṭṛ).

***Cakra**[3], the discus of Kṛshṇa. § 795 (Svargārohaṇap.): XVIII, **4**, 127 (*°çarabhṛtibhiḥ purushaviçrahaiḥ*).

Cakra[4], pl. (*°kāḥ*), a people. § 574 (Jambūkh.): VI, **9***n*, 352 (in Bhāratavarsha).

Cakracara, pl. (*°rāḥ*), a sort of ṛshi. § 373 (Prayāga): III, **85**, 8214 (at Prayāga).—§ 768*b* (Umā-Maheçvaras.): XIII, **141**, 6493, 6497.

Cakradeva, a Vṛshṇi warrior. § 273 (Rājasūyārambhap.): II, **14**, 621 (among the seven rathas of the Vṛshṇis).

Cakradhanus, a ṛshi. § 565 (Gālavac.): V, **109**, 3795 (*Sāryajāto mahān ṛshiḥ*, in the south).

Cakradhara, adj. ("armed with the discus"): XIV, 429 (*Siddhaiḥ*).

Cakradhārin = Kṛshṇa, q.v.

Cakradharman, the chief of the Vidyādharas. § 269 (Vaiçravaṇasabhāv.): II, **10**, 408 (*Vidyādharādhipaḥ*, in the palace of Kubera).

Cakradvāra, a mountain and its genius. § 709*b* (Suhṛbhāvanaka-samv.): XII, **321***a*, 12035.

Cakragadābhṛt = Kṛshṇa, q.v.

Cakragadādhara[1] = Kṛshṇa, q.v.

Cakragadādhara[2] = Vishṇu (1000 names).

Cakraka, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Cakramaṇḍa, a serpent. § 793 (Mausalap.): XVI, **4***η*, 120 (*°ātishaṇḍau*, issued from the mouth of Balarāma).

Cakranemi, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2623.

Cakrapāṇi = Kṛshṇa, q.v.

Cakrāti, pl. (*°yaḥ*), a people. § 574 (Jambūkh.): VI, **9***n*, [illegible]mity B., C. has *Fakrātepāḥ*).

Cakravāka, pl. (*°kāḥ*), a sort of goose, *Anas casarca*, Gm. [illegible]ṇçavat.): I, **66**, 2622 (born by Dhṛtarāshṭrī).

Cakraviha, a kind of array. § 130*g* (Abhimanyu): [illegible] § 593 (Abhimanyuvadhap.): VII, **33**, 1471; [illegible]1520, 1521.—§ 599 (Jayadrathavadhap.): [illegible]*ch sucakracakaṭaḥ*).

[illegible] and Kṛshṇa.

[illegible]mes).

[illegible] (Mahāpurushastava).

Cakshurvardhanikā, a river in Çākadvīpa. § 575*b* (Bhūmip.): VI, **11***γ*, 433.

Cakshus[1]. § 3 (Anukram.): I, **1**, 42 (the third son of Heaven; cf. Āçvatha).

Cakshus[2] = Çiva: XIV, 197.

Cākshusha[1], a Manu. § 730 (Ānuçāsanik.): XIII, **18***a*, 1315 (*Varishṭho nāma bhagavāṃç C°aya Manoḥ sutaḥ*).

Cākshusha[2], adj. ("relating to the eye," viz., one of Brahmán's births). § 717*b* (Nārāyaṇīya): XII, **348***ηη*, 13490 (*cākshushaṃ vai me*, i.e. Brahmán's, *devīyaṃ janma*); **349**, 11), 13562 (*cākshushaṃ janma devīyaṃ Brahmaṇaḥ*).

Cākshushā, a Gandharvī science given to Arjuna by Citraratha. § 221 (Caitrarathap.): I, **170**, 6478.—§ 221*b* (Caitrarathap.): *C.* had been communicated by *Manu* to *Soma*, by *Soma* to *Viçvāvasu*, and by *Viçvāvasu* to *Citraratha* after ascetic penances, and when communicated by the preceptor to a man without energy, it becomes fruitless. By means of it one may see whatever one wishes. One can acquire it only by standing on one leg for six months; but *Arjuna* obtained it without any rigid vow. This knowledge makes the *Gandharvas* superior to men and equal to the gods.

Cala = Çiva (1000 names[3]). Do.[2] = Vishṇu (1000 names).

Calācala = Çiva (1000 names[1]).

Camasa (= Camasodbheda), a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5053 (where Sarasvatī reappears).

Camasodbheda (= Camasa), a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5054 (bathing there one acquires the merit of an agnishṭoma).—§ 410*c* (Plakshāvataraṇag.): III, **130**, 10540 (where Sarasvatī once more becomes visible).—§ 615 (Baladevatīrthay.): IX, **35**, 2060.

Camasodbhedaka (= Camasodbheda), a tīrtha. § 377 (Dhaumyatīrthak.): III, **88**, 8345 (in the country of the Surāshṭras).

Campā, the metropolis of the Aṅgas. § 370 (Tīrthayātrāp.): III, **84**, 8141 (*atha Campāṃ samāsādya Bhāgīrathyāṃ kṛtodakaḥ | Daṇḍāttām abhigatvā tu gosahasrāphalaṃ labhet*); **85**, 8156 (*tathā Campāṃ samāsādya Bhāgīrathyāṃ kṛtodakaḥ | Daṇḍākhyaṃ abhigamyaiva*, etc.).—§ 391 (Ṛshyaçṛṅga): III, **113**, 10064 (the city of king Lomapāda).—§ 547 (Karṇa): III, **308**, 17151 (on Gaṅgā, the city of Adhiratha).—§ 621 (Rājadh.): XII, **5**, 135 (ruled by Karṇa).—§ 743*b* (Vipulop.): XIII, **42**, 2359 (the abode of the ṛshi Devaçarman), 2376. Cf. Mālini.

Campakāraṇya, a wood. § 370 (Tīrthayātrāp.): III, **84**, 8111 (dwelling there for one night one acquires the merit of giving a thousand kine).

Campeya, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 257.

Camūhara, a Viçvedeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4360.

Camūstambhana = Çiva (1000 names[2]).

Caṇḍa[1] = Skanda: III, 14631.

Caṇḍa[2] = Çiva (1000 names[1]).

Caṇḍā = Durgā (Umā): VI, 797.

Caṇḍabala, a monkey. § 539 (Kumbhakarṇādivadha): III, **287**, 16414 (devoured by Kumbhakarṇa).

Caṇḍabhārgava, a brahman. § 59 (Sarpasattra): I, **53**, 2045 (*tatra*—i.e. at the snake sacrifice of Janamejaya—*hotā babhūvātha Caṇḍabhārgavaḥ | Gyavanasyānvaye khyāte vipro vedavidāṃ varaḥ*).

Caṇḍadhāra = Çiva (1000 names[1]).

Caṇḍakauçika, a muni, son of Kākshīvat. § 275 (Rājasūyār.): II, **17**, 698 (*Kākshīvataḥ putraṃ Gautamasya*);

19, 741 (*C.* uttered mantras over a mango fruit, which the queens of Bṛhadratha ate up; then Jarāsandha was born).

***Caṇḍāla**[1], name of a caste. § 721 (Ānuçāsanik.): XIII, **3**, 199 (*°yonau jātaḥ*, sc. Mataṅga).—§ 735 (do.): XIII, **27**, 1895 (*°yonau jātena*, sc. Mataṅga); **29**, 1916 (do.).—§ 743*b* (Vipulop.): XIII, **40**, 2276 (*°samadarçanāḥ*, sc. Indra).—§ 744 (Ānuçāsanik.): XIII, **48**, 2589 (the son of a *C.* with a Vaidehī becomes a Saupāka; read *Saupākaḥ* with B.).—§ 749 (do.): XIII, **91**, 4368 (*°çvapacau*, should be excluded from a çrāddha).

Caṇḍāla[2], sg. = Mataṅga: XIII, 1876, 1880, 1881, 1882, 1901.

Caṇḍāla**[1] (mostly pl., = Caṇḍāla[1]). § 562 (Bhagavadyānap.): V, **92**, 3291.—§ 641 (Rājadh.): XII, **76**, 2874 (*brāhmaṇaçcᵒāḥ*).—§ 659 (Mokshadh.): XII, **180**, 6727 (sg.).—§ 702 (do.): XII, **297**γ, 10869; **298**, 10931 (*°tve*).—§ 705 (do.): XII, **303a*, 11245.—§ 744 (Ānuçāsanik.): XIII, **47**, 2535 (*brāhmaṇaçcāṇḍālaḥ*); **48**γ, 2572 (sg., son of a *çūdra* with a *brāhmaṇī*), 2583 (the son of a *C.* with a Sairandhrī becomes a *çvapāka*), 2588 (the son of a *C.* [with a Nishādī ?] becomes a *pāṇḍusaupāka*), 2590; **49***b*, 2613 (son of a *çūdra* with a *brāhmaṇī*).—§ 782*g* (Guruçishyasaṃv.): XIV, **36**, 1016.—§ 784*b* (Uttaṅka): XIV, **55**, 1620 (*°rūpī*, sc. Indra).

Cāṇḍāla[2], sg. (single Cāṇḍālas): (*a*) = Parigha: XII, 4935, 5008, 5028 (*Parighaḥ*), 5034, 5035, 5110. (*b*) (the *C.* who discoursed with Viçvāmitra): XII, 5330, 5353, 5355, 5361, 5362, 5363, 5366, 5373, 5376. (*c*) (the *C.* who conversed with a kshatrabandhu): XIII, 4814 foll.

Cāṇḍālikāçrama, a tīrtha. By repairing to *C.* and bathing in Kokāmukha, after having subsisted upon potherbs and having worn ragged clothes, one is sure to obtain ten maidens (differently Nil.): XIII, **25**, 1738 (only C.; B. *Āṇḍalikāçramaṃ*).

Candana = Çiva (1000 names[2]).

Candanīn = Çiva (1000 names[2]).

Caṇḍatuṇḍaka, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***b*, 3594.

Caṇḍī = Durgā (Umā): VI, 797.

Caṇḍikaghaṇṭa = Çiva (1000 names[1]).

Candra[1] = Çiva (1000 names[2]).

Candra[2] (the Moon), v. Soma.

Candra[3], an Asura. § 130 (Aṃçāvat.): I, **67**, 2666 (incarnate as Candravarman, king of the Kāmbojas). Cf. Candramas.

Candrabha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**γ, 2577.

Candrabhāgā, a river, the present Chenāb. § 268 (Varuṇasabhār): II, **9**, 371 (among the rivers present in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, **9**λ, 323, 327 (only C.; B. *Vetravatīṃ*).—§ 607 (Karṇap.): VIII, **44***a*, 2055 (in the country of the Aruṭṭas).—§ 733*b* (Ānuçāsanik.): Bathing for seven days in the *C.* or the *Vitastā*, one is sure to become purified from all sins and endued with the merits of an ascetic: XIII, **25***a*, 1694.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146**λ, 6764.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645.

Candraçīlā, a māṭṛ. § 615*u* (Skanda): IX, **46***a*, 2629.

Candrāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, **204**, 13621.

Candradeva[1], a Kuru warrior. § 605 (Karṇap.): VIII, **47**λλ, 1078 (attacks Arjuna), 1086, 1089 (slain by Arjuna).

Candradeva[2], a Pāñcāla prince. § 608 (Karṇap.): VIII, **49**, 2327 (*Pāñcālyau . . . . Candradevaṃ ca Daṇḍadhāraṃ ca*, slain by Karṇa).

Candrahantṛ, an Asura. § 94 (Aṃçāvat.): I, **65**, 2539 (son of Siṃhikā).—§ 130 (do.): I, **67**, 2673 (*Asuraḥ*, incarnate as the rājarshi Çunaka).

Candraka, an owl. § 645*b* (Mārjāramūshikasaṃv.): XII, **138**, 4944.

Candraketu, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, **48**χ, 1899 (slain by Abhimanyu).

Candramā, a river in Bhāratavarsha. § 574 (Jambūkh.): VI, **9**λ, 337.

Candramas[1] (the Moon), v. Soma.

Candramas[2], an Asura. § 92 (Aṃçāvat.): I, **65**, 2534 (*Sūrya-Candramasau*, sons of Danu), 2535 (do., different from Sūrya-Candramasau among the gods). Cf. Candra.

Candramasas tīrtha(m), a tīrtha. § 406*b* (Ārcikaparvata): III, **125**, 10412 (on Ārcikaparvata).

Cāndramasī, the wife of Bṛhaspati. § 490 (Āngirasa): III, **219**, 14130 (*Candramasā ākrāntā Tārā nāma*, Nīl., mother of six sons and one daughter).

Candramaulivibhūshaṇa = Çiva: X, 261.

Candrāṃçu = Vishṇu (1000 names).

Candrānana = Skanda: III, 14632.

Candrapramardana, an Asura. § 94 (Aṃçāvat.): I, **65**, 2539 (son of Siṃhikā).

Candrārdhakṛtaçirsha = Kṛshṇa: XII, 1669.

Candrasena[1], a prince, son of Samudrasena. § 232 (Svayaṃvarap.): I, **186**, 6991 (*Samudrasenaputraḥ*, came to the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1098 (in the East, with Samudrasena he is vanquished by Bhīmasena).—§ 571 (Rathātīrthas.): V, **171**, 6911 (among the rathas of the Pāṇḍavas).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1007 (*Samudrasenaputraṃ*, proceeded against Droṇa, description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, **150***v*, 6912 (the same ?, slain by Açvatthāman); **158**χ, 7009 (the same ?).

Candrasena[2], a Kuru warrior. § 605 (Karṇap.): VIII, **27**, 1084 (attacked Arjuna, PCR. has Candradeva).

Candrasena[3]. § 611 (Çalyap.): IX, **12**, 644 (slain by Yudhishṭhira).

Candrasya vināçana(ḥ), an Asura. § 130 (Aṃçāvat.): I, **67**, 2673 (incarnate as king Jānaki).

Candravaktra = Çiva (1000 names[2]).

Candravarman. § 130 (Aṃçāvat.): I, **67**, 2668 (*Kāmbojānāṃ narādhipaḥ*, incarnation of the Asura Candra).—§ 592 (Saṃçaptakavadhap.): VII, **32**, 1437 (the same ?, slain by Bṛhaṭṭadyumna).

Candrāvarta = Çiva (1000 names[1]).

Candravatsa, pl. (*°tsāḥ*), a people. § 562 (Bhagavadyānap.): V, **74**γ, 2732 (*Dhāraṇaṃ Cᵒcāṇḍaṃ*).

Candrodaya, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**χ, 7012 (brother of Virāṭa ?).

Caṇḍīra[1], a prince. § 264 (Sabhākriyāp.): II, [illegible] (among the princes who waited upon Yudhishṭhira [illegible] entered his palace).

Caṇḍīra[2]. § 567 (Bhagavadyānap.): V, **130**[illegible] been slain by Kṛshṇa).

Canūrādhranishūdana (C. Canūrā[illegible] (1000 names).

Capala, an ancient king. § 6 (A[illegible] the enumeration of Saṃjaya).

Capalāksha = Abhimanyu: [illegible]

Capalekshaṇa = Abhiman[illegible]

Cāpin = Çiva (1000 names[1]).

Carācarasya pratihartṛ = Çiva (1000 names[1]).

Carācarasya srashṭṛ = Çiva (1000 names[1]).

Carācarātman [1] = Çiva (1000 names[1]). — Do.[2] = Sūrya, III, 157.

Cāraṇa, pl. (°*ḍāḥ*), a class of beings. § 76 (Matsya): I, **63**, 2396 (*Siddha-C°patham*).—§ 133 (Dushyanta): I, **70**, 2858 (*Siddha-C°saṅghaiḥ*).—§ 162 (Çāntanūp.): I, **97**, 3889 (*Gaṅgām . . . Siddha-C°sevitāṃ*).—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4346 (*Devarshi-C°aiḥ*).—§ 185 (Pāṇḍu): I, **120**, 4640 (*Siddha-C°saṅghānaṃ*).—§ 194 (do.): I, **126**, 4907 (*°sahasreṇāṃ*).—§ 233 (Svayaṃvarap.): I, **187**, †7011. —§ 246 (Sundopasaṇdop.): I, **210**, 7655.—§ 310*b* (Sūrya): III, **3**, 170 (*Siddha-C°- Gandharvāḥ*, follow Sūrya).—§ 322 (Dvaitavanapr.): III, **24**, †940 (*C°- Siddhasaṅghāḥ*).—§ 331 (Kairātap.): III, **38**, 1530 (*vanaṃ . . . Siddha-C°sevitaṃ*). —§ 336 (Indralokābhigamanap.): III, **43**, 1756 (*Siddha-C°sevitāṃ*, sc. the city of Indra).—§ 338 (do.): III, **46**, 1830 (*Siddha-C°-Gandharvaiḥ*), 1841.—§ 339 (do.): III, **47**, 1891 (*Gaṅgā . . . Siddha-C°sevitā*).—§ 361 (Kurukshetra): III, **83**, 5075 (*Siddha-C°āḥ*, in Kurukshetra). — § 370 (Tirthayātrāp.): III, **84**, 7083 (*Siddha-C°-Gandharvāḥ*, in Saugandhikavana); **85**, 8168 (*Siddha-C°-Gandharva-mānushāḥ*, in Gokarṇa).—§ 377 (Dhaumyatīrthak.): III, **89**, 8357 (*Siddharshi-C°aiḥ*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11444 (*Siddha-C°sevitaṃ . . . āçramaṃ Ṛishyaparvaṇaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11561 (*Siddha-C°sevitaṃ . . . Gandhamādanaṃ*).—§ 437 (do.): III, **160**, 11674.—§ 542 (Rāvaṇavadha): III, **290**, 16528 (*Triḍaçāḥ saha-Gandharva-C°āḥ*).—§ 565 (Yayāti): V, **123**, 4101 (praised Yayāti in Heaven).—§ 573 (Ambopākhyānap.): V, **186**, 7351 (*Yuteshkāniṃṃ Siddha-C°sevitāṃ*).— § 574 (Jambūkh.): VI, **6**, 199 (*parvataiḥ . . . Siddha-C°sevitāḥ*). —§ 574*h* (Bhadrāçva): VI, **7**, 299 (*ārumaḥ Siddha-C°sevitāḥ*, i.e. the tree Kālāmra in the region Bhadrāçva).—§ 574*i* (Jambū): VI, **7**, 273 (*Jambūvṛkshaḥ Siddha-C°sevitaḥ*).— § 575 (Bhūmip.): VI, **11**, 407 (*Siddha-C°saṅkīrṇaḥ*, sc. the salt ocean).—§ 575*b* (Çākadvīpa): VI, **11**, 429 (in Çākadvīpa). —§ 575 (Bhūmip.): VI, **12**, 464 (*Siddha-C°saṅkīrṇaḥ*, sc. Dundubhisvana).—§ 578 (Bhagavadgītāp.): VI, **23**, 808 (*saṅkhye vīkshyaṣ Siddha-C°aiḥ*, sc. Durgā).—§ 577 (Bhishmavadhap.): VI, **43**, 1536 (*Siddha-C°saṅghāḥ*, came to see the battle).—§ 578 (do.): VI, **45**, 1753 (*Siddha-C°āḥ*).— § 579 (do.): VI, **52**, 2183 (praise Bhīshma and Arjuna).— § 587 (do.): VI, **120**, 5704 (*Siddha-C°aiḥ*). — § 593 (Abhimanyuv.): VII, **37**, †1622 (*Pitṛ-sura-C°- Siddha-saṅghaiḥ*).—§ 598 (Pratijñāp.): VII, **80**, 2843 (*Siddha-C°sevitaṃ*, sc. the mountain Menāmat).—§ 598 (Jayadrathavadhap.): VII, **87**, 3118 (*Siddha-C°saṅghānāṃ*).—§ 599 (.): VII, **98**, 3642 (*Siddha-C°saṅghāḥ*), 3652 (do.); **100**, 8 (*Siddha-C°saṅghānāṃ*); **107**, 4025 (do.); **119**, 4756 *h saha-Gandharvāḥ*); **124**, 4978; **137**, 5628; **138**, (*C°-Siddhānāṃ*); **139**, 5769; **143**, 6008 (*Siddha-vāḥ*); **145**, 6132 (*Siddha-C°vātikaiḥ*, B. *°pannagaiḥ*). Ghaṭotkacavadhap.): VII, **160**, 7188 (do.).—§ 605 : VIII, **15**, 599 (*Siddha-C°saṅghānāṃ*); **16**, 626. VIII, **56**, 2817 (*Siddha-C°saṅghāḥ*); **78**, (*Siddha-C°saṅghānāṃ*, (χ'), 4413 (sided *trayo lokāḥ sahadevarshi-C°āḥ*). 4462 *-C°aiḥ*); **94**, 4962 (*deva-Gandharva-*Çalyap.): IX, **7**, 337.—§ 611 *m . . . Siddha-C°sevitaṃ*). **55**, 3090 (*vātikāḥ*, i.e. *ākāça-cārināṃ*, Nīl.); **58**, 3307 (*vātika-C°āḥ*).—§ 705 (Mokshadh.): XII, **303**, 11244 (*trailokye . . . sa-C°-Paiçāce*).—§ 714 (Çukskṛtya): XII, **328**, 12314 (*Himavantaṃ . . . Siddha-C°sevitaṃ*).— § 717*b* (Nārāyaṇīya): XII, **341**, 13028 (*Meroṣ . . . Siddha-C°sevite*).—§ 726 (Ānuçāsanik.): XIII, 10, 439 (*Siddha-C°saṃyuktaṃ*, sc. *āçramaṃ*).—§ 730*y* (Upamanyu): XIII, **14**$_{19}$, 741 (*Siddha-C°rāgadhṛk*, i.e. Çiva). —§ 730 (Ānuçāsanik.): XIII, **19**$_{XX}$, †1878 (*°pannagāḥ*).— § 731*b* (Ashṭāvakra-Dik-saṃv.): XIII, **19**, 1396 (*Rudrasya-yatanaṃ . . . Siddha- C°sevitaṃ*), 1407 (*Himavantaṃ . . . Siddha-C°sevitaṃ*).—§ 733 (Ānuçāsanik.): XIII, **25**, 1748 (*Himavān . . . Siddha-C°sevitaḥ*).— § 766 (do.): XIII, **130**, 6131 (*tīrthāni . . . Siddha-C°jushṭāni*). —§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140**, 6339 (*Himavati . . . Siddha- C°sevite*).— § 788 (Āçramavāsap.): XV, **24**, 655 (*āçramaṃ . . . Siddha-C°sevitaṃ*).—§ 793 (Mausalap.): XVI, **4***b*, †131 (in Heaven).

Cāritra[ṃ] = Kṛshṇa: XII, 1512.

Carmakāra, a caste: XIII, 2388.

Carmamaṇḍala, pl. (°*ḍāḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{B}$, 355 (in Bhāratavarsha).

Carmaṇvatī, a river, now Chambol. § 209 (Drupadecāsana): I, **138**, 5513 (*dakshiṇāṃç cāpi Pāñcālān yāvac C°ī nadī*, ruled by Drupada).—§ 268 (Varuṇasabhāv.): II, **9**, 373 (among the rivers in the palace of Varuṇa).—§ 276 (Jarāsandhavadhap.): II, **20**, 795.— § 281 (Sahadeva): I, **31**, 1111 (on the bank of *C*. Sahadeva vanquished Jambhaka's son).—§ 356 (Tirthayātrāp.): III, **82**, 4095 (*C°ṃ samāsādya niyato niyatāçanaḥ* | *Rantideveshv iyaṃ jñātaṃ* (C. *°te*) *agniṣṭomaphalaṃ labhet*).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907.—§ 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires).—§ 547 (Kuṇḍalāharaṇap.): III, **308**, 17150.—§ 574 (Jambūkh.): VI, **9**$_{A}$, 327.—§ 595 (Shoḍaçarāj., v. Rantideva): VII, **67**, 2360 (origin of the name).—§ 632*b* (Shoḍaçarāj., cf. § 595): XII, **29**, 1016 (*mahānadī*, do.).—§ 746 (Ānuçāsanikap.): XIII, **66**, 3351 (*gocarmabhyaṃ pravartitā*).—§ 775 (do.): XIII, **166***a*, 7653.

Carmavāsas = Çiva: VIII, 1449.

Carmavat, brother of Çakuni. § 585 (Bhīshmavadhap.): VI, **90**$_{C}$, 3997 (slain by Irāvat).

Carmiṇ = Çiva (1000 names[1]).

Carucelin = Çiva (1000 names[1]).

Cārucitra, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 585 (Bhīshmavadhap.): VI, **77**$_{E}$, 3344.—§ 599 (Jayadrathavadhap.): VII, **136**$_{XX}$, 5594 (among six sons of Dhṛtarāshṭra who are slain by Bhīmasena). Cf. Cāruchitrāṅgada.

Cārucitrāṅgada, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730. Cf. Cārucitra.

Cāruçīrsha, a muni. § 730 (Ānuçāsanik.): XIII, **18**$_{II}$, 1300 (*Çakrasya sakhā Alambāyanaḥ*, had formerly gratified Çiva at Gokarṇa and obtained a hundred sons).

Cāruçravas, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***a*, 621.

Cārudeshṇa, son of Kṛshṇa and Rukmiṇī. § 232 (Svayaṃvarap.): I, **186**, 6997 (present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.— § 253 (Haraṇāharaṇap.): I, **221**, 7992.—§ 262 (Bhagavadyāna): II, **2**, 56.—§ 273 (Rājasūyārambhap.): II, **14**, 621 (among the seven rathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, **34**, 1275 (came to the rājasūya of Yudhiṣṭhira).—§ 320 (Saubhavadhop.): III, **16**, 567 (sallied

out against Çālva), 680, 681 (fights the Dānava Vivindhya); **18**, 736; **21**, 835.—§ 402 (Tīrthayātrāp.): III, **120**, 10277.—§ 570 (Sainyaniryāṇap.): V, **157***c*, 5331.—§ 589 (Droṇābhishekap.): VII, **11***ζ*, 408.—§ 730 (Ānuçāsanik.): XIII, **14**, 617 (*Pradyumna-C°ādīn Rukmiṇyāḥ putrakān*), (*a*) 621 (enumeration of the sons of Kṛshṇa and Rukmiṇī).—§ 785 (Anugītāp.): XIV, **66***θ*, 1938.—§ 793 (Mausalap.): XVI, **3***ζ*, 100 (slain).

Cāruliṅga = Çiva (1000 names[2]).

Cārunetrā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).

Cāruvaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2575.

Cāruveṣa, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***α*, 621.

Cāruyaças, son of Kṛshṇa and Rukmiṇī. § 730 (Ānuçāsanik.): XIII, **14***α*, 621.

Cārvāka, a Rākshasa, friend of Duryodhana. § 10 (Parvasaṅg.): I, **2**, 349 (*°eya vadhaḥ parva Rakshaso brahmarāṣiṇaḥ*).—§ 615 (Gadāyuddhap.): IX, **64**, 3619 (will avenge the death of Duryodhana).—§ 635 (Rājadh.): XII, **35**, 1414 (*brahmacchadmā Rākshasaḥ*), 1418, 1425 (*Duryodhanasakhā*, slain).—§ 636 (do.): XII, **39**, 1432, 1440.

Cāsavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Cāturāgramyanetṛ (C. *°āçrama°*) = Çiva (1000 names[1]).

Caturaçva, an ancient king. § 267 (Yamasabhāv.): II, **8**, 321 (in the palace of Yama).

Caturasra = Vishṇu (1000 names).

Caturātman[1] = Kṛshṇa: XII, 1614.

Caturātman[2] = Vishṇu (1000 names).

Caturbāhu = Vishṇu (1000 names).

Caturbhāva = Vishṇu (1000 names).

Caturbhuja[1] = Vishṇu (1000 names).—Do.[2] = Kṛshṇa: V, †2512.

Caturdaṃshṭra[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.

Caturdaṃshṭra[2] = Vishṇu (1000 names).

Caturgati = Vishṇu (1000 names).

Cāturhotrapravartaka = Çiva (1000 names[1]).

Cāturmahārājika = Mahāpurusha (Mahāpurushastava).

Caturmukha[1] = Brahmán: III, 13560, 15821, 15547; XII, 13469.

Caturmukha[2] = Çiva (1000 names[1–2]).

Caturmūrti[1] = Brahmán: III, 13560.

Caturmūrti[2] = Vishṇu (1000 names).

Caturmūrtidhṛt = Vishṇu: XII, 13114.

Caturvaktra = Brahmán: XII, 12914, 13283, 13723 (*°eya lalāṭaprabharaḥ putraḥ Çivaḥ*). *Cf.* Caturmukha.

Cāturvarṇyakara = Çiva (1000 names[1]).

Caturveda[1], pl. (*°dāḥ*), a sort of pitṛs. § 270 (Brahmasabhāv.): II, **11**, 463.

Caturveda[2] = Brahmán: III, 13560.

Caturveda[3] = Çiva (1000 names[1]).

Caturvedavid = Vishṇu (1000 names).

Cāturvidya, n. (the four Vedas): XII, 1574, 1837.

Caturvyūha = Vishṇu: XII, 13604; XIII, 6964 (1000 names), 7031 (do.).

Caturyuga = Çiva (1000 names[1]).

Catushkarṇī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2643.

Catushpatha = Çiva (1000 names[2]).

Catushpathanikētā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2643.

Catushpatharata = Çiva (1000 names[1]).

Catushpatharatā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2645.

Catvaravāsinī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Caura, pl. (*°āḥ*), a people. § 739 (Ānuçāsanik.): XIII, **35***α*, 2158.

Cedi, pl. (*°edyāḥ*), a people. § 73 (Vasu): I, **63**, 2335 (*°vishayaṃ* conquered by Vasu Uparicara), 2342, 2345.—§ 190*d* (Arjuna): I, **123**, 4796 (Arjuna will subjugate *Cedi-Kāçi-Karūshān*).—§ 233 (Svayaṃvarap.): I, **187**, 7028 (*°tnāṃ adhipaḥ*, i.e. Çiçupāla).—§ 273 (Rājasūyārambhap.): II, **14**, 582 (*Purushottamo viṣṇāto yo asau Cedishu durmatiḥ* (i.e. Paunḍraka Vāsudeva?), among the allies of Jarāsandha).—§ 290 (Çiçupālavadhap.): II, **43**, 1494 (*°rājakule jātaḥ*, sc. Çiçupāla), 1508 (*°puriṃ*, i.e. Çuktimatī).—§ 291 (do.): II, **45**, 1595 (after the slaughter of Çiçupāla, his son [Dhṛshṭaketu] was installed as king of the *C.*).—§ 347 (Naḷopākhyānap.): III, **65**, 2578 (*°rājapuriṃ*, the capital of king Subāhu).—§ 350 (do.): III, **68**, 2660 (*°puriṃ*, do.).—§ 549 (Pāṇḍavapr.): IV, **1***α*, 11 (*Pāñcāla-C°-Matsyāç ca*).—§ 555 (Saṃyodyogap.): V, **19***η*, 676 (*°tnāṃ rakshakāḥ*), i.e. Dhṛshṭaketu, came with one akshauhiṇī of troops to Yudhishṭhira.)—§ 555 (Sañjayayānap.): V, **22**, †869 (*°Kurūshakāḥ . . . . bhūmipālāḥ*, took the part of the Pāṇḍavas); **28***ι*, 804.—§ 561 (Yānasandhip.): V, **57**, 2264 (among the allies of Yudhishṭhira), **71***α*, 2594 (*°Pāñcālaiḥ*, do.).—§ 562 (Bhagavadyānap.): V, **74***η*, 2732 (*Sahāyāç C°-Matsyānāṃ*).—§ 569 (do.): V, **140***α*, 4743; **144***λ*, 4887 (*°Pāñcāla-Kaikayāḥ*), (*ν*), 4896 (*°Pāñcālāḥ*).—§ 573 (Ambopākhyānap.): V, **196***η*, 7623 (*°Kāçi-Kurūshāṇāṃ netāraṃ . . . Dhṛshṭaketuṃ*), (*λ*), 7644 (*Dhṛshṭaketuç ca C°tnāṃ pranetā*).—§ 574 (Jambūkh.): VI, **9***θ*, 348 (*°Matsya-Kurūshāç ca*, in Bhāratavarsha).—§ 578 (Bhīshmavadhap.): VI, **47***δ*, 1811 (*°Kāçi-Kurūsheshu*), (*η*), 1866.—§ 579 (do.): VI, **52***α*, 2129 (*°Matsyeshu*); **54**, 2239, (*ϑ*), 2242 (*°Matsya-Kurūshāḥ*), 2249, 2250[10].—§ 580 (do.): VI, **56***η*, 2415 (*°Kāçi-Kurūshaiḥ*), **59***ζ*, †2640 (*°Pāñcāla-Kurūsha-Matsyāḥ*).—§ 586 (do.): VI, **106***υ*, 4819 (*°Kāçi-Kurtashāṇāṃ*).—§ 587 (do.): VI, **115***ο*, 5360; **116***π*, 5446 (*°Kāçi-Kurūshāṇāṃ*); **118***φ*, 5585 (*Matsya-Pāñcāla-C°tnāṃ*).—§ 589 (Dropābhish.): VII, **9**, 288 (*°Kurūshaiḥ*, attack Droṇa); **10***κ*, 348 (*eko 'paçyat C°bhyaḥ Pāṇḍavān yaḥ samāçritaḥ | Dhṛshṭaketuṃ* (!)).—§ 592 (Saṃçaptakavadhap.): VII, **21***ο*, 877 (*°Kūrusha-Kaçalāḥ*, attack Droṇa), (*ι*), 883; **22***υ*, 926 (*°Kekayān*); **23**, 971 (*Dhṛshṭaketuṃ C°tnāṃ rakshakāṃ*); **24***σ*, 1052 (*°ayaç cāpare*); **32***αα*, 1412 (*°Pāñcāla-Pāṇḍavānāṃ*).—§ 596 (Pratijñāp.): VII, **78***ε*, 2744.—§ 598 (Jayadrathavadhap.): VII, **106**, 3973 (*Dhṛshṭaketuç ca C°tnāṃ rakshakāḥ*); **10**[illegible] 4087 (*°Pāñcāla-Sṛñjayāḥ*); **114***ω*, 4539; **125**, 5042 (*Dhṛshṭaketuç ca C°tnāṃ rakshakāḥ*), (*μμ*), 5059, 5070 (*°Pāñcāla-Sṛñjayāḥ*), 5072, 5073, 5088 (*°Pāñcāla-Sṛñjayān*).—§ 600 (Ghaṭotkacavadhap.): VII, **153***α*, 6628; **156**[illegible] (*°Kūrūsha-Kaçalāḥ*); **160***ϑϑ*, 7156 (*°Pāñcāla-Somakāḥ*), 7459.—§ 602 (Droṇavadhap.): VII, **186**, 8489, [illegible] (*°Kaikeya-Sṛñjayān*), 8500 (*°Matsyeshu*).—§ 603 [illegible] stramokshap.): VII, **193***γ*, 8919; **200***γγ*, 9[illegible] *ca C°tnāṃ*), †9342 (*°prabhuṃ yuvarājaṃ*[illegible] Açvatthāman).—§ 604 (Karṇap.): V[illegible] *kituḥ . . . C°tnāṃ pravaro rathā*[illegible] **12***ββ*, 459 (*°Pāñcāla-Kaikayāḥ*); [illegible] *Matsyānāṃ*).—§ 607 (do.): V[illegible] who knew the eternal religi[illegible] 2224 (*Pāñcāla-C°tnāṃ*), (

Pāñcālaḥ), 2295; **49**$_{ω}$, 2359 (*°Pāṇḍava-Pāñcālāḥ*); **56**$_{μμ}$, 2692 (*Pañcālyaṃ C°-Kaikeyasaṃvṛtaṃ*, i.e. Dhṛshṭadyumna ?), 2693, (*νν*), 2741 (*°mātā ca mahārathān*), (*οο*), 2751 (*°Kaikeya-Pañcālesthu*), (*ττ*), 2776 (*°Pāñcāla-Pāṇḍavān*); **60**$_{βββ}$, 3002; **64**, 3267; **73**, 3639, 3662 (*°-Kaçi-Pañcālān*), 3668 (*°Pañcāla-Kaikeyān*); **78**$_{β}$[1], 3949 (*°Pañcālān*); 3965, 3993.—§ 609 (Çalyap.): IX, 1*γ*. 31 (have been slain); **2**$_{ζ}$, 79 (do.).—§ 610 (do.): IX, **7**$_{π}$, 336; **12**$_{ο}$, 545.—§ 785 (Anugītāp.): XIV, **83**, 2467 (*purīṃ ramyāṃ C°nāma çuklatāḍvayāṃ*, i.e. Çuktimatī).—§ 786 (do.): XIV, **91**, 2831 (*°nāma içvarāḥ*, i.e. Vasu).—§ 791 (Putradarçanap.): XV, **36***a*, 990 (do no longer exist). Cf. Cedika.

Cedidhvaja. § 561 (Yānassandhip.): V, **62**$_{ββ}$, 2426 (cf. the note of PCR.).

Cedija: VI, 4255 (v. Cedipa).

Cedika, pl. (*°kāḥ*), a people = Cedi. § 608 (Karṇap.): VIII, **46**, 2245.

Cedipa ("king of the Cedis"): I, 2342 (i.e. Vasu); III, 463 (i.e. Dhṛshṭaketu); V, 2857 (do.), 2950 (do.); VI, 4255 (do. ?, C. has *Cedijāḥ*), 4272 (do.); VII, 1509 (do.), 2950 (do.), 9343 (*yuvarājaṃ*, whom ?).

Cedipati (do.): I, 2356 (i.e. Vasu), 2361 (do.); II, 1373 (i.e. Çiçupāla), 1430 (do.), 1432 (do.), 1493 (do.), 1519 (do.), 1585 (do.), 1913 (i.e. Dhṛshṭaketu ?); III, 2688 (i.e. Subāhu), 10284 (i.e. Dhṛshṭaketu); V, 672 (i.e. Çiçupāla), 2012 (i.e. Dhṛshṭaketu), 5901 (do.); **XI**, 727 (do.); XIII, 5650 (i.e. Vasu).

Cedipuṅgava[1] = Çiçupāla: II, 1412, 1426. Do.[2] = Dhṛshṭaketu: **XI**, 725.

Cedirāj ("king of the Cedis"): II, 1398 (i.e. Çiçupāla), 1522 (do.), 1561 (do.); III, 898 (i.e. Dhṛshṭaketu); V, 2239 (do.); VI, 1747 (do.).

Cedirāja (do.): II, 1070 (i.e. Çiçupāla), 1072 (do.), 1337 (do.), 1382 (do.), 1429 (do.), 1491 (do.), 1551 (do.), 1575 (do.), 1584 (do.); III, 2531 (i.e. Subāhu), 2576 (do.); V, 5900 (i.e. Dhṛshṭaketu); VI, 1709 (do.), 5398 (do.); VII, 394 (i.e. Çiçupāla, slain by Kṛshṇa), 1113 (i.e. Dhṛshṭaketu ?), 4026 (i.e. Dhṛshṭaketu), 5056 (do., slain), †8210 (i.e. Çiçupāla), 8214 (do.), 8217 (do.), 8233 (do.); **XI**, 728 (i.e. Dhṛshṭaketu), 729 (do.).

Cedivṛsha = Çiçupāla: II, 1071 (*Kuru-°au*).

Cekita = Cekitāna[1]. § 556 (Sañjayavāhap.): V, **25**$_{η}$, †932 (*sa-Cekitāṇ*, sc. the Pāṇḍavas).

Cekitāna[1], a Vṛshṇi. § 232 (Svayaṃvarap.): I, **186**, 6991 (present at the svayaṃvara of Draupadī).—§ 264 (Subhādrīyāp.): II, **4**$_{β}$, 122 (among the princes present when Yudhishṭhira entered his palace).—§ 296 (Dyūtap.): II, **53**, 1916 (at the rājasūya of Yudhishṭhira *C.* here Yudhishṭhira's lover).—§ 556 (Sañjayavāhap.): V, **25**$_{ζ}$, †724 (among the [illegible] of the Pāṇḍavas); **30**$_{ν}$, †868 (do.).—§ 561 (Yānasandhip.): V, **57**$_{ζ}$, 2233, 2251.—§ 562 (Bhagavadyānap.): V, [illegible] 2950.—§ 569 (do.): V, **141**$_{τ}$, 4780.—§ 570 (Sainyanirjāp.): V, **151***a*, 5101, (*ζ*), 5164.—§ 571 (Ulūkadūtāgamanap.): V, **164**$_{ε}$, 5709.—§ 573 (Ambopākhyānap.): V, [illegible]4.—§ 576 (Bhagavadgītāp.): VI, **19**, 715; **25**$_{θ}$, [illegible]hishmavadhap.): VI, **45**^{ιε}, 1728, 1729, 1730 [illegible] 580 (do.): VI, **57**$_{κ}$, 2454.—§ 582 (do.): [illegible]3172.—§ 583 (do.): VI, **75***a*, 3286 (in [illegible]thira's *makaravyūha*).—§ 584 (do.): [illegible]; **84**, 3715 (*Vārshṇeyaḥ*, fights [illegible]28.—§ 585 (do.): VI, **89**$_{ζ}$, [illegible]511.—§ 587 (do.): VI, **108**, 4998; **109**$_{ε}$, 5074; **110**, 5101 (attacked by Citrasena); **111**, 5192, (*α*), 5193, 5194 (fights Citrasena); **118**$_{ν}$, 5553, (*φ*), 5558.—§ 589 (Droṇābhishekap.): VII, **8**$_{η}$, 228 (PCR. Citrasena); **10**, 360 (attacks Droṇa).—§ 590 (do.): VII, **14**, 542 (fights Anuvinda).—§ 592 (Saṃçaptakavadhap.): VII, **21**$_{κ}$, 905 (attacks Droṇa), 916; **23**$_{ο}$, 994 (proceeded against Droṇa, description of his horses); **26**$_{τ}$, 1180.—§ 593 (Abhimanyuvadhap.): VII, **35**$_{δ}$, 1508; **40**$_{ο}$, 1695.—§ 597 (Pratijñāp.): VII, **83***a*, 2950.—§ 598 (Jayadrathavadhap.): VII, **85**$_{δ}$, 3049.—§ 599 (do.): VII, **95**, 3531 (fights Sañjaya); **125**, 5084 (attacks Droṇa), 5087 (his charioteer is slain by Droṇa).—§ 605 (Karṇap.): VIII, **12**$_{ββ}$, 454; **22**$_{ηη}$, 870; **30**$_{ξξ}$, 1232.—§ 608 (do.): VIII, **49**$_{χ}$, 2338; **93***a*$_{ρ}$, 4873.—§ 610 (Çalyap.): IX, **3**$_{ε}$, 165.—§ 611 (do.): IX, **12**, 622, 624 (slain by Duryodhana).—§ 789 (Putradarçanap.): XV, **32**$_{θ}$, 879 (among the slain warriors who arose from the Gaṅgā). Cf. Sāttvata, Vārshṇeya.

Cekitāna[2] = Çiva: VII, 9453; XIII, 1216 (1000 names[2]).

Cetasaka, pl. (*°nāḥ*), v. Vetasaka.

Chada = Çiva (1000 names[2]).

Chāgavaktra = Skanda: III, 14398.

Chandas[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Chandodeva. § 735*b* (Indra-Mataṅga-s.): XIII, **29**, 1937 (*C°a iti khyātaḥ strīṣṭaṃ pūjyo bhaviṣyasi*, says Indra to Mataṅga, "deity of a particular measure of verse," PCR.).

Chatravatī, a city (probably instead of Chattravatī, BR.). § 217 (Caitrarathap.): I, **166**, 6348 (the residence of king Drupada). Cf. Ahicchattra.

Chattra[m] = Çiva (1000 names[2]).

[Chattropānahotpatti] ("the origin of giving umbrellas and sandals at *çrāddhas*"). § 7328 (Anuçāsanik.): *Bhīshma* said: In ancient times *Jamadagni Bhārgava* was practising with his bow; [his wife] *Reṇukā* used to pick up the arrows and bring them back to him. One day, at noontide, when the Sun was in *Jyeshṭhāmūla*, *Reṇukā*, her head and feet being scorched by the heat of the Sun, rested for a moment under a tree, whereafter *Jamadagni* threatened to shoot the Sun. The Sun, in the guise of a brahman, approached him and reminded him that the Sun produces food, etc. (XIII, **95**). [Further] questioned by *Yudhishṭhira*, *Bhīshma* said: As *Jamadagni* did not desist from his anger, the brahman reminded him that the Sun is always in motion and cannot therefore be pierced; *Jamadagni*, knowing *Sūrya*, said that the Sun stays at midday for a moment. Then *Sūrya* sought his protection, and *Jamadagni* comforted him, saying "he who would slay one who asks for protection would transcend the simplicity that exists in brahmans, etc. (*α*)." *Sūrya* presented him with an umbrella and a pair of sandals, saying, "from this day the gift of these articles in all religious rites shall be established as an indispensable usage" (XIII, **96**).

Chāya = Çiva (1000 names[1]).

Chettṛ = Çiva (1000 names[1]).

Chinnasaṃçaya = Mahāpurusha (Mahāpurushastava).—Do.[2] = Vishṇu (1000 names).

Chinnatṛshna = Mahāpurusha (Mahāpurushastava).

Cicchila, pl. (*°kāḥ*), a people. § 585 (Bhīshmavadhap.): VI, **87**$_{ε}$, 3855 (in the array of the Kurus, followed Bṛihadbala the Kosala king, only in C.).

Cikura, a serpent, father of the serpent Sumukha. § 564 (Mātaliyop.): V, **103**, 3640 (had been devoured by Garuḍa).

Cīna, pl. (*°nāḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6685 (sprung from the froth of the mouth of Vasishṭha's cow).—§ 279 (Arjuna): II, **26**, 1002 (*sa Kirātaiç ca Cīnaiç ca*

vṛtaḥ Prāgjyotiśaḥ, i.e. Bhagadatta).—§ 294 (Dyūtap.): II, **51**, 1843 (bring tribute to Yudhiṣṭhira), 1846 (only B.: *Bāhlīk-Cinasamudbhavaṃ ca suraṇaṃ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1991 (present at the rājasūya of Yudhiṣṭhira).—§ 449 (Ājagarap.): III, **177**, †12350 (on their way from Himālaya to king Subāhu the Pāṇḍavas crossed the country of the *C.*).—§ 555 (Sainyodyogap.): V, **19**γ, 584 (*C°aiḥ Kirātaiś ca*, follow Bhagadatta).—§ 562 (Bhagavadyānap.): V, **74**γ, 2730 (*C°ānāṃ Dhantamālakṣaḥ*); **86**, 3049 (*vājināṃ ca sahasraṇi C°deśodbhavāni ca*).—§ 574 (Jambūkh.): VI, **9**ξ, 373 (*Yavanāḥ C°-Kāmbojāḥ*, among the peoples of the north), 374.—§ 641 (Rājadh.): XII, **65**θ, 2429.—§ 713 (Śukrkṛti): XII, **326**, 12229 (*deśān . . . C°-Hūnaniṣheviṭān*).

Cināka, pl. (*°kāḥ*), a people = the Cinas. § 604 (Karṇap.): VIII, **8**, 236 (*Puṇḍra-C°ān*, vanquished by Karṇa).

Cintyadyotāḥ, a gaṇa of gods. § 730 (Ānuśāsanik.): XIII, **18**$\lambda\lambda$, †1373.

Cirakāri, Cirakārika, Cirakārin, son of Gautama. § 682 (Mokshadh.): XII, **267**, 9482 (*°kaḥ*, C. *°kaiḥ, Āṅgirasa kule*), 9484 (*°ī . . . . . Gautamasya sutaḥ*), 9485 (*°ī*), 9489 (*°kaḥ*), 9534–8 (*°*), 9539 (*°iṃ*), 9540 (*°ī*), 9547 (*°ī*).

Cirāntaka, a Supaṛṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**β, 3598.

Cīravāsas[1], a king. § 130 (Aṃśāvat.): I, **67**, 2697 (among the incarnations from the Krodhavaśagaṇa).

Cīravāsas[2], a Yakṣha. § 269 (Vaiśravaṇasabhāv.): II, **10**, 399 (among the Yakṣhas in the palace of Kuhera).

Cīravāsas[3] = Śiva: VII, 9504; XIII, 1160 (1000 names[2]); XIV, 196.

Cīriṇī, a river. § 457 (Vaivasvatop.): III, **187**, 12751.

Citibhasmapriya = Śiva (1000 names[1]).

Citra[1], son of Dhṛtarāṣhṭra. § 130 (Aṃśāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāṣhṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5594 (among seven sons of Dhṛtarāṣhṭra slain by Bhīmasena); **137***aaa*, 5644 (the same?, among seven sons of Dhṛtarāṣhṭra slain by Bhīmasena).

Citra[2], a serpent. § 268 (Varuṇasabhāv.): II, **9**, 360 (in the palace of Varuṇa).—§ 496 (Skandotpatti): III, **225**, 14321 (*mahānāgaṃ C°ṃ cairāvatam*).

Citra[3], a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **23**σ, 1013 (proceeded against Droṇa, description of his horses, etc.).

Citra[4], brother of Citrasena, the Abhiśāra king. § 604 (Karṇap.): VIII, **11**ϕ, 420 (*C°ç ca Citrasenaç ca*, in the makaravyūha of the Kurus); **13**, 493; **14**, 545, 546, 551, 553, 554, 557, 559 (slain by Prativindhya).

Citra[5], a Pāñcāla warrior. § 608 (Karṇap.): VIII, **°56**$\nu\nu$, 2735, 2740 (slain by Karṇa).

Citrā, a nakshatra (v. Su° Si.). § 569 (Bhagavadyānap.): V, **143**θ, 4842 (*°ām pīḍayate grahaḥ*, omens).—§ 574 (Jambūkh.): VI, **3**, 79 (*çeṣṭo grahaḥ* (i.e. Ketu, Nīl.) *tathā C°ām samatikramya tiṣhṭhati*, omens), 85 (*C°-Svātyantare caiva viṣhṭhitaḥ* (C. *dhiṣhṭhitaḥ*) *puruṣhagrahaḥ*, do.).—§ 746 (Ānuçāsanik.): XIII, **64**, 3268 (by making a gift of a bull and perfumes under the constellation *C.*, one goes to the world of the Apsarases).—§ 749 (do.): XIII, **89***a*, 4261 (by performing çrāddhas under the constellation *C.*, one obtains beautiful children).—759 (do.): XIII, **110***a*, 5394 (? C. has *Citraṃ*, B. *Mitraṃ*, description of the candravrata).

Citrabāhu, son of Dhṛtarāṣhṭra. § 130 (Aṃśāvat.): I, **67**, 2730.

Citrabarha, a Supaṛṇa, son of Garuḍa. § 564 (Mātaliyop.): 101β, 3597 (*C. Citrav°*).

Citrabarhin, son of Garuḍa. § 615*u* (Skanda): IX, **46**, 2659 (? given by Garuḍa to Skanda; PCR. takes this as an appellative, "a peacock of beautiful feathers").

Citrabhānu[1] = Agni (q.v.).

Citrabhānu[2] = Śiva (1000 names[1]).

Citracāpa, son of Dhṛtarāṣhṭra. § 130 (Aṃçāvat.): I, **67**, 2733.

Citraçikhaṇḍin[1] = Mahāpurusha (Mahāpurushast.).

Citraçikhaṇḍin[2], pl. (*°aḥ*), = the seven Ṛshis. § 717*e* (Uparicara): XII, **336**, 12722 (i.e. Marīci, etc.), 12725; **337**, 12754 (*çāstraṃ C°jaṃ*).—Do.[3], pl. (*°aḥ*), = Ekata, Dvita, and Trita.—§ 717*e* (Uparicara): XII, **337**, 12771 (PCR. translates: well conversant with the science of morality and duties compiled by the seven Ṛshis).

Citraçilā, a river. § 574 (Jambūkh.): VI, **9**λ, 337 (only B.; C. has Antraçilā).

Citrāçva = Satyavat: III, 16670 (etymology); XIII, 7675 (*Satyavān*).

Citradeva, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2573.

Citradharman, a prince. § 130 (Aṃçāvat.): I, **67**, 2658 (the re-born Asura Virūpāksha).

Citragupta. § 766 (Ānuçāsanik.): XIII, **125***a*, 5924 ("the recording assistant of Yama," PCR.); **130**, 6114, 6118, 6120, 6134, 6135.

Citraka[1], son of Dhṛtarāṣhṭra. § 130 (Aṃçāvat.): I, **67**, 2740.

Citraka[2], pl. (*°aḥ*), a people. § 294 (Dyūtap.): II, **50**, 1804 (are living in the palace of Yudhiṣṭhira as his bondsmen).

Citraketu[1], a Supaṛṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101β, 3597.

Citraketu[2], a Pāṇḍava warrior. § 585 (Bhishmavadhap.): VI, **95**$\epsilon\epsilon$, 4272.—§ 599 (Jayadrathavadhap.): VII, **122***a*, 4903 (brother of the Pāñcala prince Virāketu and slain by Droṇa).

Citraketusuta = Suketu: VIII, 2630.

Citrāksha, son of Dhṛtarāṣhṭra. § 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāṣhṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5594 (slain by Bhīmasena).

Citrakuṇḍala, son of Dhṛtarāṣhṭra. § 182 (Dhṛtarāṣhṭraputranāmak.): I, **117**, 4545, 4552 (also B.; V. *Dīrghalocana*).

Citrakūṭa, a mountain. § 372 (Tīrthayātrāp.): III, **85**, 8200 (*girivaragreshṭhe* with the tīrtha Mandākinī).—§ 52[illegible] (Rāmopākhyānap.): III, **277**, 16982 (during his exile R[illegible] dwelt on *C.*).—§ 584 (Hanūmatpratyāgamana): III, [illegible] 16266.—§ 733*m* (Ānuçāsanik.): *If* one observing [illegible] bathes at *C.* and Janasthāna, and in the water of Man[illegible] he is sure to obtain royal prosperity: XIII, **25**, 1715.—§ [illegible] (Ānuçāsanik.): XIII, **166***a*, 7658.

Citralekhā, an Apsaras. § 336 (Indralokābh.): [illegible] 1785 (in the world of Indra).

Citrāṅga, son of Dhṛtarāṣhṭra. § 182 ([illegible] putranāmak.): I, **117**, 4545.

Citrāṅgada[1], son of Çāntanu and Sat[illegible] saṅgr.): I, **2**, 374.—§ 156 (Pūruvam[illegible] of Çāntanu and Satyavatī and [illegible] § 165 (Citrāṅgadop.): I, **10**[illegible] death of Çāntanu, *C.* was [illegible] (slain by the Gandharva

(Vicitravīryop.): I, **102**, 4081 (*hate*).—§ 572 (Rathātirathas.): V, **172**, 5938 (repetition of § 166).—§ 573 (Ambopākhyāṇap.): V, **173**, 5946 (do.).—§ 787 (Āśramavāsap.): XV, 10, 320 (*yathā*).

Citrāṅgada[2], a prince. § 232 (Svayaṃvarap.): I, **186**, 7002 (°*Ćubhāṅgadau*, present at the svayaṃvara of Draupadī).

Citrāṅgada[3], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †209 (in the enumeration of the Kuru warriors who were still alive).

Citrāṅgada[4], a Kaliṅga king. § 621 (Rājadh.): XII, **4**, 109 (*tataḥ kadāćid rājānaḥ samājagmuḥ svayaṃvare | Kaliṅgaviśeṣe rājan rājñaḥ Citrāṅgadasya ca yrimad Rājapuraṃ nāma nagaraṃ*).

Citrāṅgada[5], a Daśārṇa king. § 785 (Aṇugītāp.): XIV, **83**, 2471 (when the sacrificial horse, followed by Arjuna, came to the country of the Daśārṇas, their king *C.* was vanquished by Arjuna).

Citrāṅgadā[1], daughter of Citravāhana and mother of Babhruvāhana. § 11 (Parvasaṅg.): I, **2**, 608 (°*yāṃ putreṇa putrikāyāṃ*, i.e. Babhruvāhana).—§ 249 (Arjunavanavāsap.): I, **215**, 7826 (the only child of king Citravāhana in Maṇipūra, whom he made a putrikā, married to Arjuna).—§ 250 (do.): I, **217**, 7883 (*C.*'s and Arjuna's son Babhruvāhana is installed upon the throne in Maṇipūra).—§ 785 (Aṇugītāp.): XIV, **79**, 2339; **80**, (2352); **81**, 2405 (*Caitravāhanī*), 2425 (*Kauravyaduhituḥ*); **88**, 2604: In the encounter between Arjuna and Babhruvāhana both fell down in a swoon. Babhruvāhana regained consciousness and *C.* prevailed upon Ulūpī to revive Arjuna.—§ 787 (Āśramavāsap.): XV, **1***a*, 23 (waited upon Gāndhārī); **15***ν*, †437 (accompanies Dhṛtarāṣṭra and Gāndhārī to the forest).—§ 788 (do.): XV, **25***η*, †666.—§ 794 (Mahāprasthānikap.): XVII, 1, 28 (sets out for Maṇipūra). Cf. Caitravāhanī.

Citrāṅgadā[2], an Apsaras. § 731*b* (Aṣṭāvakra-Dikṣaṃv.): XIII, **19***β*, 1424 (enumeration).

Citrāṅgadāsuta, "son of Citrāṅgadā" = Babhruvāhana: XIV, 2326.

Citrāṅgadāsutā, do. = Babhruvāhana: XIV, 2337, 2431.

Citrāṅgadopākhyāna(ṃ), "episode relating to Citrāṅgada." § 166 (cf. Satyavatīlābhop.): I, **101**. Two sons were born of *Satyavatī*, *Citrāṅgada* and *Vicitravīrya*. Before the last had attained to majority, *Śāntanu* died and ascended to heaven. *Bhīshma* placed *Citrāṅgada* on the throne. *Citrāṅgada* considered nobody his equal, not even the gods and *Asuras*. Therefore the king of the *Gandharvas* bearing the same name fought a three years' battle with him at *Kurukshetra* on the banks of the *Sarasvatī*, where *Citrāṅgada* was slain; then the *Gandharva* ascended to heaven. *Bhīshma* installed *Vicitravīrya*, yet in his minority, on the throne of the *Kurus* and ruled for him. (For continuation v. Vicitravīryop.)

Citraratha[1], king of the Gandharvas. § 101 (Aṃśāvat.): I, **65**, 2551 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, **123**, 4813 (among the Devagandharvas present at the birth of Arjuna).—§ 221 (Caitrarathap.): I, **170**, 6475 (*so 'haṃ C°o bhūtva nāmnā Dagdharatho 'bhavaṃ*, says the Gandharva, who, v. 6448, had named himself Aṅgāraparṇa).—§ 269 (Vaiśravaṇasabhāv.): II, **10**, 407 (among the Gandharvas in the palace of Kuberu).—§ 295 (Dyūtap.): II, **52**, 1880 (*rājā C°a Gandharvo Vāsavānugaḥ*, had given 400 horses to Yudhishṭhira).—§ 298 (do.): II, **61**, 2083 (had given horses to Arjuna).—§ 561*h* (Arjuna): V, **58**, †2226 (*sadaśvāḥ . . . . C°ena dattāḥ*, i.e. Arjuna's).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*Gandharvāṇāṃ C°aḥ*, sc. *asmi*, says Kṛshṇa).—§ 595 (Shoḍaśarāj., v. Pṛthu Vainya): VII, **69**, 2418 (when the Gandharvas milked the Earth *C.* was their calf). Cf. Aṅgāraparṇa, Dagdharatha, Gandharva, Gandharvarāja.

Citraratha[2], king of Mṛttikāvatī. § 396 (Jamadagni): III, **116**, 10176 (*Mārttikāvatakaṃ nṛpaṃ*, seeing him bathing, Reṇukā, the wife of Jamadagni, became filled with desire).

Citraratha[3], brother of the Pāñcāla prince Viraṭeṭu. § 599 (Jayadrathavadhap.): VII, **122**$_{14}$, 4903 (slain by Droṇa).

Citraratha[4], an Aṅga king. § 743*b* (Vipulop.): XIII, **42**, 2351 (*Aṅgeśvarasya*, the husband of Prebhāvatī). Cf. Aṅgapati, Aṅgeśvara, Aṅgendra.

Citraratha[5], the great-grandfather of Kṛshṇa. § 768*b* (Kṛshṇa Vāsudeva): XII, **47**, 6839 (son of Śvāhdgu and father of Śūra).

Citrarathā, a river. § 574 (Jambūkh.): VI, **9***λ*, 341 (in Bhāratavarsha).

Citrasaini, v. Caitraseni.

Citrasena[1], son of Dhṛtarāṣṭra. § 83 (Ādivaṃśāvatāraṇa): I, **63***a*, 2447 (it is a mahārtha).—§ 157 (Pūruv.): I, **95**, ††3810.—§ 232 (Svayaṃvarap.): I, **186**, 6983 (present at the svayaṃvara of Draupadī).—§ 244 (Rājyalābhap.): I, **207**, 7557 (receives the Pāṇḍavas).—§ 298 (Dyūtap.): II, **58**, †2004 (among those who have come to play with Yudhishṭhira).—§ 512 (Ghoshayātrāp.): III, **242**, 14920 (*Vivimśati-C°au*, were captured by the Gandharvas).—§ 552 (Gharoṣap.): IV, **35***a*, 1151; **54**, 1666 (attacks Arjuna).—§ 556 (Saṃjayasānap.): V, **30**, †894 (*durjaye devitaveyaṃ*).—§ 561 (Yānasandhip.): V, **47***a*, 1798; **55***ν*, 2207; **66**$_{66}$, 2503.—§ 576 (Bhagavadgītāp.): VI, **17***η*, 657 (followed Açcatthāman); **18***ε*, 686 (protected Bhīshma).—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1653 (attacks Bhīmasena); **48***ν δ*, 1926 (attacks Śveta); **51***σ*, 2099.—§ 580 (do.): VI, **58***ρ*, †2647 (*Durmarshaṇa-C°au*, have been vanquished by Arjuna).—§ 581 (do.): VI, **60***α*, †2652; **61**$^2\gamma$, 2680 (fights Abhimanyu); **62**$^1\xi$, 2731, 2741.—§ 582 (do.): VI, **71**$^{12}\delta$, 3139 (fights Çikhaṇḍin); **73**$^{11}\theta$, 3220, 3222, 3223 (fights Abhimanyu).—§ 583 (do.): VI, **77**$^1\kappa$, 3343; **78**^{10}, 3423 (*tava*, i.e. Dhṛtarāshṭra's, *putraṃ*); **79**, 3435 (fights Abhimanyu).—§ 584 (do.): VI, **81***α*, 3534, 3547 (°*ādayaḥ*), *β*, 3558; **84***γ*, 3735; **85***ε*, †3758, †3787; **86**, 3791.—§ 585 (do.): VI, **87***α*, 3849; **92***χ*, 4119, 4129 (attacked by Ghaṭotkaca); **94***ω*, 4195.—§ 585 (do.): VI, **104**, 4747 (fights Abhimanyu).—§ 587 (do.): VI, **108***δ*, 5050; **110**, 5101 (fights Cekitāna); **111**, 5192 (*tava sutaḥ*), 5194; **113***ι*, 5240, 5243, 5249, 5257, 5261 (fights Bhīmasena); **114***κ*, 5293, 5295, 5297 (°*ādayaç caiva putrās tava*); **116**, 5402, 5404 (fights Suçarman); **118***τ*, 5519.—§ 589 (Droṇābhishekap.): VII, **7***δ*, 181.—§ 596 (Pratijñāp.): VII, **74***β*, 2627 (will protect Jayadrathas).—§ 598 (Jayadrathavadhap.): VII, **85***α*, 3020.—§ 599 (do.): VII, **95***ζ*, 3525; **96***θ*, 3572 (fights Bhīmasena); **116***αα*, 4605 (fights Sātyaki), 4608, 4626; **120***δδ*, 4767, 4790, 4794 (fights Sātyaki); **127**, 5176; **137***aaa*, 5644 (among seven sons of Dhṛtarāṣṭra who are slain by Bhīmasena), 5664 (*hataḥ*); **152**, 6580 (*adya me bhrātaraḥ kshīṇāḥ C°ādayaḥ*, says Duryodhana).—§ 600 (Ghaṭotkacavadhap.): VII, **158***ω*, 7035 (among the dead); **164***θθ*, 7337 (? is still living, brother of Duryodhana); **165**, 7370 (fights Çitāṇīka); **168**, 7512 (do.), 7513, 7514, 7519, 7520, 7521.—§ 604 (Karṇap.): VIII, **5***ζ*, 111 (has been slain by Bhīmasena); **7**, †206 (? among other sons of Dhṛtarāṣṭra who are staying desirous

of battle).—§ 618 (Jalapradānikap.): XI, 1γ, 28 (had been the counsellor of Duryodhana).—§ 619 (Strīvilāpap.): XI, 19δ, 557 (*Dhārtarāṣṭraṃ*, among the dead).

Citrasena[2], son of the elder Pariksbit. § 154 (Pūruvaṃç.): I, **94**, 3743.

Citrasena[3], a Gandharva. § 264 (Sabhākriyāp.): II, **4**, 131 (in Yudhishṭhira's palace).—§ 266 (Çakrasabhāv.): *II*, **7**, 303 (in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 407 (among the Gandharvas in the palace of Kubera).—§ 337 (Indralokābhig.): III, **44**, 1793, 1795 (Arjuna learnt music and dancing from Citrasena and became his friend).—§ 338 (do.): III, **45**, 1800, 1814; **46**, 1838, 1847, 1858, 1869, 1870, 1876 (*C.* urges Urvaçī to go to Arjuna, who rejects her and is cursed by her).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12048 (*Viçvāvasoç ca vai putraḥ*, became the friend of Arjuna).—§ 512 (Ghoshayātrāp.): III, **241**, 14887, 14888, 14895, 14896, 14901, 14903; **242**, 14918; **245**, 14998, 15006, 15008; **246**, 15010, (15012), 15018, (15019), 15026 (*°mukhāḥ*, sc. *Gandharvāḥ*: When Duryodhana and his brothers had been captured by the Gandharvas, the Pāṇḍavas, in order to deliver them, attacked the Gandharvas. Arjuna vanquished *C.*, who made himself known to him as his friend, and set the captives free).—§ 513 (do.): III, **247**, 15067 (repetition).—§ 552 (Goharaṇap.): IV, **49**, 1539 (had been vanquished by Arjuna, cf. § 512); **64**, 2072 (praises Arjuna).—§ 601 (Droṇavadhap.): VII, **185**, 8435 (*Gandharvān ghoshayātrāyāṃ C°ādayo jitāḥ*, sc. by Arjuna, cf. § 512).—§ 607 (Karṇap.): VIII, **41**, 1952 (*hatvā jitvā ca Gandharvāṃç C°mukhān*, cf. § 512).—§ 623 (Rājadh.): XII, **16**, 501 (*°ena cāhavaṃ*, cf. § 512).—§ 662δ (Jāpakop.): XII, **200**δ, 7341 (*Gandharvaḥ*).—§ 775 (Ānuçāsanik.): XIII, **166**a, 7640.—§ 779 (Açvamedhikap.): XIV, **12**, 324 (*°enena cāhavaḥ*, cf. § 512).—§ 785 (Anugītāp.): XIV, **88**ψ, 2642 (among the Gandharvas present at the sacrifice of Yudhishṭhira).—§ 789 (Putradarçanap.): XV, **29**a, 774. Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarāṣan.

Citrasena[4], the general of king Jarāsandha. § 277 (Jarāsandhav.): II, **22**, 886 (formerly named Dimbhaka).

Citrasena[5], a prince. § 604 (Karṇap.): VIII, **6**, 165 (*Sāmudraḥ*, he has been slain by Samudrasena, together with his son).

Citrasena[6], king of the Abhisāras, brother of Citra. § 605 (Karṇap.): VIII, 11ϕ, 420 (*bhrātarau Citraç Citrasenaç ca*); **13**, 493 (fights Çrutakarmaṇa); **14**, 526, [527 (Abhisārāḥ)], 528, 531, 532, 540 (slain by Çrutakarman, while Citra is slain by Pratividhya).

Citrasena[7], a Pāñcāla warrior. § 603 (Karṇap.): VIII, **48**η, 2248 (among five Pāñcālas slain by Karṇa).

Citrasena[8], brother of Karna. § 608 (Karṇap.): VIII, **75**$\chi\chi\chi$, †3811 (? fights Yudhāmanyu); **83**, †4243, †4244 (slain by Yudhāmanyu), †4247 (*tasmin hate bhrātari C°e kruddhaḥ Karṇaḥ*).

Citrasena[9], a serpent. § 608 (Karṇap.): VIII, **87**χ^1, 4414 (*Vāsukiç C°e ca Takshako Maṇikas tathā*, sided with Arjuna).

Citrasena[10], son of Karṇa. § 611 (Çalyap.): IX, **10**, 468 (fights Nakula), 471, 477, 479, 480 (slain by Nakula), [481 (*viçvataṃ bhrātaraṃ dṛshṭvā Karṇaputraṃ mahārathaṃ*)].

Citrasena[11], various Kuru warriors. § 604 (Karṇap.): VIII, **7**, 209 (PCR. has Citravarman).—§ 605 (do.): VIII, **27**, 1078 (= Çrutasena, v. 1087 ?).—§ 608 (do.): VIII, **61**, 3078 (attacked by Yudhishṭhira = Citrasena[10] ?).— § 610 (Çalyap.): IX, 6ξ, 293.

Citrasenā[1], an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).—§ 336 (Indralokābh.): III, **43**a, 1785 (dances in Indra's palace).

Citrasenā[2], a river. § 574 (Jambūkh.): VI,. **9**λ, 325 (in Bhāratavarsha).

Citrasenā[3], a mātṛ. § 615ν (Skanda): IX, **46**θ, 2632.

Citravahā, a river. § 574 (Jambūkh.): VI, **9**λ, 325 (in Bhāratavarsha).—§ 775 (Ānuçāsanik.): XIII, **166**a, 7652.

Citravāhana, king of Maṇipūra. § 249 (Arjunavanavāsap.): I, **215**, 7826 (*Maṇipūreçvaraṃ*, gave his daughter Citrāṅgadā in marriage to Arjuna).

Citravāna (B. *°bāṇa*), son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545. Cf. Citrabāhu.

Citravarman[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2732.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545. — § 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citravarman[2], a prince. § 554 (Saṃyodyogap.): V, **4**-γ, 76.

Citravarman[3], brother of Virāṭeku. § 599 (Jayadrathavadhap.): VII, **122**$\alpha\alpha$, 4903 (slain by Droṇa).

Citravarman[4], son of Sucitra. § 604 (Karṇap.): VIII, **6**, 177 (*Sucitraç C°ā ca pitāpitrau mahārathau*, have been slain by Droṇa).

Citravegika, a serpent. § 67 (Sarpasattra): I, **57**, 2159 (of Dhṛtarāshṭra's race).

Citrāyudha[1], son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547.—§ 571 (Ulūkadūtāg.): V, **160**, 5531 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **136**$\chi\chi$, 5595 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena); **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Citrāyudha[2], a prince. § 186 (Svayaṃvarap.): I, **186**, 6990 (present at the svayaṃvara of Draupadī).

Citrāyudha[3], one or more princes who sided with the Pāṇḍavas. § 572 (Rathātirathas.): V, **171**, 5909 (*nṛpatiḥ*, is a Ratha and attached to Arjuna).—§ 592 (Saṃçaptakavadhap.): VII, **23**o, 1003 (proceeded against Droṇa, description of his horses), 1011 (do., de., the same ?).—§ 604 (Karṇap.): VIII, **6**, 167 (had been slain by Vikarṇa).—§ 608 (do.): VIII, 55$\nu\nu$, 2740 (slain by Karṇa).

Citrāyudha[4], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †207 (among the Kuru warriors who were still alive).

Citropalā, a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha).

Civuka, pl. (*°ā*ḥ), a barbarous people. § 223 (Vāsishṭha): I, **175**, 6685 (issued from the froth of the mouth of Vasishṭha's cow).

Cola[1], pl. (*°ā*ḥ), a people in the present Tanjore (BR.). § 342 (Indralokābh.): III, **34**, 1988 (*mahīpālān . . . . . so-Cola-Drawiḍāndhrakān*, present at the rājasūya of Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9**ν, 357 (in the south).—§ 589 (Droṇābhishekap.): VII, 11ν, 398 (had been vanquished by Kṛshṇa).—§ 605 (Karṇap.): VIII, 12$\beta\beta$, 455 (fight on the side of the Pāṇḍavas).

Cola[2], "king of the Colas." § 295 (Dyūtap.): II, **52**, 1893 (*°Pāṇḍyeu*, bring tribute to Yudhishṭhira).

Cucuka, pl. (*°ā*ḥ), a people. § 664 (Mokshadh.): XII, **207**η, 7559 (in the south, only C., B. has *Cāculāḥ*).

Cūcuka, v. Cucuka.

Cucupa, v. Cūcupa.

Cūcupa, pl. (*°ā*ḥ), a people. § 569 (Bhagavadyānap.): V,

140β, 4751 (only B., C. has *Cucupāḥ*).—§ 583 (Bhīshmavadhap.): VI, **75**ϵ, 3297 (only B., C. has *Culikaiḥ*).

Culakā, v. Culukā.

Cūlika, v. Cheupa.

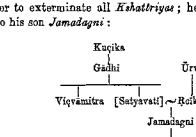
Culukā, a river. § 574 (Jambūkh.): VI, **9**λ, 328 (in Bhāratavarsha, only B., C. has *Culakā*).

Cyavana[1], a rshi, son of Bhṛgu. § 11 (Parvasaṅg.): I, **2**, 445 (*Saukanyam api cākhyānaṃ C°o yatra Bhārgavaḥ | Çaryātiyajñe Nāsatyau kṛtavān somapītinau*).—§ 19 (Bhṛgu): I, **5**, 870 (son of Bhṛgu), 871 (father of Pramati).—§ 20 (Pulomā): I, **5**, 874 (*°tvaṃ*); **6**, 898 (dropped—*cyutaḥ*—from the womb of his mother Pulomā and therefore called *C.*), 900 (*Bhārgavaṃ*), 904 (*°syāçramaṃ*, at Vadhūsarā), 905; **7**, 938.—§ 21 (Paulomap.): I, **8**, 939 (*Bhārgavaḥ*, begot on Sukanyā the son Pramati).—§ 55 (Āstīka): I, **48**, 1928 (*Bhārgavāt*, the preceptor of Āstīka).—§ 59 (Sarpasattra): I, **53**, 2045 (*Caṇḍabhārgava*, the hotṛ at the snake-sacrifice of Janamejaya was of *C.*'s race).—§ 122 (Aṃçāvat.): I, **66**, 2609 (son of Bhṛgu and Pulomā, married to Arushī, the daughter of Manu, and father of Aurva).—§ 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmāṇ).—§ 377 (Dhanmyatīrthak.): III, **89**, 8365 (*°syāçramaḥ*, in the south).—§ 384 (Agastyop.): III, **102**, 8740 (*°syāçramaṃ*, there 100 ascetics were slain by the Kālakeyas).—§ 404 (Tīrthayātrāp.): III, **121**, 10313.—§ 405 (Sukanyop.): III, **122**, 10316 (*Bhṛgor maharshāḥ putraḥ*, practised austerities), 10338 (*Bhārgavaḥ*), 10341, 10344 (married Sukanyā, the daughter of king Çaryāti); **123**, 10348, 10354, 10356, 10359, 10361, 10366, 10370 (turned into a youth by the grace of the Açvins); **124**, 10371, 10375, 10377 (*Bhārgavaḥ*), 10378, (10380), 10388 (at the sacrifice of Çaryāti *C.* took up soma for the Açvins; Indra forbade it, but *C.* paralysed Indra's arm and created the Asura Mada); **125**, 10397 (then Indra consented to admit the Açvins to the soma sacrifice).—§ 491 (Āṅgirasa): III, **220**, 14156 (a fire, *Āṅgirasaḥ* ?).—§ 547 (Karṇa): III, **304**, 17035 (*aparādhe 'pi rājendra rājñāṃ açreyase ’vyāḥ | bhavanti Cyavano yadvat Sukanyāyāḥ kṛte purā*, cf. § 405).—§ 551 (Kiçakavadhap.): IV, **21**, 550 (*purā Sukanyā bhāryyā ca Bhārgavaṃ C°o vane valmikabhūtaṃ çāmyantaṃ anvapadyata bhāminī*, cf. § 405).—§ 565 (Gālavac.): V, **117**, 3970 (*Cyavanaḥ Sukanyāyāṃ . . . . yathā*).—§ 573 (Ambop.): V, **186**a, 7353 (*°syāçrame*, visited by Ambā).—§ 635 (Rājadh.): XII, **37**, 1354 (*Bhārgavāt*, preceptor of Bhīshma); **47**a, 1595 (among the rshis who surrounded Bhīshma on his arrow-bed).—§ 7175 (Nārāyaṇīya): XII, **343**, III), ††13206 (cf. § 405).—§ 7185 (Uñchavṛttyup.): XII, **366**, 13935 (*Bhārgavaṃ*).—§ 7215 (Viçvāmitrop.): XIII, **4**, 207 (*°syātmasaṃbhavaḥ | Ṛcika iti vikhyātaḥ*), 212 (*°syātmajaḥ*, i.e. Ṛcika).—§ 734 (Ānuçāsanik.): XIII, **26**a, 1762.—§ 745 (do.): XIII, **50**, 2642 (*Nahushasya ca saṃvādaṃ maharsheç C°sya ca*).—§ 745b (Cyavanop.): XIII, **50**, 2643 (*maharshiç C°o Bhārgavāḥ*), 2659 (*Bhṛgunandanaṃ*), 2665; **51**, 2668, 2669, (2672), (2674), (2676), (2678), (2680), 2691 (*Bhṛgoḥ putraṃ*), 2693, (2705), 2709 (*Bhṛgūdvahaḥ*), 2712 (*C.* having been caught in the net of some fishers, the price of him is settled to be a cow); **52**, 2722 (*°sya saṃvādaṃ Kuçikasya ca*).—§ 745c (Cyavana-Kuçikasaṃv.): XIII, **52**, 2723, 2725, 2728, 2730, 2734 (*Bhārgavaḥ*), 2750; **53**, 2757, 2774, 2776 (*Bhṛgunandanaḥ*), 2780, 2783, 2809, 2818; **54**, 2844, 2852 (*brahmarsheḥ*), 2854, 2855; **55**, (2867), (2876); **56**, (2904), 2919, 2920, 2922 (*C.* will destroy the race of Kuçika, but is gratified by him, and promises that Viçvāmitra, a descendant of Kuçika, will become a brahman).—§ 747b (Suvarnotpatti): XIII, **85**η, 4145 (the first of the seven sons of Bhṛgu).—§ 759 (Ānuçāsanik.): XIII, **106**δ, 5200 (attained to heaven by fast).—§ 772n (Pavanārjunasaṃv.): *Vāyu* said: "According to his promise to the *Açvins*, *C.* ordered *Indra* to let the A. drink soma with the gods; *Indra* refused because A. were not regarded as equal to D.; *C.* maintained that they were gods, being the sons of *Sūrya*. Then *C.* began a religious rite for the benefit of A.; D. became stupefied by him with his *mantras*; *Indra* attacked him with a mountain and his thunderbolt; *C.* paralysed him, sprinkling him with water; from his libations he created a terrible foe to *Indra* named *Mada* (*o*); while standing in the mouth of *Mada*, the gods prevailed upon *Indra* to obey *C.*, who distributed *Mada* into dice, hunting, drinking, and women, which faults lead men to destruction. Name you a *kshatriya* superior to that brahman": XIII, **157**, 7305, 7306, (7309), (7312), 7313, 7314, 7315, 7321, 7322, 7324.—§ 772p (Kapa, pl.): XIII, **158**, 7327, 7329 (took away the earth from the gods).—§ 775 (Ānuçāsanik.): XIII, **166**ζ, 7673 (*Bhārgavaḥ*, among the rshis of the north).—§ 778b (Saṃvartta-Maruttīya): XIV, **9**, †249, †250 (cf. § 405). Cf. Āṅgirasa, Bhārgava, Bhṛgu[3], Bhṛgugārdūla[1], Bhṛgūdvaha, Bhṛgukulakīrtivardhana, Bhṛgukulodvaha[1], Bhṛgumukhya, Bhṛgunandana[3], Bhṛguçreshṭa.

Cyavana[2]: XIII, 7676 (error in C. instead of Pavana (B.), PCR. has Yavana).

[Cyavana-Kuçika-saṃvāda(ḥ)], "the discourse between *Cyavana* and *Kuçika*." § 745c (Cyavanop.): *Bhishma* said: *Cyavana Bhārgava* saw the stain that would affect his own race and desired to consume the race of the *Kuçikas*; he came and said to king *Kuçika* that he desired to dwell with him for some time. *Kuçika* and his wife welcomed and honoured him; according to his desire, they promised to serve him, while he observed a vow. Once he slept for twenty-one days, while *Kuçika* and the queen kept themselves awake, foregoing all food; then *Cyavana* went out, followed by the king and the queen, and disappeared (XIII, **52**); the king with the queen sorrowfully returned to the palace, where he found *Cyavana* stretched as before on his bed, and sat by his side, while he slept for twenty-one days; then *Cyavana* ordered them to rub him, and then entered the bathing house, and once more disappeared by means of his *yoga*-power. The next time, *C.* was seen on the throne; then he ordered food (description), but reduced it all to ashes, and disappeared. *Kuçika* with his queen stood there in the same posture the whole night without speaking a word, without giving way to wrath. So it went on every day. *Cyavana* failed to notice any fault in the conduct of the king. Then he ordered them to yoke themselves to a chariot and pull him along; it should be the king's battle-chariot with every weapon, etc., and the goad (description); they must drag him slowly in the sight of the people, who lamented; suddenly he struck them with the goad, so that they were covered with blood; no food had passed their lips for fifty nights; on his way he began to give away very largely of the king's property. Then *Cyavana*, delighted, came down from the chariot, unharnessed the royal couple, and granted them a boon; he softly touched them with his hands, the healing virtues of which were like ambrosia, and all their fatigue, etc., was dispelled, and they once more became endued with youth. He dismissed them till the next day, himself remaining on the banks of the *Gaṅgā*. Meanwhile *Cyavana*, by his *yoga*-power,

converted that delightful wood on the bank of the *Gaṅgā* into a retreat full of wealth of every kind and jewels and gems (XIII, **63**). The next morning *Kuçika* came with his wife, and saw that palace made entirely of gold, etc. (description), and Aps. and G., and thought that it was the country of the *Uttara-Kurus* or *Indra's* abode *Amarāvatī*. *Cyavana* lay stretched on a costly and excellent bed, and at the same time on a mat of *kuça*-grass. In a moment everything disappeared, Aps., G., etc. *Cyavana* praised *Kuçika* and his queen; *Kuçika said* that he had a sufficient boon, not having been consumed by the fire of *Cyavana's* penances; he asked him to expound some doubts (XIII, **54**). Asked by *Kuçika*, *Cyavana* explained the reason of his conduct: In days past, when the gods had assembled together, he had heard *Brahmán* say that, owing to a contention between *brahman*- and *kshattriya*-energy, there would occur an intermixture in his race; therefore he had resolved to exterminate the *Kuçikas*, but had failed to find any fault with *Kuçika*; seeing the delightful palace he had created, *Kuçika* had had a foretaste of heaven and had become desirous of the status of a *brahman* and the merit of penances; "the person who will be the third in descent from thee shall attain to the status of a *brahman*; through the energy of the *Bhṛgus*, thy grandson will be an ascetic endued with the splendour of fire; I shall set out on a *tīrthayātrā*." *Kuçika* asked in what way the status of brahmanhood would attach to his race (XIII, **55**). *Cyavana* foretold that the *Kshattriyas* would exterminate the *Bhārgavas*, except *Ūrva*, who would cast the fire of his wrath into the mare's mouth (*Vaḍavā-vaktra*) in the Ocean; he would have a son *Ṛcīka*, to whom *Dhanurveda* in its incarnate form would come in order to exterminate all *Kshattriyas*; he would communicate it to his son *Jamadagni*:



Kuçika became filled with joy; *Cyavana* set out on his *tīrthayātrā*; everything fell out as *Cyavana* had said (XIII, **56**). [Cf. Viçvāmitrop., § 721*b* = XIII, **4**.]

[Cyavanopākhyāna(ṃ)], "the episode relating to Cyavana." § 745*b* (Ānuçāsanik.): *Bhīshma said*: In days past M.-r. *Cyavana Bhārgava* set himself for twelve years to *udavāsa* ("dwelling in water") at the confluence (*madhye*) of the *Gaṅgā* and *Yamunā*, and stood there like a wooden post (description). He was caught in the net (description) of some fishers (*kaivarta*ḥ) along with a large number of fish, etc. They were afraid; *Cyavana* said that he would either die with the fishes or be sold with them. With pale faces the fishers repaired to king *Nahusha* (XIII, **50**), who immediately went to *Cyavana* with his ministers and priest; *Cyavana* asked him to pay the price for himself and the fishes; *Nahusha* ordered large sums to be paid to the *Nishādas* for *Cyavana*; but the latter declared that these could not represent his price, even his whole kingdom; *Nahusha* deliberated with his ministers and priests; then there came an ascetic living in the woods, born of a cow, and said that the cow was equal in value to the *brahman*; this *Cyavana* approved of, as *svāhā*- and *vashaṭ-kāra* are always established upon kine, etc. *Cyavana* accepted the cow from the fishermen, and caused them along with the fishes to proceed to heaven. The two Ṛ. gladdened king *Nahusha* by granting him many boons; he accepted the boon that he should himself remain firm in virtue. The two Ṛ. returned each to his own asylum, and *Nahusha* to his city (XIII, **51**). Asked by *Yudhishṭhira* about *Rāma Jāmadagnya*, etc. (*a*), *Bhīshma* recited an old history of the discourse between *Cyavana* and *Kuçika*, i.e. Cyavana-Kuçika-saṃvāda (*c*) (III, **52–56**).

(What is not found under Ç should be sought for under S.)

Çabala (C. °*va*°), a serpent. § 46 (Sarpanāmak.): I, **35**, 1552.

Çabalāçva (C. °*va*°), a prince. § 154 (Pūruv.): I, **94**, 3741 (son of Avikshit and grandson of Kuru).

Çabalāksha (C. °*ca*°), a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1764 (among the ṛshis who came to Bhīshma as he lay on his arrow-bed).

Çabara (C. °*va*°), pl. (°*āḥ*), a barbarous people. § 223 (Vāsishṭha): I, **175**, 6683 (their origin), 6684 (do. only in B., C. has *Çarabhān*). — § 578 (Bhīshmavadhap.): VI, **50***w*, 3084 (in the krauñcavyūha of Yudhishṭhira, only in B., C. has *Çaravāḍā*). — § 599 (Jayadrathavadhap.): VII, **118***yy*, 4748 (Satyaki slew thousands *of* Ç., etc.). — § 615*n* (Viçvāmitra): IX, **40**, 2305 (sprung from the cow of Vasishṭha, cf. § 223). — § 641 (Rājadh.): XII, **65***θ*, 2429 (°*Barbarāḥ*). — § 552*b* (Indrota-Pārikshitiya): XII, **151**, 5620 (*Pulinda-Ç°a iva*). — § 558*b* (Kṛtaghnop.): XII, **168**, 6299 (°*ālaya*); **171**, 6372 (do.); **173**, 6445 (°*ālayaṃ*). — § 664 (Mokshadh.): XII, **207***η*, 7559 (in the south). — § 730*g* (Upamanyu): XIII, **14***η*, 732 (Çiva assumes the form of the Kirātas and the Ç.). — § 739 (Ānuçāsanik.): XIII, **35***ε*, 2158 (°*Barbaraḥ*—kshattriyas who are degraded to çūdras—*vṛshalatvaṃ anuprāptāḥ*). — § 782*a* (Arjuna Kārtavīrya): XIV, **29**, 832 (*vṛshalatvaṃ pariyatāḥ*).

Çabda ("Sound," personif.). § 270 (Brahmasabhāv.): II, **11**, 438 (°*eparçav*, in the palace of Brahmán).

Çabdasaha = Vishṇu (1000 names).

Çabdātiga = Vishṇu (1000 names).

Çacī, the queen of Indra, daughter of Puloman and mother of Jayanta. § 71 (Āḍivaṃçāvatāraṇap.): I, **61**, 2274 (*iva Mahendreṇa*). — § 132 (Aṃçāvat.): I, **67**, 2791 (Draupadī was born from a portion of Ç.). — § 222 (Tapatyup.): I, **173**, 6631 (*yathā Çacyā Marutpatiḥ*). — § 265 (Çakrasabhāv.): II, **7**, 286 (*Mahendrāṇyā*, in the palace of Indra). — § 270 (Brahmasabhāv.): II, **10**, 459 (in the palace of Brahmán). — § 338 (Indralokābhigamanap.): III, **46**, 1854 (*yathendrāṇī*, C. has *Saçī*), 1862 (*yathā*). — § 344 (Naḷop.): III, **53**, 2082 (*iva*). — § 345 (do.): III, **57**, 2233 (*Çacyeva Balavṛtrahā*). — § 391 (Ṛshyaçṛṅga): III, **113**, 10092 (*yathā Çacī Vajradharasya*). — § 394 (Arjuna Kārtavīrya): III, **115**, 10141 (°*sahayaṃ Vāsavaṃ*; *S°*, C.). — § 443 (Nivātakavacayuddhap.): III, **168**, 12003 (°*sahayaḥ*, sc. Indra). — § 555*e* (Indravijaya): V, **11**, 360 (Ç. says to *Bṛhaspati*: "You always say, O brahman, that I have got on my person all the auspicious marks, being the favourite queen of the divine king;

that I am chaste, devoted to my lord, and destined never to become a widow"]: **12**, 389, 390; **13**, 423 (*devî*); **14**, 440; **15**, 446.—§ 561 (Yânasandhip.): V, **55**, 2198 (in order to gratify *Ç.* Indra asked Karṇa for his earrings).—§ 564 (Mâtaliyop.): V, **104**, 3651 (*Vâsavasya Çacîm vah*).—§ 565 (Gâlavac.): V, **117**, 3967 (*yathâ Çacyâñ ca Vâsavaḥ*).—§ 599 (Jayadrathavadhap.): VII, **94***e*, 3452.—§ 615*u* (Skanda): IX, **45**γ, 2515 (came to the investiture of Skanda).—§ 717*b* (Nârâyaṇîya): XII, **343**, VII), ††13214–17.—§ 768*b* (Umâ-Maheçvarasaṃv.): XIII, **146**γ, 6750 (*Kauçikasya C°i sutî*).

Cf. also the following synonyms:—

Çakrâṇî: V, 364, 367.

Indrâṇî, "queen of Indra": I, 7351; III, 1854 (*yathâ . . . Çacî*); IV, 259; V, 376, 377, 379, 383, 389 (*Çakrasya mahiṣîṃ priyâṃ*), 392, 395, 399, 406, 429, 432, 438, 440, 454; XII, ††13216.

Mahendrâṇî, "queen of the great Indra": II, 286 (*Çacyâ*); III, 1677; V, 547.

Paulomî, "daughter of Puloman": I, 4472 (*Jayantam iva Paulomî*), 8025 (do.); III, 12563 (*Maghavân iva P°yâ*), 16570 (*Mahendra iva P°yâ*).

Çacîpati = Indra, q.v.

Çaça = Çiva (1000 names[1]).

Çâçabindava[1] (patron.), pl. § 595 (Shoḍaçarâjik., v. Çaçabindu): VII, **65**, 2324 (*kumârâḥ*).—Do.,[2] adj. ("relating to Çaçabindu"): § 665 (Mokshadh.): XII, **208**, 7579 (*prajâm âcakshate viprâḥ purâṇâḥ Çâçabindavîṃ, sa Vṛshṇivaṃçaprabhavo mahâvaṃçaḥ Prajâpatir*, i.e. Çaçabindu's).

Çaçabindu[1] (C. °vî°), an ancient king, son of Citraratha. § 5 (Anukram.): I, **1***a*, 221 *bis* (in the enumeration of 24 kings of the past).—§ 61 (Sarpasattra): I, **55**, 2100 (*yayâtiḥ Ç°o ca râjânau*, comparison).—§ 267 (Yamasabhâv.): II, **8**, 328 (in the palace of Yama).—§ 595 (Shoḍaçarâj.): VII, **65**, 2321, 2328, 2331: King *Ç.* was invincible, etc., performed diverse sacrifices, and had 100,000 wives, who bore each 1,000 sons of great prowess, who performed millions of sacrifices (also horse sacrifices). *Ç.* gave away all those sons to the brahmans, each with hundreds upon hundreds of chariots, etc.; upon the completion of his horse sacrifice 13 mountains of food and drink remained. At last he ascended to heaven.—§ 632*b* (Shoḍaçarâjikop., cf. § 595): XII, **29**, 998 (*Caitrarathaṃ*).—§ 665 (Mokshadh.): XII, **208**, 7577 (among the Prajâpatis).—§ 749 (Ânuçâsanik.): XIII, **89**, 4255, 4269 (Yama spoke to him about çrâddhas).—§ 760 (do.): XIII, **115**γ, 5662 (did not eat meat during the month of Kârttika).—§ 776 (do.): XIII, **166**η, 7677.

Çaçabindu[2] = Viṣṇu (1000 names[2]).

Çaçabindu[3], pl. (*°avaḥ*), "descendants of Çaçabindu." § 267 (Yamasabhâv.): II, **8**, 338 (1,000 in the palace of Yama).—§ 632*b* (Shoḍaçarâjikop., cf. § 595): XII, **29**, 999 (*sahasran tu sahasrâṇâṃ*).

Çaçâda, an ancient king of Ayodhyâ. § 475 (Dhundhumârop.): III, **202**, 13515 (succeeded Ikshvâku), 13516 (father of Kakutstha).

Çaçaka, pl. (*°âḥ*), a people. § 515 (Karṇadigvijaya): III, **254**, 15257 (vanquished by Karṇa).

Çaçalakshaṇa = Soma (the Moon), q.v.

Çaçaloman, an ancient king. § 787 (Âçramavâsap.): XV, **20**γγ, 651 (having undergone severe austerities he ascended to heaven).

Çaçâṅka[1] = Soma: VI, 1285 (identified with Kṛshṇa).

Çaçâṅka[2] = Çiva (1000 names[1]).

Çaçaçâṅka, a tîrtha. § 360 (Tîrthayâtrâp.): III, **82**, 5055.

Çaçija, "son of the Moon" = Budha (the planet): IX, 545.

Çaçika, pl. (*°âḥ*), a people. § 574 (Jambûkh.): VI, **9***h*, 354 (in Bhâratavarsha, C. has *Çaçikâḥ*).

Çaçin[1] = Soma (the Moon), q.v.

Çaçin[2] = Çiva (1000 names[3]).

Çaçolûkamukhî, a mâtṛ. § 615*u* (Skanda): IX, **46***ê*, 2640.

Çâçvata[1] = Sûrya: III, 151.

Çâçvata[2] = Çiva (1000 names[2]).

Çâçvata[3] = Viṣhṇu (1000 names).

Çaibâla, pl. (*°âḥ*), v. Çaivala, pl.

Çaibya[1], an ancient king. § 5 (Anukram.): I, **1***a*, 223 (in Nârada's enumeration).

Çaibya[2], Govâsana. § 159 (Pûruv.): I, **95**, †3828 (*Govâsanasya*, the father of Devikâ, the wife of Yudhishṭhira).—§ 576 (Bhagavadgîtâp.): VI, **17**γ, 655 (*Govâsanaḥ*, in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **95**, 3528 (*Govâsanaḥ*, battled with the son of the Kâçi king); **96**, 3552 (do.).

Çaibya[3], one of Kṛshṇa's horses. § 252 (Subhadrâharaṇap.): I, **220**, 7933 (*°Sugrîvayuktena*, sc. *rathena*).—§ 320 (Saubhavadhep.): III, **20**, 789 (*°Sugrîvayuktena rathena*).—§ 321 (do.): III, **22**, 895 (do.).—§ 452 (Mârkaṇḍeyasamâsyap.): III, **183**, 12562 (do.).—§ 552 (Goharaṇap.): IV, **45**, 1415 (*samaṃ Ç°ya*, one of Uttara's horses).—§ 562 (Bhagavadyâtrap.): V, **83**, 2938 (*°Sugrîva-Meghapushpa-Balâhakâsv*).—§ 567 (do.): V, **131**, 4446 (*°Sugrîvayuktena rathena*).—§ 596 (Pratijñâp.): VII, **79**ζ, 2812.—§ 599 (Jayadrathavadhap.): VII, **147***ppp*, 6344 (*°Sugrîva-Meghapushpa-Balâhakaiḥ | hayodagraiḥ*).—§ 617 (Aishîkap.): X, **13**, 649 (description of Kṛshṇa's chariot).—§ 635 (Râjadh.): XII, **37**, 1382 (*°Sugrîvayojitam, sc. rathaṃ*).—§ 637 (do.): XII, **46**, †1587 (*Sugrîva-C°pramukhair varâçvaiḥ*).—§ 639 (do.): XII, **53**η, 1917.

Çaibya[4], a Vṛshṇi prince. § 264 (Sabhâkriyâp.): II, **4**, 130 (among the princes who acquired the science of arms from Arjuna).

Çaibya[5], a prince slain by Kṛshṇa. § 317*b* (Kṛshṇa Vâsudeva): III, **12**, 489.

Çaibya[6] = Koṭikâsya: III, 15605, 15606, 15610, 15613, 15615.

Çaibya[7], king of the Çibis, various princes at the time of Yudhishṭhira. (*a*) § 264 (Sabhâkriyâp.): II, **4***s*, 120. Possibly identical with (*b*) or (*c*).—(*b*) (siding with Duryodhana, = Çaibya Govâsana ?): § 586 (Bhîshmavadhap.): VI, **99***a*, 4501 (stationed in the front of Bhîshma's *sarvatobhadra*-array).—(*c*) (siding with the Pâṇḍavas): § 553 (Vaivâhikap.): IV, **72**, 2351 (came with one akshauhiṇî of troops to Yudhishṭhira).—§ 571 (Ulûkadûtâgamanap.): V, **164***e*, 5707 (is placed against Kṛtavarman).—§ 576 (Bhagavadgîtâp.): VI, **25***ô*, 834.—§ 578 (Bhîshmavadhap.): VI, **50***r*, 2079 (only C., B. has *Caidya*), 2088; **51***aa*, 2117.—§ 589 (Droṇâbhishekap.): VII, **10**, 374 (grandson of Çibi Auçînara, attacked Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 1008 (proceeded against Droṇa, description of his horses).

Çaibya[8] = Çibi Auçînara: III, †10260 (*ye nâthavanto 'dya bhavanti loke te nâtmanâ karma samârabhante | teshṭo tu kâryeshu bhavanti nâthâḥ Ç°âdayo, Râma !, yathâ Yayâtêḥ*); VII, 373 (*Auçînarât, ét. Auçînarasutâḥ*, v. 371); XII, 936 (*Auçînarât*), 10754 (*?, tair eva phalapatraiç ca samâstaram—*

sc. *Sūryaṃ*, Nīl. — *atoshayat* | *tasmāl lebhe paraṃ sthānaṃ Çaivyo* ¹*pi pṛthivīpatiḥ*).

Çaibya² = Vṛshādarbhi: XIII, 4420 (*Çibisūnunā*), 4424 (*F°*).

Çaibya¹⁶: VII, 2138, v. Çaivya.

Çaibyā¹ ("daughter of the king of the Çibis") = Sunandā: I, 3797 (wife of Pratīpa).

Çaibyā² (dc.), wife of Sagara. § 387 (Sagara): III, **106**, 8833, 8843.—§ 388 (Asamañjas): III, **107**, 8888 (mother of Asamañjas).

Çaibyā³ (dc.), wife of Dyumatsena. § 545 (Pativratamāhātmyap.): III, **298**, 16859, 16883; **299**, 16911.

Çaibyā⁴ (dc.), wife of Kṛshṇa. § 793 (Mausalap.): XVI, 7*μ*, 249 (when the body of Kṛshṇa was burnt, *Ç.* ascended the funeral pyre).

Çaibyā⁵, a river. § 574 (Jambūkh.): VI, 9*λ*, 331 (in Bhāratavarsha).

Çaibya-Sugrīvavāhana = Kṛshṇa: II, 35; V, 2977; IX, 3501.

Çaibyātmaja. § 589 (Droṇābhishekap.): VII, 8*σ*, †248 (*Kāçirājaḥ?*, attacked Droṇa).

Çaiçava, pl. (°*śāḥ*), a people. § 295 (Dyūtap.): II, **52**, 1874 (among the peoples who brought tribute to Yudhishṭhira).

Çaiçira, a mountain (= Himavat, PCR.). § 442 (Nivātakavacav.): III, **167**, 11949.—§ 443 (do.): III, **168**, 11999 (*°vya girēḥ pāde*), 12026.—§ 603 (Nārāyanāstramokshap.): VII, **199**, 9242 (*samarthau parvatasyāpi Çʼçya nipātane*, says Bhīma about his arms).—§ 714 (Çukakṛtya): XII, **328**, 12313.

Çaiçupāla, v. Çaiçupāli.

Çaiçupāli ("son of Çiçupāla") = Dhṛshṭaketu: III, 15252 (so B.; C. has *Çaiçupālaṃ*, vanquished by Karṇa on his digvijaya); V, 2011, 4221; VII, 1511, 5039, 5045.

Çaikhaṇḍi ("son of Çikhaṇḍin") = Kshattradeva: VII, 955.

Çaikhāvatya, a brahman. § 573 (Ambopākhy.): V, **175**, 6014 (*tapoyrddhaḥ çāstre cāranyake guruḥ*, consoled Ambā).

Çaila¹. § 565 (Gālavacarita): V, **111**, 3830 (*uttra*—i.e. in the North—*Kāmaç ca Roshaç ca Çailaç*—i.e. Himavat, PCR. —*comā sambabhuḥ*; cf. the note of PCR.).

Çaila², a celestial weapon. § 444 (Nivātakavacayuddhap.): III, **171**, 12141 (*mahāstreṇa*, employed by Arjuna).—§ 586 (Bhīshmavadhap.): VI, **102**, 4663 (*ghoram astraṃ*, employed by Arjuna).

Çailābha, a Viçvedeva. § 749 (Ānuçāsanik.): XIII, 91*γ*, 4357 (enumeration).

***Çailaguru** = Himavat, q.v.

***Çailāḥ** ("mountains" person.): XII, 12606.

Çailakampin, a warrior of Skanda. § 615*ν* (Skanda): IX, 45*η*, 2565.

Çailālaya, an ancient king, grandfather of Bhagadatta. § 787 (Āçramavāsap.): XV, 20*γγ*, 547 (attained by his penances to the region of Indra).

Çailaputrī = Umā, q.v.

Çailarāj, Çailarāja = Himavat, q.v.

Çailarājasutā¹ ("daughter of Himavat") = Gaṅgā: III, 9950.

Çailarājasutā² (dc.) = Umā, q.v.

Çailasutā (dc.) = Gaṅgā: III, 10836.

Çailendra¹ = Vindhya: III, 8793.

Çailendra² = Himavat, q.v.

Çailodā, a river. § 295 (Dyūtap.): II, **52**, 1858 (*Meru-Mandarayor madhye Çailodām abhito nadīṃ | ye te kicakavenūnāṃ chāyāṃ ramyām upāsante*, i.e. the Khasas, etc., who brought pipilika-gold as tribute to Yudhishṭhira).

Çailūsha, a Gandharva. § 269 (Vaiçravaṇasabhāv.): II, **10**, 406 (in the palace of Kubera).

Çaineya¹ = Sātyaki, q.v.

Çaineya², pl. (°*śāḥ*), "descendants of Çini." § 793 (Mausalap.): XVI, 3*ε*, 93 (slain).

Çaineyanandana = Sātyaki, q.v.

Çairishaka, name of a place. § 285 (Nakula): II, **32**, 1188 (in the west, conquered by Nakula on his digvijaya).

Çaivala (C. Çaibāla), pl. (°*śāḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 361.

Çaivya¹. § 5 (Anukram.): I, **1**, 224 (B. *Çvaityāya*, to him Nārada enumerated 24 kings (*a*) who had died).—§ 595 (Shoḍaçarāj.): VII, **55**, 2138 (B. Çaibya, father of Sṛñjaya; PCR. has Çvitya, which seems to be the true reading, as Sṛñjaya is named Çvaitya, q.v.; Nārada related to Sṛñjaya the Shoḍaçarājika).

Çaivya², **Çaivyā, Çaivyātmaja** (so C. for Çaibʼ, q.v.).

Çaka, pl. (°*śāḥ*), a people. § 223 (Vaiçishṭha): I, **175**, 6683 (their origin).—§ 280 (Bhīmasena): II, **30**, 1088 (in the east, vanquished by Bhīmasena).—§ 285 (Nakula): II, **32**, 1199 (in the west, vanquished by Nakula).—§ 295 (Dyūtap.): II, **51**, 1843, 1850 (among the peoples who brought tribute to Yudhishṭhira); **52**, 1872 (do.).—§ 342 (Indralokābhig.): III, **51**, 1990 (had been present at the rājasūya of Yudhishṭhira).—§ 456*b* (Kaliyuga): III, **188**, 12839 (among the barbarous peoples who in the Kaliyuga will rule the earth).—§ 554 (Saṃyodyogap.): V, **4***γ*, 78 (their king mentioned among the kings to whom the Pāṇḍavas ought to send messengers).—§ 555 (do.): V, 19*δ*, 590 (followed the Kāmboja king Sudakshiṇa).—§ 571 (Ūlūkadūtāgamanap.): V, **160***γ*, 5510 (is the army of Duryodhana); **161**, 5555 (do.).—§ 573 (Ambopākhyānap.): V, **195***ε*, 7609 (do.).—§ 574 (Jambūkh.): VI, 9*μ*, 352 (in Bhāratavarsha), 359 (do.).—§ 576 (Bhagavadgītāp.): VI, **20**, †753 (follow Kṛpa).—§ 580 (Bhīshmavadhap.): VI, **56***γ*, 2408 (in Bhīshma's garuḍavyūha).—§ 583 (do.): VI, **75***ε*, 3297 (in Bhīshma's krauñcavyūha).—§ 587 (do.): VI, **117***ρ*, 5485 (attack Arjuna).—§ 589 (Droṇābhishekap.): VII, **7***ε*, 182; 11*ν*, 399 (have been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***γ*, 798 (in Droṇa's garuḍavyūha).—§ 599 (Jayadrathavadhap.): VII, 93*δ*, 3379 (attack Arjuna); **112**, 4340 (*Çakratulyaparākramaiḥ*); 119*ββ*, 4716, 4722 (many *Ç.*, etc., have been slain by Sātyaki); *γγ*, 4747 (thousands of *Ç.* have been slain by Sātyaki), 4754; **121***εε*, 4818 (attack Sātyaki).—§ 604 (Karṇap.): VIII, **8**, 235 (Karṇa has [formerly] vanquished the *Ç.*).—§ 608 (do.): VIII, **46***ε*, 2137 (in Karṇa's army); **56***ττ*, 2807 (*ekashu nihataiṛ açvaiḥ Kāmbojair Yavanaiḥ Çakaiḥ*); **73**, 3652 (have been vanquished by Arjuna); 88*αβ*¹, †4506 (attack Arjuna).—§ 609 (Çalyap.): IX, 1*γ*, 27 (have been slain); 2*φ*, 74 (had taken up arms for the sake of Duryodhana).—§ 611 (do.): IX, 8*γ*, 392 (with Kṛpa on the right side of Çalya's array).—§ 641 (Rājadharm.): XII, **65***θ*, 2429 (enumeration of barbarous or low peoples).—§ 739 (Ānuçāsanik.): XIII, **33***α*, 2103 (among the tribes who have been degraded from kshattriyas to çūdras—*vṛshalatvaṃ parigatāḥ*).

Çāka, a tree in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 428.

Çākadvīpa, a dvīpa named after the Çāka-tree. § 575 (Bhūmip.): VI, 11*α*, 402.—§ 575*b* (do.): *Ç.* is of twice the extent of *Jambudvīpa*, and the ocean also is of twice the extent of that island. *Ç.* is surrounded on all sides by the ocean. The kingdoms there are full of righteousness, and the men never die; there is no famine; the people are

all full of forbearance and great energy. There are seven mountains decked with jewels, etc., and many rivers. The mountains are: (1) *Meru*, the abode of D., R., and G.; (2) *Malaya*, to the east; there the clouds are generated, and thence they disperse on all sides; (3) *Jaladhâra*, whence *Indra* daily takes water, and from that we get showers of rain; (4) *Raivataka*, over which the constellation *Revati* is placed by *Brahmân* himself; (5) on the north of this is *Çyâma*. Because the hue of these mountains is dark, the people residing there are all dark in complexion; (6) *Durgaçaila*; (7) *Keçarin* (B. *Kesara*). The measure of each of these mountains is double that of the one mentioned immediately before. There are seven *Varshas* (*β*), one for each mountain. In the midst is a large tree called *Çâka*, in height and breadth equal to the *Jambu*-tree in *Jambudvîpa*, and it is always adored by the people. There are many delightful provinces where *Çiva* is worshipped, and thither repair D., Si., and Câ. The people are virtuous, and all the four orders are devoted to their respective occupations. There is no instance of theft. They are free from decrepitude and death, and gifted with long life. The rivers (*γ*) are full of sacred water whence *Indra* draws water to shower it as rain. *Gangâ* herself is among them. They are all sin-cleansing. There are four sacred provinces (*δ*). There is no king and no punishment, and no person that deserves to be punished: VI, **11**, 408, 411, 413, 441.—§ 623 (Rsjadh.): XII, **14***a*, 405 (east of Meru, swayed by Yudhishṭhira), 407.

Çâkala[1], a city, the capital of the Madras. § 285 (Nakula): II, **32**, 1196 (the city of Çalya, in the west).—§ 607 (Karṇap.): VIII, **44**, 2033 (*nagaraṃ*), 2049 (*nagare*).

Çâkala[2], pl. (*°âḥ*), the inhabitants of Çâkala. § 607 (Karṇap.): VIII, **44**, 2052.

Çâkala(h) dvîpa(h), a country. § 279 (Arjuna): II, **26**, 998 (in the north, conquered by Arjuna on his digvijaya). Cf. next.

Çâkaladvîpa (= prec.). § 279 (Arjuna): II, **26**, 999 (*Çâkaladvîpavâsâç ca saptadvîpeshu ye nṛpâḥ | Arjunasya ca sainyais taiḥ vigrahaṭ tumulo 'bhavat | sa tân api maheshvâsân vijigye*, sc. *Arjunaḥ*).

Çâkalya, a rshi. § 730 (Ânuçâsanik.): XIII, **14***c*, 589 (adored Çiva in a mental sacrifice which lasted for 900 years).

Çâkambhari[1], a tîrtha, named after *Ç.* = Durgâ. § 370 (Tîrthayâtrâp.): III, **84**, 7094.

Çâkambhari[2] = Durgâ (Umâ): III, 7091 (*devyâḥ*), 7094 (origin of the name); VI, 801.

Çâkavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, 45*u*, 2578.

Çâkha, a son or form of Skanda. § 116*b* (Kumâra): I, **66**, 2588 (brother of Skanda according to PCR.).—§ 615*u* (Skanda): IX, **44**, 2487, 2489 (the vâyu form of Skanda).

Çakra[1] = Indra (q.v.).

Çakra[2] = Çiva (1000 names[1–2]).

Çâkra (adj.), "belonging to Indra." § 599 (Jayadrathavadhap.): VII, **93**, 3358 (*°m astraṃ*, invoked by Arjuna).

Çakrabhavana, "the abode of Indra." § 339 (Indralokâbhig.): III, **47**, 1879 (desiring to see Indra, Lomaça came to *Ç.*).—§ 568 (Vidulâputraçâsana): V, **135**, 4593 (only B.).

Çakradeva, son of the Kuliṅga king. § 579 (Bhîshmavadhap.): VI, **54**[10], 2253 (fought Bhîmasena), 2254, 2256, 2257 (*Kaliṅgasya sutaḥ*, slain by Bhîmasena), 2354.

Çakraja = Arjuna, q.v.

Çakraloka, "the world of Indra." § 4 (Anukram.): I, **1**, †163.—§ 340 (Indralokâbhig.): III, **48**, 1915 (*°gataṃ*, sc. Arjuna).—§ 343 (Nalopâkhyânap.): III, **52**, 2013 (*astrahetor gate Pârthe*—i.e. Arjuna—*°e*[m], 2014 (do.).—§ 368 (Tîrthayâtrâp.): III, **83**, 7053 (by bathing in Indramârga—B. Rudramârga—one attains to *Ç.*).—§ 370 (do.): III, **84**, 8118 (*ye tu dânaṃ prayaccanti Nirvṛtâsaṅgame narâḥ | te yânti . . . . °m anâmayaṃ*, differently PCR.), 8131 (by bathing at Stanâkuṇḍa one attains to *Ç.*), 8137 (by bathing in Nandâ one attains to *Ç.*).—§ 438*f* (Arjuna): III, **162**, 11828 (*svargajiṭ °ttharâḥ*, sc. Çântanu).—§ 512 (Ghoshayâtrâp.): III, **236**, 14768 (*gato hy aranyaṃ api °m Dhanañjayaḥ*, i.e. Arjuna, all. to § 336).—§ 555*b* (Indravijaya): V, **10**, 310 (pl.).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6914 (Açvatthâman despatched Çatrunjaya to *Ç.*).—§ 610 (Çalyap.): IX, **5**, 273 (*gacheyaṃ C°tiṃ*, says Duryodhana).—§ 613 (Gadâyuddhap.): IX, **32**, 1873 (*nyâyena yudhyatâṃ proktâ C°gatiḥ purâ*).—§ 618 (Jalapradânikap.): XI, **11**, 291 (after death Duryodhana has gone to *Ç.*).—§ 752*b* (Chatropânahotpatti): XIII, **96**, 4547 (he who gives an umbrella with 100 ribs to a brahman dwells after death in *Ç.*).—§ 757*k* (Indraloka): XIII, **102**, †4881.—§ 759 (Ânuçâsanik.): XIII, **107***ζ*, 5298 (*°ṃ ca gacchati*).—§ 765*b* (Umâ-Maheçvarasaṃv.): XIII, **142**, 6561 (*°gaḥ*), 6564.—§ 770 (Ânuçâsanik.): XIII, **151**, 7111 (*prayataḥ kṛttayân etân*—i.e. the seven gurus of Indra—*C°e mahîyate*).

[Çakra-Namuci-saṃvâda(h)], "the discourse between Indra and Namuci." § 672*b* (Mokshadh.): When the *Asura Namuci*, who was conversant with the birth and death of all creatures, was sitting, divested of prosperity but untroubled at heart, bound with cords, brought under the sway of his foes, etc., *Indra* asked him if he grieved or passed his days cheerfully. *Namuci* answers that he does not grieve, and explains why, citing *Gautama* [the spouse of Ahalyâ] (XII, **226**).

Çakranandana = Arjuna, q.v.

Çakrâṇi = Çacî, q.v.

Çakraprastha = Indraprastha, q.v.

Çakrapurî = Indraprastha, q.v.

Çakraputra = Vâlin: III, 11194 (*V°*).

Çakra-sabhâ-varṇana(m), "description of the palace of Indra." § 266 (Lokapâlas.): The sabhâ of *Çakra* is built by *Çakra* himself, 100 *yojanas* in breadth, 150 *yojanas* in length, 5 *yojanas* in height, capable of going everywhere at will, named *Pushkaramâlinî* (?). There *Indra* sits with *Çacî*, *Çrî*, and *Lakshmî*, the *Maruts*, the *Siddhas*, the *Devarshis*, the *Sâdhyas*, the *Devaganas*. Enumeration of *Devarshis* and celestial beings (II, **7**).

Çakrasârathi = Mâtali, q.v.

Çakrasûnu = Arjuna, q.v.

Çakrasuta = Arjuna, q.v.

Çakrasya tîrtha(m), "the tîrtha of Indra." § 358 (Tîrthayâtrâp.): III, **82**, 5023 (?, *Kumârikânâṃ Çakrasya tîrthaṃ*, by bathing there one obtains the region of Indra).—§ 615 (Baladevatîrthay.): IX, **49**, 2830 (= *Indratîrthaṃ*, v. 2831).

Çakrâtmaja = Arjuna, q.v.

Çakrâtmajâtmaja, "son of the son of Indra" = Abhimanyu: VII, 1616.

Çakravâpin, a serpent. § 277 (Jarâsaudhav.): II, **21**, 806 (*Arbudaḥ C°i ca pannagau*, at (Girivraja).

Çakrâvart(t)a, a tîrtha. § 370 (Tîrthayâtrâp.): III, **84**, 8007.

Çakta[1], a prince. § 150 (Pâruv.): I, **94**, 3697 (son of Manasyu and Sauvîri).

Çakta[2] = Çiva (1000 names[2]).

Çâkta, Çâkteḥ putra(ḥ), Çakteya, v. Çaktⁱ°.

Çakti[1], probably a more correct reading (of B.) instead of Çaktri (q.v.).

Çakti[2]. § 456 (Skandotpatti): III, **226**, 14352 (*devyâḥ* = Durgâ?).

Çaktidhara = Skanda: III, 14637.

Çaktija, v. Çâktija.

Çaktimat: VI, 318; v. Çuktimat.

Çaktimatâm çreshṭha(ḥ) = Vishṇu (1000 names).

Çaktiputra, v. Çaktriputra.

Çâktra (B. Çâkta), "son of Çakt(ṛ)i" = Paràçara: I, 6885.

Çaktreḥ (B. Çakteḥ) **putra(ḥ)** (do.) = Paràçara: I, 2209 (*P*°).

Çâktreya (B. Çakteya) (do.) = Paràçara: I, 6886 (*P*°).

Çaktri (B., probably more correctly, Çakti), a rahi, son of Vasishṭha and father of Paràçara. § 224 (Kalmâshapâda): I, **176**, 6701 (*Çaktiḥ-kulavardhanam jyeshṭham putram putraçatâd Vaçishṭhasya*), 6709, 6714, 6731 (°*nâ*), 6733, 6735, 6736 (C. *Çaktriṃ tam*; B. *Çaktinaṃ*), 6737 (*asvarân putrân Vaçishṭhasya*, having cursed Kalmâshapâda to become a râkshasa, Ç. himself and all his brothers were devoured by Kalmâshapâda). — § 225 (Vâsishṭha): I, **177**, 6757 (*°ch bhâryyâ*, i.e. Adṛçyanti), 6758 (*iva*), 6759 (*°ch garbhaḥ*, i.e. Paràçara, whom Adṛçyanti bore after the death of Ç.).— § 226 (Paràçara): I, **178**, 6792 (Paràçara is born).—§ 228 (Aurvop.): I, **181**, 6857 (*°er vadhaṃ*), 6878, 6879, 6882 (*asvarâḥ putrâḥ Vaçishṭhasya*). — § 229 (Vasishṭhop.): I, **182**, 6892 (°*nâ*).—§ 7178 (Nârâyaṇîya): XII, **350**, 13642 (son of Vasishṭha, father of Paràçara, and grandfather of Vyâsa).—§ 775 (Anuçâsanik.): XIII, **166ζ**, 7670 (among the ṛshis of the North). Cf. Vâsishṭha.

Çaktrija (B. Çaktija), "son of Çakt(ṛ)i" = Paràçara: I, 6870.

Çaktriputra (B. Çakti°) (do.) = Paràçara: XII, 13642 (*P*°).

[Çâkulopâkhyâna(ṃ)], "the episode about the Çakula fishes." § 643*b* (Apadâh.): In a lake that was not very deep and which abounded in fishes, there lived three *Çakula* fishes (*kuçalâs* in B. seems only to be a typographical error) that were friends; amongst those three, one had much forethought (*dîrghakâlajñaḥ*); another was possessed of great presence of mind (*utpannapratibhaḥ*); the third was procrastinating (*dîrghasûtraḥ*). One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. He of great forethought, having in vain warned the others, immediately set out through a current and reached another deep lake. The procrastinating one was caught with many others and tied to a string. He of presence of mind thrust himself into the company of those so tied, and remained quietly among them biting the string, and escaped when the fishes were removed to a piece of deep water to be washed. The procrastinating one met with his death (XII, 137).

Çakuna, pl. (*°âḥ*), a people. § 592 (Saṃçaptakav.): VII, **20ζ**, 802 (*Gândhârâḥ Çakunâḥ*, etc., in the back of Droṇa's garuḍavyûha).

Çakuni[1], son of the Gândhâra king Subala and brother-in-law of Dhṛtarâshṭra. § 4 (Anukram.): I, **1**, †108, 139.—§ 11 (Parvasaṅgr.): I, **2**, 412 (*Kitavaḥ*, defeats Yudhishṭhira at the play), 426, 553 (*°eç ca vadhaḥ . . . Sahadevena*).— § 83 (Âdivaṃçâvatârana): I, **63**, 2440 (*Gândhârarâjaputraḥ . . . Saubalaḥ*).— § 130 (Aṃçâvat.): I, **67**, 2713 (incarnation of *Dvâpara*).—§ 174 (Sambhavap.): I, **110**, 4377 (*Gândhârarâjasya putraḥ*, gave his sister Gândhârî in marriage to Dhṛtarâshṭra).—§ 197 (Bhîmasenarasapâna): I, **129**, 5068 (*Saubalaḥ*).—§ 213 (Jatugṛhap.): I, **141**, 5855 (*Saubalaḥ*); **142**, 5674 (do.); **149**, 5849.—§ 215 (Bahavadhap.): I, **162**, 6248.—§ 232 (Svayaṃvarap.): I, **186**, 6985 (*Çakunih Saubalaç caiva Vṛshako 'tha Bṛhadbalaḥ | ete Gândhârarâjasya sutâḥ sarve samâgatâḥ*).—§ 243 (Vidurâgamanap.): I, **205**, 7516 (*Saubalaḥ*).—§ 287 (Râjasûyikap.): II, **34**, 1265 (came to the *râjasûya* of Yudhishṭhira).—§ 290 (Çiçupâlavadhap.): II, **44***a*, 1538.—§ 292 (Râjasûyikap.): II, **45**, 1627 (*Saubalaḥ*, remained in the palace of Yudhishṭhira).—§ 293 (Dyûtap.): II, **46**, 1661 (do.).—§ 294 (do.): II, **47**, 1662, 1682; **48**, (1702), (1716), (1720); **49**, 1726 (*Saubalaḥ*), 1727, (1728), 1731, (1762), 1766.— § 298 (do.): II, **56**, (1966), †1977; **58**, †2004 (*Gândhârarâjaḥ*, shall play with Yudhishṭhira), 2007; **59**, 2032 (*Saubalaḥ*), (2033), 2035, (†2036), 2041, (2043), 2049; **60**, 2059; **61**, 2060, 2062, 2066, 2070, 2074, 2078, 2082, 2085, 2090, 2093; **63**, 2120 (*Saubalasya . . . Pârvatîyaḥ*); **65**, (2141), 2142 (*Saubalaḥ*), 2145, 2147, 2149, 2151, (2153), 2154, 2156, (2157), (2159), 2161, 2162, 2166, (2167), 2169, 2170, 2172 (gambling with Çakuni, Yudhishṭhira loses all his wealth and also his brethren, himself, and Draupadî).—§ 299 (do.): II, **67**, †2241 (*Gândhârarâjaḥ Subalasya putraḥ*), †2245.—§ 302 (Anudyûtap.): II, **74**, 2458 (*Saubalaḥ*), 2472.— § 303 (do.): II, **76**, 2496 (*°er mâyâṃ*), (2499), 2509, (2510), 2513 (the gambling is renewed and Ç. again wins).—§ 304 (do.): II, **77**, 2539 (Sahadeva will slay Ç.), 2544.— § 306 (do.): II, **80**, 2655.— § 311 (Âraṇyakap.): III, **4**, †226, †233.—§ 312 (do.): III, **5**, †247 (*Saubalasya*). —§ 313 (do.): III, **7**, (293).—§ 327 (Draupadîpariṭ.): III, **34**, †1358.—§ 337 (Indralokâbh.): III, **44**, 1797 (*Saubalasya*).—§ 446 (Nivâtakavacav.): III, **174**, 12276.—§ 512 (Ghoshayâtrâp.): III, **236**, †14761; **237**, 14772, 14795; **238**, 14816 (*Gândhârarâjaḥ*); **239**, 14822, (14837), 14841; **240**, 14851; **241**, 14896 (*Saubalaḥ*), 14906 (do.) (*Ç.* follows Duryodhana on the *ghoshayâtrâ* and is vanquished by the Gandharvas).—§ 513 (do.): III, **251**, 15124 (*Saubalaḥ*), (15125).—§ 515 (Karṇadigvijaya): III, **253**, 15209, 15233; **254**, 15254 (*Saubalaḥ*), 15272.—§ 521 (Draupadîharaṇap.): III, **262**, 15495.—§ 548 (Âraṇeyap.): III, **312**, 17245.— § 551 (Kiçakavadhap.): IV, **21**, 646 (*Saubalasya*).—§ 552 (Goharaṇap.): IV, **50**, 1577 (*Gândhârah*).—§ 554 (Sainyodyogap.): V, **2**, †37; **3**, 60; **6**, 114.—§ 556 (Sañjayayânap.): V, **21**, 633; **26**, †755; **28**, †854 (*Gândhârarâjaḥ*), (λ) †860; **30***v*, †895 (*Gândhârarâjaḥ*).—§ 558 (Prajâgarap.): V, **35**, 1257.—§ 561 (Yânasandhip.): V, **47***a*, 1798 (*Saubalaḥ*); **49**, 1944 (*Saubalasya*); **58**, 2303 (*Saubalaḥ*); **66***e*, 2502 (*Saubalaḥ*).—§ 562 (Bhagavadyânap.): V, **79***b*, 2829; **91**, 3240 (*Saubalaṃ*); **94**, 3336 (*Saubalaḥ*), 3346 (do.), 3379 (*Gândhârarâjaḥ*).—§ 567 (do.): V, **127**, 4239; **128**, 4306; **130***v*, 4365 (*Saubalena*), 4366 (*Saubalasya*).— § 568 (do.): V, **143***y*, 4835.—§ 570 (Sainyaniryâṇap.): V, **153**, 5195; **154**, 5218, 5227 (*Saubalaḥ*); **155***e*, 5275 (*Saubalaṃ*).—§ 571 (Ulûkadûtâgamanap.): V, **160***a*, 5409, †5532 (*purushodadhim . . . Ç°prapûtaṃ*, i.e. the army of Duryodhana); **161**, †5575 (do.); **162**, 5599, 5613, 5614 (Sahadeva promises to slay Ç. and his son Ulûka); **163**, 5698; **164***e*, 5709 (Sahadeva is urged against Ç.).—§ 572 (Rathâtirathas.): V, **167**, 5770 (*mâtulas te*—i.e. Duryodhana's—is a *ratha*).—§ 573 (Ambop.): V, **195***e*, 7609 (*Gândhârarâjaḥ*).—§ 574 (Jambûkh.): VI, **9**, 311 (*Saubalaḥ*).—

§ 576 (Bhagavadgîtâp.): VI, **14**, 576; **16***a*, 622 (do.); **20**, †748 (*tam*—i.e. Duryodhana—*sarvataḥ Çºḥ Pârvatîyaiḥ sûrddhbam Gândhârair yâti Gândhâravrâjaḥ*).—§ 578 (Bhîshmavadhap.): VI, **45**^{ta}, 1731, 1733 (fights Prativindhya); **51***e*, 2104.—§ 580 (do.): VI, **57***t*, 2452 (*Saubalaḥ*).—§ 582 (do.): VI, **71***b*, 3140; **72**, 3166 (*Çºm Ulûkaû ca mahârathau pitâputrau*).—§ 584 (do.): VI, **82**, 3630; **84**, 3729 (*syâtas tava*, i.e. Dhṛtarâshṭra's).—§ 585 (do.): VI, **90**, 3971, 3998 (has six brothers (*e*), of whom the five are slain by Irâvat); **96**, 4329 (*Saubalasya*); **97***u*, 4404 (*Saubalaḥ*); **98**^{vv}, 4489 (*mâtulaḥ*).—§ 586 (do.): VI, **99***a*, 4501 (in the van of Bhîshma's *sarvatobhâdravyûhâ*).—§ 589 (Droṇâbhishekap.): VII, **7**$_{\gamma}$, 180 (in the right wing of Droṇa's arrar).—§ 590 (do.): VII, **14**, 516 (fights Sahadeva).—§ 592 (Saṃçaptakavadhap.): VII, **30**, 1316 (*mâyâçataviçâradaḥ*, created illusions), 1329.—§ 593 (Abhimanyuvadhap.): VII, **37***t*, 1602 (fights Abhimanyu); **39***n*, 1650.—§ 598 (Jayadrathavadhap.): VII, **85***e*, 3052 (*Saubalât*); **86**, 3072.—§ 599 (do.): VII, **95**, 3532 (fights Sahadeva); **96**, 3562 (attacked by Nakula and Sahadeva), 3565; **120**$_{\delta\delta}$, 4768, 4790 (fights Sâtyaki); **130**, 5327 (*ºbuddhijaṃ, sc. dyûtaṃ*), 5328; **151**$_{\gamma}$, 6338, 6547.—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6713; **156**, 6750 (*putrapautraiḥ parivṛta bhrâtṛbhiç ca*); **157**^{w}, 6944 (read with B.: *Cakurer bhrâtaro vîrâ Gavâkshaḥ*, etc., five brothers of *Ç.* are slain by Bhîmasena); **158**$_{\psi}$, 7030; **165**, 7364 (*Saubalaḥ*, fights Nakula); **169**, 7569 (fights Nakula), 7571; **170**$_{\lambda\lambda}$, 7625 (fights Dhṛshṭadyumna); **171**, 7704 (fights Arjuna), 7714, 7716; **182**$_{\xi\xi\xi}$, 8266, (*ηηη*), 8281; **183**$_{\xi\xi\xi}$, 8294 (*Saubalasya*).—§ 601 (Droṇavadhap.): VII, **185***b*, 8441 (*mâtulaç ca me*, i.e. Duryodhana's).—§ 602 (do.): VII, **186***ζ*, 8470 (*Saubalaḥ*, (*θ*), 8504 (do.).—§ 603 (Nârâyaṇâstramokshap.): VI, **193***a*, 8901; **200***aa*, 9316.—§ 604 (Karṇap.): VIII, **1***a*, 5 (*Saubalaḥ*); **4***c*, 83 (*Saubalasya*); **9**, 326 (*Saubalaḥ*).—§ 605 (do.): VIII, **11***v*, 414 (*Ç.* and Ulûka in the eyes of Karṇa's makaravyûha); **25**, 1010, 1012, 1019 (fights Sutasoma); **32**$_{\sigma\sigma}$, 1332.—§ 608 (do.): VIII, **46**$_{\gamma}$, 2134 (*ºr Ulûkaç ca mahârathaḥ . . . Gândhârîbhir asadbhirântaiḥ Pârvatîyaiç ca durjayaiḥ*); **47***t*, 2225; **48**$_{\sigma}$, 2263; **50**, 2393 (*Saubalaḥ*, rushed against Bhîmasena); **51**, 2424 (*ºnivishṭôḥ sâdinaḥ . . . triçâsrakâḥ*); **61**, 3079 (attacked by Sâtyaki), 3111, 3114; **64**$_{\theta\theta\theta}$, 3249 (*Saubaleyaya*); **77**, 3907, 3911 (fights Bhîmasena), 3914; **78***s*, 3999; **83***v*, 4254; **85**, †4323 (*Gândhâraputrâḥ*, fights the Kulinda priace); **91***av*, †4749, 4750, 4758; **93***av*, 4864 (attacked by Nakula, Sahadeva, and Sâtyaki); **95***av*, 4969 (*Gândhârâṇâṃ sahasreṇa . . . parivâritaḥ*).—§ 609 (Çalyap.): IX, **1***r*, 26 (*Saubalaḥ*, has been slain); **2**$_{\xi}$, 73 (*Saubalaḥ*), 95 (do.).—§ 610 (do.): IX, **3***i*, 156 (attacked by Nakula and Sahadeva); **6**$_{\xi}$, 293.—§ 611 (do.): IX, **8**, 400 (attacked by Nakula and Sahadeva); **11***u*, 563 (*Saubalaḥ*), 566; **16**, 800, 832 (*ºpramukhân*); **18**, 972 (*Gândhârarâjasya putraḥ*), (977); **19**, 1026, 1064; **22**, 1152 (fights Yudhishṭhira), 1155; **23**, 1204 (*Gândhârarâjasya putraḥ*), 1214 (*Saubalaṃ*), 1215, 1217, 1237, 1241, 1244 (*Saubalaḥ*); **24**, 1274, 1277 (*Saubalaḥ*), 1279; **27**^{rr}, 1457, (*ww*), 1459, 1473; **28**, 1501 (*Saubalaḥ*), 1520 (*ºeç ca paddnugâḥ*), 1526, 1527, 1529, 1533 (father of Ulûka, who is slain), 1536 (*Saubalaḥ*), 1546, 1555, 1557, †1563, †1564 (*Ç.* is slain by Sahadeva).—§ 612 (Hradapraveçap.): IX, **29**, 1658 (*nihataḥ*); **31**, 1772 (*Saubalaṃ*), 1797 (*iva*).—§ 613 (Gadâyuddhap.): IX, **32***β*, 1837 (*Saubalasya*); **33***c*, 1895, (*ι*), 1924 (*ºbuddhijaṃ, sc. karma*, all. to the game), 1932 (*dyûte yad vijita râjâ Çºer buddhiniçcayât*), 1935 (*nihataḥ*).—§ 615 (do.): IX, **56**, 3155 (*ºbuddhijaṃ, sc. karma*), 3162 (*Saubala hataḥ*); **60**, 3384 (has been slain); **61**, 3429 (*ºniçcayât*, Duryodhana had wronged the Pâṇḍavas); **64**$_{\epsilon\epsilon\epsilon}$, 3589, 3613 (*Saubalasya*).—§ 618 (Jalapradânikap.): XI, **1***y*, 28; **8***ζ*, 223 (*Saubalaḥ*, sc. Duryodhana's); **14***ζ*, 375 (*Saubalasya*).—§ 619 (Strîvilâpap.): XI, **18***γ*, 541; **24***i*, 698 (*Gândhârarâjaḥ . . . nihataḥ Sahadevena bhagineyena mâtuleḥ*), 702.—§ 620 (Çrâddhap.): XI, **26***ζ*, 790 (his body is burnt).—§ 768 (Âṇuçâsanik.): XIII, **148***s*, 6930.—§ 778 (Âçvamedhikap.): XIV, **1***i*, 13.—§ 785 (Anugîtâp.): XIV, **60***β*, 1797 (has been slain by Sahadeva), 1798 (*nihate*); **84**, 2485 (*ºa tanayo etro Gândhârâṇâṃ mahârathaḥ*), 2487 (in order to avenge the slaughter of *Ç.* the Gândhâras attack Arjuna), 2494 (*ºḥ putraḥ*, fights Arjuna), 2506 (*ºḥ . . . tanayaṃ*, is vanquished by Arjuna).—§ 789 (Putradarçanap.): XV, **31***ρ*, 852 (is an incarnation of Dvâpara); **32***θ*, 876 (among the dead princes who arose from the Gaṅgâ).—§ 795 (Svargârohaṇap.): XVIII, **5**, 149 (*Saubalaḥ*, in Heaven), 167 (was absorbed—*prâpa*—into Dvâpara).

Cf. also the following synonyms:—

Gândhâra, q.v.
Gândhârapati, q.v.
Gândhârarâja, q.v.
Gândhârarâjaputra, Gândhârarâjasya putra(ḥ), Gândhârarâjasya suta(ḥ), q.v.
Kitava, q.v.
Pârvatîya ("the Mountaineer"): II, †2120; III, †1357; V, †895.
Saubala ("son of Subala"): I, †157, †206 (*hataṃ saṃgrâme Sahadevena*), 2328, 2279, 2440 (*Çºîḥ*), 2745, 5068 (*Çºîḥ*), 5655 (do.), 5674 (do.), 5920, 6985 (*Çºîḥ*), 7516 (do.); II, 1627 (do.), 1661 (do.), 1998, 1724, 1726 (*Çºîḥ*), 2032 (do.), 2075, †2120, 2143, 2146, 2179, 2185, 2274, 2275, 2287, 2456 (*Çºîḥ*), 2513 (do.), 2520, 2551, 2554, 2655 (*Çºîḥ*); III, †247, 301, †912, 1797 (*Çºeḥ*), 1954, 2022, 2030, †14771, 14801, 14808, 14810, 14843, 14896 (*Çºîḥ*), 14906 (do.), 15092, 15124 (*Çºîḥ*), 15204, 15218, 15272 (*Çºîḥ*), 15294, 15324, 17453; IV, 846 (*Çºeḥ*), (*a*), 1150, 1581, 2286; V, †10, †36, 65, 610, 989, 1798 (*Çºîḥ*), 1944 (*Çºeḥ*), 2303 (*Çºîḥ*), 2502 (*Çºîm*), 2932, 3240 (*Çºîm*), 3336 (*Çºîḥ*), 3346 (do.), 3441, 4167, 4262, 4306 (*Çºîm*), 4365 (*Çºînd*), 4366 (*Çºeḥ*), 4890, 5088, 5218 (*Çºeḥ*), 5227 (*Çºîḥ*), 5409 (*Çºîm*); VI, 311 (*Çºîḥ*), 575 (do.), 622 (do.), 1782, 1995, 2452 (*Çºîḥ*), 2460, 2468, 3184, 3330, 3353, 3455, 3971 (*Çºîḥ*), 3995 (*ºsyânujaḥ*, i.e. Gaja, etc.), 4329 (*Çºeḥ*), 4404 (*Çºîḥ*), 4568, 5007; VII, 517, 518, 1305, 1305 (*Gândhârân . . . Saubalapramukhân*), 1327, 1589, 1838, 1900, 2629, 3052 (*Çºeḥ*), 3061, 3567, 4793, 6746, 6848, 6855, 7055, †7290, 7364 (*Çºîḥ*), 7559, 7561, 7570, 7669, 7676, 7707, 7715, 7717, 7746, 8294 (*Çºeḥ*), 8470 (*Çºîḥ*), 8504 (*Çºîḥ*), 8544; VIII, 5 (*Çºîḥ*), 83 (*Çºeḥ*), 326 (*Çºîḥ*), 1017, 1025, 1026, 1032, 1034, 1035, 1274, 1332 (*Çºîḥ*), 2156, 2225 (*Çºîḥ*), 2393 (do.), 2507, 2610, 3111, 3112, 3127, †3353, 3763, 3814, 3916, 3921, 3925, 3932, 3940, †4503, †4749 (*Çºîḥ*); IX, 26 (*Çºîḥ*, mentioned among the slain), 73 (*Çºîḥ*), 96 (do.), 373, 396, 563 (*Çºîḥ*), 625, 1019, 1168 (*ºsya sutaṃ*, i.e. Ulûka), 1214 (*Çºîm*), 1218, 1219, 1220, 1236, 1241, 1244 (*Çºîḥ*), 1264, 1272, 1277 (*Çºîḥ*), 1361, 1379, 1384, 1399, 1457 (*Çºeḥ*), 1464, 1472, 1501 (*Çºîḥ*), 1522, 1524, 1526, 1535 (*Çºîḥ*), 1538, 1540, 1542, 1543, 1545, 1548, 1556, †1566 (is slain by Sahadeva), 1772 (*Çºîm*), 1837 (*Çºeḥ*),

3159, 3162 (*Çᵒibh . . . hatah*), 3432, 3613 (*Çᵒim*); XI, 375 (*Çᵒeh*), 790 (*Çᵒim*); XII, 182; XV, 329, 336; XVIII, 149 (*Çᵒih*).

Saubalaka (do.): III, 1948 (*ye cāsya*—i.e. Duryodhana's—*sacivā mantrāḥ Kārṇa-Śᵒādayaḥ*).

Saubaleya (do.): III, 14, †223, 288, 1995, 15135; VI, 2471, 2910; VIII, 1035, 3249 (*Çᵒeh*), 3909, 3916; IX, 1516.

Subalaja (do.): II, 1681.

Subalaputra (do.): I, 5635; VIII, 2497; IX, 1213.

Subalasya putra(ḥ) (do.): III, †1356.

Subalasya suta(ḥ) (do.): IX, 1153.

Subalātmaja (do.): V, 2253 (chosen by Sahadeva for his antagonist); VI, 4774; VIII, 3919.

Çakuni[2], a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Çakuni[3], a demon. § 502 (Manushyagrahak.): III, **230**, 14486 (*ᵒa tām*—i.e. Surabhi—*druhya saha bhuṅkte çiçūn bhuvi*).

Çakuni[4] = Çiva (1000 names[1]).

Çākuni ("son of Çakuni") = Ulūka: VIII, 997.

Çakunigraha, a demon = Vinatā. § 502 (Manushyagrahak.): III, **230**, 14480 (*Vinatā tu mahāraudrā kathyate Çᵒā*).

Çakunikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Çakuniputra, the son of Çakuni, king of the Gāndhāras. § 785 (Anugītāp.): XIV, **83**, 2486 (*Gāndhararājena*, vanquished by Arjuna).

Çākunisuta ("son of Çākuni") = Ulūka: VIII, 4307.

Çakunta, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 249.

Çakuntalā, daughter of Viçvāmitra and Menakā, wife of Dushyanta, and mother of Bharata. § 11 (Parvasaṅgr.): I, **2**, 371.—§ 133 (Dushyanta): I, **69**, 2814, 2815 (Dushyanta sees *Ç.* in the hermitage of Kaṇva); **71**, (2903).—§ 134 (Viçvāmitra): I, **71**, (2912); **72**, 2945 (daughter of Viçvāmitra and Menakā), 2951 (origin of her name: *nirjane tu vane yasmāt çakuntaiḥ parivāritā | Çᵒeti nāmāsyāḥ kṛtaṃ cāpi tato mayā*), 2952, (2953).—§ 135 (Çakuntalop.): I, **73**, (2959), (2968), 2977, 2981, (2985), 2987; **74**, 2988, 2997, 2998, 3000, 3003, 3060, (3069), 3101, 3102, 3103 (Dushyanta wedded *Ç.* according to the Gāndharva form of marriage, and returned to his capital; *Ç.* brought her son Bharata to Dushyanta, who first did not acknowledge him as his son, until a celestial voice testified the truth of *Ç.*'s words).—§ 136 (Pūruvaṃç.): I, **95**, ††3782 (*Viçvāmitra-duhitarāṃ*), 3783–4 (= vv. 3102–3).—§ 665 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . Çakuntalāyāṃ Dushvantaḥ*).

Çākuntala, "son of Çakuntalā" (metron.) = Bharata: I, 3104, 3105, 3118, 3709; VII, 2387; XII, 938 (*Bʰ*ᵒ); XIV, 50 (*Bʰ*ᵒ).

Çakuntalopākhyāna(m), "episode relating to Çakuntalā." § 133 (Sambhav.): I, **68–70**: *Dushyanta* (q.v.) saw *Çakuntalā* (§ 134), daughter of *Viçvāmitra* (q.v.) and *Menakā*.—§ 135: Enumeration of the eight forms of marriage according to *Manu*. *Dushyanta*, during the absence of *Kaṇva*, wedded *Çakuntalā* according to the *Gāndharva* form, promising her that her son should be the heir apparent, and departing told her that he should send troops to take her to his capital. *Kaṇva*, by his spiritual knowledge, knew what she had done, and approved of it, and bestowed on her the boon that the *Paurava* monarchs might ever be virtuous and never be deprived of their thrones (I, **73**). *Çakuntalā*, after three years, brought forth a beautiful boy, for whom *Kaṇva* caused all the religious rites to be performed, and who, when he was only 6 years of age, used to seize and bind to the trees lions, etc., wherefore he was called *Sarvadamana*. Then *Kaṇva* caused his disciples to bring *Çakuntalā* and the boy to *Hāstinapura* and introduce them to *Dushyanta*. Then they returned to the hermitage. *Dushyanta* feigned not to remember anything. Then *Çakuntalā* became angry ("But knowest thou not the Ancient Wise [*muniṃ purāṇaṃ*, i.e. Nārāyaṇa] who lies in the heart? He who sins is observed by the gods and by him also who occupies every heart. The sun, the moon, the air, fire, earth, sky, water, the heart, *Yama*, the day, the night, both twilights, and *Dharma*, all witness the acts of man. *Yama Vaivasvata* takes no account of the sins of that person with whom [Nārāyaṇa] the witness of all acts is gratified. But that person with whom he [Nārāyṇa] is not gratified is tortured for his sins by *Yama* . . . The son that is born to persons cognizant of the *Vedic mantras* rescues the spirits of deceased ancestors. Because the son rescues the father from the hell which is called *Put*, therefore he has been called *puttra* by *Svayambhū* himself . . . Even *ṛishis* cannot create creatures without women . . . 'He shall perform a hundred horse sacrifices,' were the words uttered in the skies when I was in the lying-in room . . . *Urvaçī, Pūrvacitti, Sahajanyā, Menakā, Viçvāc*ī, and *Ghṛtāc*ī, these are the six foremost *Apsarases*; amongst them, again, *Menakā*, born of *Brahmān*, is the first . . . I can repair to the abodes of *Indra, Kubera, Yama*, and *Varuṇa* . . . The *Pitṛs* have said that the son continues the race, and he is therefore the best of all religious acquirements . . . *Manu* has said that there are five kinds of sons . . . "). Then she left his presence. But a voice from the sky commanded *Dushyanta* to cherish (*bhara*) his son, who should therefore be called *Bharata*. It was this voice of the *Devadūta* that *Dushyanta* had waited for, that the people should not regard his son as of impure birth. *Bharata* reduced to subjection all the kings of the earth and became a *sārvabhauma-cakravartin*, and performed many sacrifices with *Kaṇva* as the chief priest. From him has come the *Bharata* race, of whom the principal ones shall be mentioned (I, **74**).

Çala[1], a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

Çala[2], son of Dhṛtarāshtra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **127***vv*, 5177 (among other sons of Dhṛtarāshtra who encompass Bhīmasena).—§ 608 (Karṇap.): VIII, **51***ββ*, 2447 (among twenty sons of Dhṛtarāshṭra who attack Bhīmasena).

Çala[3], son of Somadatta and brother of Bhūri and Bhūriçravas. § 232 (Svayaṃvarap.): I, **186**, 6996 (present at the svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1267 (came to the rājasūya of Yudhishthira).—§ 326 (Kāmyakavanap.): III, **36**, 1419.—§ 556 (Saṅjayayānap.): V, **23***ε*, †694.—§ 561 (Yānasandhip.): V, **55***ν*, 2208 (among the chief warriors in Duryodhana's army); **58***η*, 2301; **61***ω*, 2409; **66***εε*, 2502.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5531 (*Çala-Çalyamatsyaṃ*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **164***ε*, 5709 (is matched with Cekitāna).—§ 573 (Ambopākhyānap.): V, **195***ζ*, 7612.—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 687 (protected Bhīshma); **20***ζ*, †750 (*Vāhlikānām ekadeçaḥ*).—§ 578 (Bhīshmavadhap.): VI, **51***φ*, 2107 (at the left flank of Bhīshma's array).—§ 579 (do.): VI, **52**[1]*δ*, 2145.—§ 580 (do.): VI, **56***β*, 2406 (in the neck

of Bhīshma's *garuḍavyūha*); **59***ρ*, †2648.—§ 581 (do.): VI, **61**$^{2}\gamma$, 2690.—§ 584 (do.): VI, **85**$^{7}\epsilon$, †3768.—§ 586 (do.): VI, **102**λ, 4668.—§ 587 (do.): VI, **119**ψ, 5583.—§ 593 (Abhimanyuvadhap.): VII, **37***σ*, 1589, (κ), 1609 (attacked Abhimanyu).—§ 596 (Pratijñāp.): VII, **74***β*, 2627 (will protect Jayadratha).—§ 599 (Jayadrathavadhap.): VII, **95***η*, 3540; **104***μ*, 3894; **105***ν*, 3949 (*Ç.'s* standard, bearing a huge silvern elephant, was adorned on all sides with peacocks made of gold; C. has by error *Çalyasya*).—§ 600 (Ghaṭotkacavadhap.): VII, **156***η*, 6743; **158***ω*, 7036.—§ 604 (Karṇap.): VIII, **7**, 208 (? Çala ?? stays on the field desirous of battle).—§ 609 (Çalyap.): IX, **2**, 72 (among the allies of Duryodhana).—§ 619 (Stṛivīlāp.): XI, **24***ι*, 685 (has been slain).—§ 620 (Çrāddhap.): XI, **26***β*, 786 (his body is burnt).—§ 789 (Putradarçanap.): XV, **32***θ*, 877 (among the dead warriors who arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 163 (among those who entered the deities).

Çala[4], son of king Parikshit of Ayodhyā and the daughter of the frog-king. § 461 (Vāmadevacarita): III, **192**, ††13177.

Çalabha[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2534.—§ 130 (do.): I, **67**, 2666 (incarnate as Prahlāda, king of the Bāhlikas).

Çalabha[2], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2740 (slain by Karṇa).

Çalabha, pl. (*°ās*) ("winged insects," PCR.). § 113 (Aṃçāvat.): I, **66**, 2572 (among the sons of Pulaha).

Çalabhī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Çalāgraja = Bhīṛigvavas, q.v.

Çālagrāma = Vishṇu: III, 8102.

Çālahara, a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).

Çālakaṭaṅkaṭa. § 599 (Jayadrathavadhap.): VII, **108**, 4127 (name of a Rākshasa, BR., but, if a name, it must be a synonym of Alambusha. PCR. translates "resembled a tall çāla uprooten and broken by the wind").

Çāliçiras, a Devagandharva. § 101 (Aṃçāvat.): I, **65**, 2552 (son of Muni).—§ 191 (Arjuna): I, **123**, 4812 (present at the birth of Arjuna).

Çālihotra, a rshi. § 351 (Nalopākhyāṇap.): III, **71**, 2798 (*hayānāṃ kulattvavit*).

Çālihotrapitṛ = Kapila: XII, 12759.

Çālihotrasya tīrtha(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6077 (read with *B. tīrthe*, named Çāliçīrya).

Çālipiṇḍa, a serpent. § 47 (Sarpasattra): I, **35**, 1551.

Çāliçīrya, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6077 (= Çālihotrasya tīrtha(ṃ)).

Çālmali[1], son of Avikshit. § 154 (Pūrur.): I, **94**, 3741.

Çālmali[2], one of the seven dvīpas. § 575 (Bhūmip.): VI, **11***a*, 403.

Çālmalika(ḥ) dvīpa(ḥ) (= Çālmali[2]). § 575 (Bhūmip.): VI, **12**, 447 (with a çālmali tree).

Çalu, a river. § 574 (Jambūkh.): VI, **9***λ*, 336 (in Bhāratavarsha).

Çālūkini, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 6083.

Çālva[1], pl. (*°āḥ*). § 186 (Vyushitāçvop.): I, **121**, 4714 (the dead Vyushitāçva begat on his wife Bhadrā Kākshivalī three Çālvas and four Madras).

Çālva[2], pl. (*°āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 590 (fled from fear of Jarāsandha).—§ 545 (Pativratāmāhātmyap.): III, **294**, 16664 (had been ruled by Dyumatsena, who was deprived of the kingdom); **299**, 16904 (Dyumatsena was restored into the kingdom).—§ 549 (Pāṇḍavapraveçap.): IV, **1***a*, 12.—§ 571 (Ulūkadūtāgamanap.): V, **160**τ_{2}, †5510 (in the army of Duryodhana); **161**, †5555 (do.).—§ 574 (Jambūkh.): VI, **9***μ*, 346 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **18***α*, 688 (in the army of Duryodhana); **20**, †752 (do.).—§ 582 (Bhīshmavadhap.): VI, **72**η, 3169 (*Ç°-Kaikayān*, attacked by Sātyaki, etc.).—§ 587 (do.): VI, **117***ρ*, 5485 (attack Arjuna); **119***αα*, 5649 (B. has *Çālavāḥ*, C. *Çālvāḥ Çaṇḍāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, **154***β*, 6651 (with the Matsyas they attack Droṇa (!)).—§ 605 (Karṇap.): VIII, **27**$\lambda\lambda$, 1077 (attack Arjuna).—§ 607 (do.): VIII, **45***μ*, 2084 (among the people who know the eternal religion), (ν), 2106 (*kṛtsnānuçāsanāḍ*).

Çālva[3] ("king of the Çālvas"), name of one or more different princes. § 130 (Aṃçāvat.): I, **67**, 2653 (incarnation of the Asura Ajaka).—§ 233 (Svayaṃvarap.): I, **187**, 7019; **188**, 7051 (present at the svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1268 (came to the rājasūya of Yudhishṭhira).—§ 692 (Saṃçaptakavadhap.): VII, **25**, 1089 (slain by Bhīmasena, the son of Dhṛitarāshṭra).—§ 611 (Çalyap.): IX, **20**, 1066 (*Mlecchagaṇādhipaḥ*), †1081, †1087, †1091 (is slain by Sātyaki); **21**, 1093 (*nihataḥ*); **24**, 1298 (sc. *hate*). Some of these quotations may perhaps refer to Çālva 4–6.

Çālva[4] (do.), lord of Saubha. § 167 (Vicitravīryop.): I, **102**, 4113, 4116, 4117, 4134 (Ambā would have chosen Çālva for her husband at the svayaṃvara, and he also had chosen her, but with her sisters she was carried off by Bhīshma, who, however, let her free).—§ 573 (Ambopākhyāṇap.): V, **175**, 5979, 5992, 5994, 5998, 6002, 6003, 6005, 6013, 6019 (having been set free by Bhīshma Ambā repaired to *Ç.*, who, however, did not accept her); **176**, 6076 (Saubhapatip), 6078 (repetition); **177**, 6085, 6092 (do.); **178**, 7027, 7056, 7059. Cf. Çālvapati, Çālvarāja, Saubhapati, Saubharāj, and the next.

Çālva[5] (do.), lord of Saubha, a Daitya slain by Kṛshṇa. § 317*b* (Kṛshṇa): III, **12**, 491 (enumeration of the feats of Kṛshṇa).—§ 319 (Saubhavadhop.): III, **14**, 615 (*°sya nagaraṃ Saubhaṃ*), 618, 633 (hearing the slaughter of Çiçupāla, *Ç.* attacked Dvārakā).—§ 320 (do.): III, **15**, 637, 638, 648 (do.); **16**, 659, 669 (*°sya sacivaṃ . . . Kshemavṛiddhiṃ*, fought Çāmba), 675 (*°sya camūpatau*, i.e. Kshemavṛiddhi); **17**, †698, 699, 700, 701, 702 (*yuddhaṃ Ç°-Vṛshṇivīravīrayoḥ*, i.e. the encounter between *Ç.* and Pradyumna), 705, 708, 711, 714; **18**, 717, 722, 723, 741; **19**, 753, 755, 760, 768 (Kṛshṇa is ordained by Dhātṛ to be the slayer of *Ç.*), 775 (vanquished by Pradyumna, *Ç.* left Dvārakā, having mounted Saubha); **20**, 781, 786 (*sa Ç°ṃ Saubhanagaraṃ*), 792, 793, 798, 808 (*Saubhapatiḥ*, Kṛshṇa set out for Mūrttikāvata [the kingdom of *Ç.*] and pursued *Ç.*, who stayed in the midst of the ocean; a long battle ensued); **21**, †819, 822, 827, 830, 839, †847.—§ 321 (do.): III, **22**, 869 (*Saubhapatiṃ*), 870, 884, 885 (slain by Kṛshṇa with the discus), 889.—§ 589 (Droṇābhishekap.): VII, **11**, 395 (*Saubhaṃ Daityapuraṃ Ç°guptāṃ pātayāṃ āsa Mādhavaḥ*, i.e. Kṛshṇa, all. to 321). Cf. Daityapāsada (III, 796), Mārttikāvataka(ḥ) nrpa(ḥ) (III, 629), Saubha, Saubhādhipati, Saubhapati, Saubharāj.

Çālvaka[1], adj. ("belonging to the Çālvas"). § 556 (Sañjayayānap.): V, **30**, 889 (*rājñaḥ*, in the army of Duryodhana).

Çālvaka[2], pl. (*°āḥ*) (= the Çālvas). § 561 (Yānasandhip.): V, **57**, 2249 (in the army of Duryodhana, assigned to the five Kaikaya princes as their share in the battle).

Çālvapati[1] ("king of the Çālvas") = Çālva[4]: V, 5971,

5977 (*°eḥ puraṃ*), 5980, 5987, 5991, 5995, 5998, 6024, 6074, 7016.

Çálvapati[2] (do.) = Çálva[2]: III, 666.

Çálvaputra ("the son of Çálva"), a prince. § 554 (Saiṇyodyogap.): V, **4***γ*, 85 (among the princes to whom the Páṇḍavas ought to send messengers).

Çálvarája[1] ("king of the Çálvas") = Çálva[2]. § 604 (Karṇap.): VIII, *δζ*, 131 (had been slain by Bhíma in the great battle).

Çálvarája[2] (do.) = Çálva[4]: I, 4108, 4115, 4120; V, 5974, 6007, 6089, 6093, 6096, 7017.

Çálvarája[3] (do.) = Çálva[5]: III, 667, 668, 710, 771, 782, 785, 818, 850, 875; V, †1886 (*ayaṃ*—i.e. Kṛshṇa—*Saubhaṃ yodhayāṃ ava khasthaṃ vibhishanaṃ māyayā Çálvarájaṃ*, all to §§ 320–1).

Çálvarája[4] (do.) = Dyumatsena: XII, 8607 (*D°*); XIII, 6267 (*D°*).

Çálvaseni, pl. (*°ayaḥ*), a people. § 574 (Jambúkh.): V, **9***ι*, 368 (in Bháratavarsha).

Çálváyana, adj. ("belonging to the Çálvas"). § 273 (Rájasúyárambhap.): II, **14**, 591 (*rájánaḥ*, fled from fear of Jarásandha).

Çálveya, pl. (*°áḥ*), a people. § 522 (Draupadiharaṇap.): III, **264**, 15576 (desirous of matrimony, the Sindhu king Jayadratha is going to the *Ç.*).—§ 561 (Yánasandhip.): V, **54***ι*, 2138 (have sided with Yudhishṭhira).—§ 599 (Jayadrathavadhap.): VII, **98***κ*, 3662 (*°senaḥ*, attack Drona). Cf. Çálva, pl., and the next.

Çálveyaka, pl. (*°áḥ*), a people. § 552 (Goharanap.): IV, **30**, 972 (accompanied by the Matsyas and the *Ç.*, Kiceka had vanquished the Trigartta king Suçarman).—§ 571 (Ulúkadútágamanap.): V, **163**, †5652 (Bhíshma promises to slay the Sṛñjayas and the *Ç.*).

Çalya, king of the Madras, brother of Mádrí, the wife of Páṇḍu, and father of Rukmaratha. § 9 (Parvasaṅgr.): I, **2**, 301 (*ardhdhávasaṃ*, sc. *raraksha Kuru-váhiníṃ*, i.e. on the first half of the eighteenth day of the battle).—§ 11 (do.): I, **2**, 389, 498, 543, 552.—§ 130 (Aṇḍ́ávat.): I, **67**, 2642 (*Báhlikapuṅgavaḥ*, incarnation of the Asura Samhráda).—§ 174 (Páṇḍudigvijaya): I, **113**, 4437, 4438, 4440 (having accepted precious gifts from Bhíshma, *Ç.* gave his sister Mádrí in marriage to Páṇḍu).—§ 232 (Svayaṃvarap.): I, **186**, 6993 (*Madrarájaḥ . . . sahaputraḥ | Rukmáṅgadena virena tathá Rukmarathena ca*).—§ 233 (do.): I, **187**, †7019, 7032 (*Madrarájaḥ*); **188**, 7037, 7051; **190**, 7092 (*Madránám içvaraḥ*), 7107, 7111, 7112, 7113, 7117 (at the svayaṃvara of Draupadí, *Ç.* with the other kings present fought with the Páṇḍavas, who disguised as brahmans had won Draupadí).—§ 285 (Nakula): II, **32**, 1197 (coming to Çákala, the city of the Madras, Nakula made his uncle *Ç.* accept the sway of Yudhishṭhira).—§ 287 (Rájasúyikap.): II, **34**, 1266 (came to the rájasúya of Yudhishṭhira).—§ 289 (Arghápharaṇap.): II, **37**, 1351 (*Madrádhipe*, among the kings, named by Çiçupála, as passed over by Bhíshma in bestowing the arghá).—§ 290 (Çiçupálavadhap.): II, **44**, 1540 (do.).—§ 296 (Dyútap.): II, **53**, 1916 (among the kings who waited upon Yudhishṭhira at the rájasúya).—§ 298 (do.): II, **58**, 2015 (present at the game).—§ 554 (Saiṇyodyogap.): V, **4***γ*, 71 (among the kings to whom the Páṇḍavas ought to send messengers).—§ 555 (do.): V, **8**, 172, 187, 190, (191), (194), 194, 195, 196, 197, 199, (217) (Çalya was coming with one akshauhiṇí of troops to the Páṇḍavas, but having been honoured by Duryodhana he promised to become the leader of Duryodhana's army; to Yudhishṭhira *Ç.* promised to dispirit Karṇa, when he became Karṇa's charioteer).—§ 555 (Indrávijaya): V, **9**, (228) (*Ç.* related to Yudhishṭhira the history of Indra's victory (Indravijaya)), (243), (266); **10**, (295), (304), (318); **11**, (342); **12**, (368), (377), (391), (394); **13**, (401); **14**, (428); **15**, (448), (461), (468); **16**, (493), (†511), (518); **17**, (520), (525), (540); **18**, (544).—§ 555 (Saiṇyodyogap.): V, **18**, 565, 566, (568), 569 (*Madrádhipaḥ*); **19***δ*, 585 (joined Duryodhana with one akshauhiṇí of troops).—§ 556 (Saṅjayayánap.): V, **25***θ*, †733; **27**, †791.—§ 561 (Yánasandhip.): V, **47***α*, 1796; **55***λ*, 2186, (*ν*), 2206 (enumeration of the chief warriors of Duryodhana); **57***ρ*, 2281; **60***χ*, 2375 (*Madrarájaḥ*); **61***ω*, 2409.—§ 570 (Saiṇyaniryánap.): V, **155***σ*, 5274 (commanded one akshauhiṇí of troops).—§ 571 (Ulúkadútágamanap.): V, **160**, 5502, 5529 (*Karna-Çvjhasivarttaṃ*, sc. *purushodadhim*, i.e. the army of Duryodhana), 5531 (*Çala-Çalyamatsyaṃ*, do.); **161**, 5547 (= 5529); **164***ε*, 5707 (Dhṛshṭaketu is pitted against *Ç.*).—§ 572 (Rathátirathasaṅkh.): V, **165**, 5739 (*Madrarájaḥ*, is an atirátha), 5740 (*bhágineyán nijáms tyaktvá*).—§ 573 (Ambopákhyánap.): V, **195***ζ*, 7612.—§ 576 (Bhagavadgítáp.): VI, **16***α*, 622; **17***γ*, 657, 662.—§ 577 (Bhishmavadhap.): VI, **43***β*, 1549, 1605, (1607), (1613), 1614, (1615) (*Ç.* promises to Yudhishṭhira to weaken the energy of Karna).—§ 578 (do.): VI, [**45**[3] (*Ç.* (Madrarájan, Madrapati, v. 1697, Madreçvara, v. 1699) battles with Yudhishṭhira)]; **47***γ*[45], 1809, [45]1817, 1826, [45]1843 (battles with Uttara), [45]1862, 1863; **48**, 1868, (*ε*), [45]1925, (*ι*), [45]1957, (*λ*), [45]1963; **49**, [45]2010, 2013, (*ξ*) (battles with Çaṅkha), [45]2019; **50***ο*, 2070; **51***ρ*, 2092, (*φ*), 2107.—§ 579 (do.): VI, **52***β*, 2134; **55**[1]*κ*, 2360, 2362, (*λ*)[1], 2364, (*μ*), 2365.—§ 580 (do.): VI, **56**[1]*β*, 2406; **59***ν*, [45]2621, (*ρ*), [45]2648.—§ 581 (do.): VI, **60***β*, [45]2672; **61**[2]*γ*, 2680, 2687, 2689, 2690, (*ε*), [45]2715; **62**[1], 2723, 2724, 2726, 2745 (*svasriyau*—i.e. Nakula and Sahadeva—. . . *dnarechat*); **64**, [45]2836 (pierced by Bhímasena); **65***ν*, 2928.—§ 582 (do.): VI, **69***β*, 3080; **71***δ*, 3139 (*Madránám ṛshabhena*, fought with Yudhishṭhira).—§ 583 (do.): VI, **75***θ*, 3304.—§ 584 (do.): VI, **81***α*, 3533, [3556 (*Madrarájánam*, attacked by Nakula and Sahadeva)]; [**83** (Madreçvara, v. 3681, 3693, Madrarája, v. 3687, 3689, 3690, battled with Nakula and Sahadeva)]; **85***ε*, †3768, †3777 (fought with Çikhandin); **86***ζ*, 3838.—§ 585 (do.): V, **92***χ*, 4118, 4138; **94***ω*, 4194; **95***γγ*, 4244; **97***κκ*, 4407; **98***νν*, 4489.—§ 586 (do.): VI, **99***β*, 4503 (in the right wing of Bhíshma's sarvatobhadravyúha); **102***ι*, 4668; **103***ξ*, 4724; **105**, 4794, 4795 (attacked Yudhishṭhira); **113***ι*, 5239, 5242, 5247, 5262, 5263, 5272, 5278 (battled with Bhímasena); **114***κ*, 5291, 5296, 5313; [**116** (Madrarájan, v. 5415, Madreçvara, v. 5416, battled with Yudhishṭhira)]; **117***α*, 5496, 5497; **118***τ*, 5519; **119***ψ*, 5583.—§ 590 (Dronábhishekap.): VI, **14**, 525 (fought with Nakula—*svasriyam*), 572, 575, 576 (fought with Abhimanyu); **15**, 585, 587, 588, 595, 596 (°*Vrkodaraṃ*), 598, 611 (battles with Bhímasena).—§ 592 (Saṃçaptakavadhap.): VII, **20***δ*, 800 (in the right wing of Drona's garuḍavyúha); [**25** (Madsaráj, v. 1079, Madreça, v. 1080, battled with Yudhishṭhira)]; **32***ω*, 1410.—§ 593 (Abhimanyuvadhap.): VII, **34***γ*, 1504; **37***α*, 1609, 1617, 1619 (vanquished by Abhimanyu); **38**, 1625 (*Madreçaṃ; Ç°ád asvárjaḥ*, i.e. the younger brother of *Ç.*, attacked Abhimanyu, when *Ç.* had been vanquished, but was slain); **39***μ*, 1650; **45**, 1816 (*Rukmarathaṃ putraṃ Çalyasya*, is slain); **48**, 1897.—§ 596 (Pratijñáp.): VII, **74**, [*a*, 2619 (Madreçaḥ), (*β*), 2627;

[75γ, 2673 (Madreçaḥ)].—§ 598 (Jayadrathavadhap.): VII, 85β, 3036, (γ), 3042; 87σ, 3098.—§ 599 (Jayadrathavadhap.): VII, 95, 3529 (*Madrāṇāṃ içvaraḥ*), (η), 3540; [96, 3570 (Madrarājānaṃ)]; 104, 3915, 3916, 3921 (battles with Arjuna); 105ν, 3943 (*Madrarājasya*; (δ): On Ç.'s standard-top was a plough-furrow (*sītām*) of gold looking like the presiding goddess of corn (*Sītā*) producing every seed), 3949 (°*eya*, error in C. for *Çalasya* (so B.)); [119$\beta\beta$, 4720 (Madreçvaraḥ)]; 145, [*nvv*, 6074 (Madrarājena), 6077 (Madreçena)], 6109ϵ [6139 (Madrarājaḥ), 6142 (Madrarājaṃ)]; 146, 6206, 6247, 6251 (fought with Arjuna); 147$\sigma\sigma\sigma$, 6363 (*Madrādhipaḥ*); 149$\omega\omega\omega$, 6488; 151$^{\eta}\eta$, 6550.—§ 600 (Ghaṭotkacavadhap.): VII, 158ϵ, 6851; [158ψ, 7030 (Madrarāja)]; 159$\beta\beta$, 7087; 160$\gamma\gamma$, 7146; 163, †7290; 164, 7338; [165, 7369 (Madrarāja)]; 167, 7497, 7498 (slaughtered the division of Virāṭa); 170$\lambda\lambda$, 7624.—[§ 602 (Droṇavadhap.): VII, 187ι, 8545 (Madrarāja).]—§ 603 (Nārāyaṇāstram.): VII, 193a, 8903 (*Madrāṇāṃ içvaraḥ*); [198ρ, 9167 (Madrarāja)].—§ 604 (Karṇap.): VIII, 2$\gamma\gamma$, 45; 7, †199 (*tejovadhaṃ Sūtaputrasya pratipṛcchatā-jātaçatroḥ purastāt . . Ç°ḥ*, cf. VI, 1614); 9, 330 (*Madrarājaḥ*), 334.—§ 605 (do.): VIII, 11ι, 418 (*senayā sārdhaṃ Madradeça samutthayā*); 13, 496 (attacked by Çrutakīrti); 31, 1308, 1309 (Karna wants Ç. as his charioteer), 1311, 1312 (has no equal in knowledge of horses—*hayajñāna*); 32$\sigma\sigma$, 1340, 1348 (*Karṇa-Ç°au*), 1354, 1355, (1356), 1376, (*vv*), 1378, 1381 (etymology of his name: *çalyabhūtas tu çatrūṇāṃ yasmāt tvaṃ yudhi mānada | tasmāc Chalyo hi te nāma kathyate pṛthivītale*), 1384, (*rpp*), (1387).—§ 606 (Karṇap.): VIII, 34, 1578, 1583, 1616 (Duryodhana relates to Ç. the Tripurārkhyāna and the history of Paraçu-Rāma); 35, (1625), 1643 (*tvaṃ çalyabhṛtaḥ çatrūṇāṃ avishahyaḥ parākrame | tatas tvaṃ ucyase rājan Ç°a ity arisūdana*), (1648) (agrees to become Karṇa's charioteer), 1652, 1654, 1656, 1657, 1681 (*Madrādhipaḥ*), (1652), (1666).—§ 607 (do.): VIII, 36, 1671, 1675, 1680, 1683, 1693, 1694, 1695, (1697); 37, †1716, †1727, †1730, †1734, (†1739), 1749, 1750 (*pretāçvaḥ Çalyaçārathiḥ*, i.e. Karṇa); [38, 1779 (Madrarāja)]; 39, (1781), 1793 (being the charioteer of Karṇa, Ç. praises Arjuna in order to make Karṇa cheerless); 40, 1816, 1817, 1818, 1819, 1820, 1821, 1825, 1828, 1836 (Karṇa describes the bad practices of the Madrakas, etc.), 1868; 41, 1873, (1930); 42, †1962, †1963, †1965, †1968, †1971, †1972, †1987, 1999, 2002, 2006; 43, 2015, 2020, 2021, 2022 (°*sahasreṇa*); 44, (2024), 2053; 45, 2071, 2080, †2087 (Karṇa describes the bad practices of the Madras, etc.), 2092, 2108, (2112), 2119, 2120.—§ 608 (do.): VIII, 46, 2162, 2197, (2198); 49, 2330, 2353; 50, 2395 (*Madrakādhipaḥ*), 2396, (2405), 2409, 2418, 2420, 2422; [51, 2460 (Madrarāja)]; [57, 2840 (Madrarāja)]; 63, 3195, 3204, 3205; [64, 3257 (Madrarāja)]; 73, [3647 (Madrarājan)], 3694 (*Madrarājanādhipaṃ*), 3728; 78, 3947, 3949 (*Madrarājaḥ*), 3950; 79$\sigma^{\prime}$, 4014, 4043, (†4047), †4058, †4062, †4067; 84, 4268, 4277; 86, 4349 (*pretāçvaḥ Çalyasārathiḥ*, i.e. Karṇa); 87, 4387 (*Kṛshṇa-Ç°rathopetau*, sc. Karna and Arjuna), 4462, 4471, 4472, 4473, 4474, (4475), 4478, 4480; 89, †4586, †4608; 90, †4619; 92, †4818 (wanting in B.), †4819; 94, [†4895 (Madrapati)], †4896, †4917; 95$a\upsilon$, 4967, 4974.—§ 609 (Çalyap.): IX, 1, 8 (°*ṃ senāpatiṃ kṛtva*, all. to § 610), 10, 26 (*Madrādhipo hataḥ*); 2ζ, 72, 104.—§ 610 (do.): IX, 6ξ, 293, 296, (π), 310, 313, 314, (318) (*Ç.* is elected commander (*senāpati*) of Duryodhana's army); 7, 329, 341 (his investiture), (ν), 345 (*Madrarājaḥ*), 355, 360.—§ 611 (do.): IX, 8, 372 (*Madrarājaṃ*), (a), 373, 380, 381, 384, (ξ), 396, 397; 9, 452; 10, 464, 465; 11, 538, 548, 552, 553, 554, 556, 559, 560, 562, 564, 571 (Sahadeva slew the son of Ç.), 576, 586, 587, 590; 12, 593, 602, 605, 609, 517 (*Madrāṇāṃ vṛshabhaṃ*), 639, 645, 651, 654; 13, 657, 659 (°*ṇ çalyabhūtaṃ parākrame*), 668, 672, 677, 679, 684, 686, 688, 696, 704; 15, 761, 763, 767 (*yiḍitas tena svastiyena*, i.e. by Nakula), 772, 782, 795; 16, 802, 804, 805, 808, 813, 816, 821, 827, 843, 849, 851, 855, 856, 857; 17, †883, †885, †886, †892, †900, †901, †912, 924 (is slain by Yudhishṭhira on the eighteenth day of the battle, when Ç. had commanded the army of Duryodhana half-a-day), †953; 18, 955 (*nihate*), 959; 19, 1000 (*hate*), 1002 (do.), 1005 (do.); 24, 1298 (do.); 27, 1457 (*Madrarājo hataḥ*).—§ 613 (Gadāyuddhap.): IX, 32β, 1837 (*Madrarājasya*); 33, 1934 (*hataḥ*).—§ 615 (Baladevatīrthāy.): IX, 52, 3004 (*hataṃ*), 3005 (*nihataṃ*); 54, 3065 (*hate*).—§ 615 (Gadāyuddhap.): X, 56, 3162 (*hataḥ*); 64$\epsilon\epsilon$, 3589, 3612.—§ 618 (Jalapradānikap.): XI, 1γ, 29.—§ 619 (Strīvilāpap.): XI, 16α, 447; 23, 635 (*Nakulamātuleyaḥ*, bewailed as killed), 638, 640 (*Madrarājaṃ*), 642, 643.—§ 620 (Çrāddhap.): XI, 26β, 786 (his body is burnt).—§ 621 (Rājadharm.): XII, 5ξ, 140.—§ 785 (Anugītap.): XIV, 60a, 1775, 1797 (*hate*).—§ 789 (Putradarçanap.): XV, 32θ, 877 (among the dead kings who arose from the Gaṅgā).

Cf. also the following synonyms:—

Ārt(ṭ)āyani: VI, 2146, 2148, 2729; VII, 581, 584; VIII, †198, 1380 (etymology: *yṭam eva hi pūrvas te vadanti purushottamāḥ | tasmād Ā°ḥ prokto bhavān*); IX, 347, 561.

Bāhlīkapuṅgava, q.v.

Madrādhipa ("king of the Madras"): II, 1351 (Ç°); V, 569, 2244; VI, 2012, †2623, 2729, 2730, 2732, †3764; VII, 592, 593, 607, 615, 6363 (Ç°), 7488, 7494; VIII, 1551 (Ç°), †1962 (Ç°), 2025, 2395 (Ç°), 2438, 3588, †4627; IX, 26 (Ç°), 598, 599, 687, 854, 861, †873, †876, †888, †889, †892, †902, †904.

Madrādhipati (do.): I, 7117 (Ç°); VI, 1842, 2723; VIII, †4958; IX, 326, 518, †874, †880, †881, †899, †910.

Madraja ("born among the Madras"): VII, 1602.

Madrajanādhipa ("king of the Madras"): VIII, 2026, 3694 (Ç°); IX, †875.

Madrajaneçvara (do.): VIII, 2410; IX, 359.

Madraka: VIII, 2019.

Madrakādhama ("lowest among the Madrakas"): VIII, 1868 (Karna scolds him).

Madrakādhipa ("king of the Madrakas"): IX, 813.

Madrakeçvara (do.): VI, 1616; VIII, 2005 (Ç°).

Madrāṇāṃ adhipa(ḥ) ("the king of the Madras"): VII, 613; VIII, 331 (*Sauvīraḥ*); IX, 332, 674, 782, 784.

Madrāṇāṃ īçvara(ḥ) (do.): I, 7092 (Ç°); VII, 3529 (Ç°), 8903 (Ç°); VIII, 2404, 2408.

Madrāṇāṃ ṛshabha(ḥ) ("the bull of the Madras"): VI, 3138.

Madrāṇāṃ vṛshabha(ḥ) (do.): IX, 617 (Ç°).

Madrapa ("king of the Madras"): I, 4432, 4436; VIII, †1747, 1866; IX, 618, †878.

Madrapati (do.): I, 4426 (°*ḥ puraṃ*); VI, 1697; VIII, †1729, †1747, †4833, †4895; IX, 862, 864.

Madrarāj (do.): VI, 1604; VII, 1079, 6062, 6096; VIII, †1738; IX, 570, 678, 916.

Madrarāja (do.): I, †196, †205, 497, 542, 4429, 6993

(Ç°), 7367 (Ç°); V, 188, 198, 566, 2375 (Ç°), 5739 (Ç°); VI, 1849, 1864, 2014, 2728, 3687, 3689, 3690, 4792, 4796, 4798, 4800, 5265, 5363; VII, 589, 600, 606, 1589, 1660, 2673, 3894, 3918, 3943 (Ç°), 5353, 5541, 5629, 6074, 6139, 6142, 7030, 7055, 7369, 7484, 7486, 7491, 7493, 8545, 9167; VIII, 45 (Ç°), 330 (Ç°), 334 (Ç°), 1313, 1323, 1324, 1341, 1390, 1632, 1655, 1656, 1665, 1670, 1672, 1673, 1674, 1679, 1703, 1779, 1869, 2014, 2394, 2460, 2840, 3190, 3193, 3207, 3257, 3949 (Ç°), 4021, †4648, †4815; IX, 120, 121, 321, 342, 345 (Ç°), 349, 352, 354, 358, 372 (Ç°), 377, 385, 388, 391, 409, 451, 460, 463, 466, 512, 515, 539, 540, 541, 589, 590 (Ç°). 600 (°*Vṛkodara*), 604, 608, 626, 643, 650, 656, 689, 690, 691, 697, 698, 700, 788, 773, 775, 776, 778, 780, 781, 785, 786, 794, 796, 800, 809, 810, 824, 826, 851, 852 (°*Yudhiṣṭhira*), †898, †903, 942 (*hate*), 955 (*nihate*), 960, 969 (°*padānugān*, will revenge his death), 978 (do.), 982 (do.), 983 (do.), 990 (°*anugeshu*), 993, 994 (*nipātitam*), 995 (*pātite*), 998, 1003 (*hate*), 1018 (*hatam*), 1023, 1207, 1457 (*hatāḥ*), 1837 (Ç°), 3061 (among the fallen); XI, 636 (*nihataḥ çete*), 840, 641.

Madrarājan (do.): VI, 1697, 3556, 5415; VII, 3570; VIII, 1651, 1872, 3647; IX, 685; XIV, 1796.

Madrarājeçvarātmaja (?): VIII, 1386.

Madreça ("king of the Madras"): VII, 1080, 1625, 2619, 6077; VIII, 1345, 1391, 1579, 1749, 2195, †4063; IX, 555, 556, 774, 623, 842, 848, †921 (*praçaṇtam*); XIV, 1794.

Madreçvara (do.): I, 551; VI, 1699, 3681, 3693, 5269, 5315, 5416; VII, 4720; VIII, 1325, 1327, 1331, 1379, 1793 (Ç°), 4354; IX, 356, 660, 683, 694, 772.

Sauvīra, q.v.

Çalyabhrātṛ ("brother of Çalya"). § 593 (Abhimanyuvadhap.): VII, **38**, 1631 (slain by Abhimanyu; cf. *Çalyād avarajaḥ*, v. 1625).

Çalyānuja ("younger brother of Çalya"). § 611 (Çalyap.): IX, **17**, 931 (slain by Yudhishṭhira). Cf. Madrarājānuja.

Çalyaparvan[1] ("the section relating to Çalya"), the 9th of the greater parvans of Mhbh. § 4 (Anukram.): I, **1**, 90 (°*sugandhibhiḥ*).—§ 11 (Parvas.): I, **2**, 550, 552.—§ 795*c* (Mahābhārata): XVIII, **6**, 275 (enumeration of what gifts should be given away during the recitation of Ç.).

Çalyaparvan[2], the 80th of the minor parvans of Mhbh. § 10 (Parvas.): I, **2**, 346.—§ 609: Requested by *Janamejaya* (*a*), *Vaiçaṃpāyana* related *Duryodhana's* grief at *Karṇa's* slaughter, his resolution to continue the battle, his making *Çalya* the commander of the army; that *Çalya*, having made a great carnage, was slain by *Yudhiṣṭhira* at midnight; that *Duryodhana* fled away from the field, penetrated into a lake, and in the afternoon was summoned and slain by *Bhīmasena*, who had caused the lake to be encompassed by many warriors; that *Açvatthāman*, etc. (*β*), slaughtered the *Pāṇḍ*ala troops in the night; that *Sañjaya*, next morning, having set out from the camp, entered the city; the grief of the citizens upon hearing *Duryodhana's* fall; that *Sañjaya* informed *Dhṛtarāṣṭra* (*γ*) ("on the side of the *Pāṇḍavas* 7 are alive, amongst the *Dhārtarāṣṭras* 3"") ; *Dhṛtarāṣṭra's*, etc. (*ε*), grief; that *Dhṛtarāṣṭra* ordered *Vidura* to let the ladies and *Gāndhārī* retire, and was comforted by *Vidura* (IX, **1**); *Dhṛtarāṣṭra's* lament and how he asked *Sañjaya* about the battle (*ζ*) (IX, **2**). *Sañjaya* begins his narration.—§ 610: The fear of the *Kurus* after the fall of *Karṇa*, and the state of the *Kuru* army (*η*); *Duryodhana's* resolution to resist the victors (*θ*); *Bhīma* and *Dhṛshṭadyumna* caused a great carnage; *Arjuna* proceeded towards the car-division; *Nakula*, etc. (*ι*), & *Çakuni*; 25,000 foot-soldiers & *Arjuna*; they were slain by *Dhṛshṭadyumna* (*b*) and *Bhīma*; the *Kuru* army broke and fled away; *Çekitāna*, etc. (*κ*), having slain a large number, blew their conchs; *Arjuna* attacked the rest; they fled; *Duryodhana* & the *Pāṇḍ*avas; *Duryodhana* rallied his troops (*λ*); *Duryodhana* (+ all his troops) & the *Pāṇḍ*avas (headed by *Yudhiṣṭhira*) (IX, **3**). *Kṛpa* urged *Duryodhana* to make peace (*μ*) (IX, **4**); *Duryodhana* refused (*ν*). The troops were filled with enthusiasm; they took up their quarters about two yojanas distant, and bathed in the *Sarasvatī* of red waters on the sacred and beautiful tableland at the foot of *Himavat* (IX, **5**); there they passed the night: *Çalya*, etc. (*ξ*), and urged *Yudhiṣṭhira* to continue the battle. *Duryodhana* addressed *Açvatthāman* (description) (*ο*), according to whose proposal *Çalya* was made generalissimo (*π*) (IX, **6**); *Çalya* promised to slay the foes (*ρ*). *Çalya* was anointed; the troops became cheerful (*σ*). *Çalya* resolved to slay or be slain (*τ*). No one any longer felt any grief on account of *Karṇa*; they slept that night happily and became very cheerful. *Yudhiṣṭhira* asked *Kṛshṇa* his advice (*υ*); *Kṛshṇa* praised *Çalya* (*Ārtāyani*), saying that he was equal to *Bhīshma*, etc. (*φ*), and superior to *Çikhaṇḍin*, etc. (*χ*); he thought only *Yudhiṣṭhira* was a match for *Çalya*, and urged him to slay him. After *Kṛshṇa* had gone, *Yudhiṣṭhira* dismissed all his brothers and the *Somaka*s and slept happily that night, and so did the *Pāñcāla*s and the *Pāṇḍ*avas, delighted with *Karṇa's* fall (IX, **7**).—§ 611: The Battle on the Forenoon of the Eighteenth Day. After that night had passed away, the *Kuru* army, urged by *Duryodhana*, prepared for battle; the leaders, *Kṛpa*, etc. (*α*), resolved to fight unitedly ("or be stained with the five great sins and all the minor sins"). Then, with *Çalya* at their head, they quickly proceeded against the foes. Similarly, the *Pāṇḍ*avas. Asked by *Dhṛtarāṣṭra* about *Çalya's* slaughter by *Yudhiṣṭhira* and *Duryodhana's* by *Bhīmasena*, *Sañjaya* related: *Çalya* proceeded with horses of the *Sindhu* breed yoked unto his chariot, at the head of the array, accompanied by the *Madrakas* and the sons of *Karṇa*; enumeration of warriors on the left (*β*), on the right (*γ*), in the rear (*δ*), in the centre (*ε*); *Çakuni* and *Ulūka* surrounded by a large force of cavalry, etc. The mighty bowmen amongst the *Pāṇḍ*avas divided themselves into three bodies, and rushed against the *Kurus*; *Dhṛshṭadyumna*, etc. (*ζ*), against the army of *Çalya*; *Yudhiṣṭhira* with his troops against *Çalya* alone; *Arjuna* against *Kṛtavarman* and the *Saṃçaptaka*s; *Bhīmasena*, etc. (*η*), against *Kṛpa*; *Nakula* and *Sahadeva* against *Çakuni* and *Ulūka*. Requested by *Dhṛtarāṣṭra*, *Sañjaya* enumerated the relative strength of the two armies (*θ*) (IX, **8**). The commencement of the battle (description); a terrible slaughter on both sides. *Arjuna* and *Bhīmasena* stupefied their foes; *Dhṛshṭadyumna*, etc. (*ι*), & *Çalya*; *Nakula* and *Sahadeva* proceeded with speed; the *Kurus* fled away (IX, **9**). *Çalya* & *Yudhiṣṭhira* (+ the *Pāṇḍ*ava host); *Nakula* & *Karṇa's* son *Citrasena*, whom he slew; *Nakula* & *Citrasena's* brothers *Satyasena* and *Suṣeṇa*; *Nakula* slew *Satyasena*, mounted the chariot of *Sutasoma*, and slew *Suṣeṇa*. The *Kurus* were rallied by *Çalya*; a great slaughter took place on both sides. *Sātyaki*, etc. (*κ*), roared like lions, etc. The *Kurus* surrounded *Çalya*; thither came *Arjuna*, having slaughtered the *Saṃçaptaka*s, and the *Pāṇḍ*avas headed by *Dhṛshṭadyumna* (IX, **10**). *Çalya* fought with great heroism against the troops of *Yudhiṣṭhira*; portents appeared on

earth and in the skies. *Çalya* & *Yudhishṭhira*, etc. (λ); many were slain; the *Pāṇḍava* army repaired to *Yudhishṭhira*; *Kṛtavarman*, etc. (μ), & *Bhīmasena*, etc.; *Kṛtavarman* & *Bhīmasena*; *Kṛpa* & *Dhṛshṭadyumna*; *Çakuni* & the *Draupadeyas*; *Açvatthāman* & the twins; *Duryodhana* & *Kṛshṇa* and *Arjuna*; the *Bhoja* chief slew the brown steeds of *Bhīmasena*; *Çalya* slew the steeds of *Sahadeva*, who then slew *Çalya*'s son; *Kṛpa* & *Dhṛshṭadyumna*; *Açvatthāman* & the *Draupadeyas*; once more the steeds of *Bhīmasena* were slain; he crushed the steeds and chariot of *Kṛtavarman*, who fled away; *Çalya* & *Yudhishṭhira*, etc. (ν); *Bhīma* (with his mace, with which he had challenged *Kuśara* and slain Gh. on Gandhamādana) & *Çalya* (IX, 11); "save *Çalya* or *Rāma* (the delighter of the *Yadus*), none else can venture to encounter *Bhīma*; save *Bhīma*, none can venture to encounter *Çalya*"; *Kṛpa* taking up *Çalya* on his own chariot, bore him away; *Bhīma* had also been made senseless. The *Kurus* (headed by *Duryodhana*) & the *Pāṇḍavas*; *Duryodhana* & *Cekitāna*; *Kṛpa*, etc. (ξ), & *Yudhishṭhira*; *Duryodhana* & *Dhṛshṭadyumna*; *Açvatthāman* (with 3,000 chariots, despatched by *Duryodhana*) & *Arjuna*; *Çalya* + *Candrasena* + *Drumasena* & *Yudhishṭhira* + 25 *Cedis*, etc. (ο); *Yudhishṭhira* was worsted (IX, 12). *Satyaki* and *Bhīmasena*, etc. (σ) (+ *Yudhishṭhira*) & *Çalya*; Si., etc., were delighted; *Duryodhana* regarded the *Pāṇḍavas*, *Pāñcālas*, and *Sṛñjayas* as already slain; the *Pāṇḍavas* & *Çalya*, who agitated the whole *Pāṇḍava* army; D. and G. wondered; the *Pāṇḍavas* with *Bhīmasena* at their head and led by *Yudhishṭhira* did not fly (IX, 13). *Arjuna* & *Açvatthāman* and the *Trigartas*; *Arjuna* destroyed 2,000 chariots; *Açvatthāman* & the *Pāñcāla Suratha*, whom he slew; *Açvatthāman* and the *Saṃçaptakas* & *Arjuna* (IX, 14). *Duryodhana* & *Dhṛshṭadyumna*; *Çikhaṇḍin* + the *Prabhadrakas* & *Kṛtavarman* and *Kṛpa*; *Çalya* & the *Pāṇḍavas* (with *Bhīma*, etc. (π), and *Sātyaki*); *Nakula* + *Yudhishṭhira* & *Çalya*; *Yudhishṭhira*, etc. (ρ), & *Çalya*; *Çalya* & *Bhīmasena* + *Sātyaki* (whom he deprived of his chariot); *Sātyaki* (on another chariot) & *Çalya* (IX, 15). The *Pāṇḍavas* (in the very sight of *Kṛshṇa* and *Arjuna*, and though checked by *Bhīmasena*) were afflicted by the *Kurus* (headed by *Çalya*). *Arjuna* & *Kṛpa* and *Kṛtavarman*; *Sahadeva* & *Çakuni*; *Nakula* cast glances on *Çalya* from the side; the *Draupadeyas* checked numerous kings; *Çikhaṇḍin* & *Açvatthāman*; *Bhīmasena* & *Duryodhana*; *Yudhishṭhira* & *Çalya*; *Çalya* alone fought with the whole *Pāṇḍava* army; *Çalya* & *Bhīma*; the *Pāṇḍavas* fled, disregarding the cries of *Yudhishṭhira*, who, summoning all his brothers and *Kṛshṇa*, declared that after *Bhīshma*, etc. (σ), had been slain, *Çalya* only remained as his share; the sons of *Mādrī* should be the protectors of his wheels; *Sātyaki* would protect his right wheel and *Dhṛshṭadyumna* his left, *Arjuna* his rear, *Bhīma* fight in his front. The *Pāṇḍava* troops rejoiced, especially the *Pāñcālas*, etc. (τ); *Yudhishṭhira* & *Çalya*; *Bhīma* & *Duryodhana*; *Dhṛshṭadyumna*, etc. (υ), & *Çakuni*, etc.; *Duryodhana* was borne away by his steeds; *Açvatthāman*, etc. (φ), followed him in order to rescue him; the *Kauraca* troops became terrified; *Arjuna* began to slay them; *Çalya* was worsted by *Yudhishṭhira*; the army of *Duryodhana* broke; *Açvatthāman*, taking *Çalya* up on his own chariot, fled away; *Çalya* (on another chariot) & *Yudhishṭhira* (IX, 16) + *Sātyaki*, etc. (χ); the *Pāṇḍavas*, etc. (ψ), & *Çalya*; the *Kurus* surrounded *Çalya* at the command of *Duryodhana*; *Kṛpa* slew *Yudhishṭhira*'s charioteer, and *Çalya* his steeds; *Bhīmasena* slew *Çalya*'s charioteer and steeds and cut off his armour; *Dhṛshṭadyumna*, etc. (ω), & *Çalya*; *Yudhishṭhira* slew *Çalya* with a celestial dart (created by *Tvashṭṛ* for the use of *Īçāna*, and always worshipped by the *Pāṇḍavas* with perfumes and garlands and excellent seats and the best kinds of viands and drinks). *Çalya*'s younger brother & *Yudhishṭhira*, who slew him; the *Kurus* broke; *Sātyaki* & *Kṛtavarman*, whom *Kṛpa* carried away on his chariot; *Duryodhana* alone withstood the *Pāṇḍava* leaders (αα); *Kṛtavarman* (on another chariot) + *Kṛpa* & *Yudhishṭhira*; *Kṛtavarman* was carried away by *Açvatthāman* upon the latter's chariot; *Kṛpa* & *Yudhishṭhira*. The *Pārthas* blew their conchs and applauded *Yudhishṭhira* (IX, 17). The followers of *Çalya* (1,700 *Madrakas*) resolved to avenge him; *Duryodhana* commanded them not to proceed to battle; they, however, attacked *Yudhishṭhira*; *Arjuna*, etc. (ββ), & the *Madrakas*, whom they began to slaughter; *Duryodhana* in vain tried to prevent them from fighting; then, urged by *Çakuni*, he proceeded to the rescue of the *Madrakas*. The *Pāṇḍavas* arranged themselves in the form called *Madhyama* and slew the *Madrakas*; meteors, etc., were seen; the *Pārthas* encountered a body of horse advancing towards them; the *Kuru* army fled away (IX, 18). Also the sons of *Dhṛtarāshṭra* almost all turned away from the fight at noon; their fear was like to that after the fall of *Bhīshma*, etc. (γγ); the *Pāñcālas* and the *Pāṇḍavas* pursued them, and congratulated one another (δδ). The *Sṛñjayas* pursued the *Kurus*; *Arjuna* & the chariot-division; *Nakula*, etc. (εε), & *Çakuni*. *Duryodhana* rallied 21,000 foot-soldiers, resisted by *Bhīmasena* and *Dhṛshṭadyumna*; *Bhīma* slew them; *Yudhishṭhira*'s troops in vain tried to transgress *Duryodhana*. *Duryodhana* rallied a small force by a spirited address (ζζ); the *Pāṇḍavas*, especially *Arjuna*, rushed against them; *Nakula*, etc. (ηη), against *Çakuni* (IX, 19). The *Mlecchа* king *Çālea* (on an elephant, sprung from a noble breed, and always worshipped by *Duryodhana*) attacked the *Pāṇḍavas* (+ *Somakas* and *Sṛñjayas*), who fled; *Dhṛshṭadyumna* (in order to vanquish the elephant) & *Çālea*; *Dhṛshṭadyumna* had his chariot, steeds, and charioteer destroyed by the elephant; *Bhīma*, etc. (θθ), & *Çālea* (+ the elephant); the *Pāñcālas*, etc. (ιι), lamented; *Dhṛshṭadyumna* slew the elephant with his mace, and *Sātyaki* slew *Çālea* (IX, 20). *Kṛtavarman*, rallying a portion of the *Kuru* army, resisted the *Pāṇḍavas*; *Sātyaki* & king *Kshemakīrti*, whom he slew; *Kṛtavarman* & *Sātyaki*; the *Pāṇḍavas*, the *Pāñcālas*, etc., became spectators; *Kṛpa* carried *Kṛtavarman* away upon his chariot; the whole army of *Duryodhana* fled except *Duryodhana*, who assailed all the *Pāṇḍavas*, etc. (κκ); then *Kṛtavarman* came (on another chariot) (IX, 21). *Duryodhana* alone resisted the *Pāṇḍavas*; the *Kuru* army once more rallied and fought; *Duryodhana* & *Yudhishṭhira*, etc. (λλ); *Açvatthāman* & *Bhīmasena*; *Çakuni* & *Yudhishṭhira*, who was carried away by *Sahadeva* on his chariot; *Yudhishṭhira* (on another chariot) & *Çakuni*; Si. and Cā. applauded; *Ulūka* & *Nakula*; *Kṛtavarman* & *Sātyaki*; *Duryodhana* & *Dhṛshṭadyumna*; *Kṛpa* & the *Draupadeyas* (IX, 22). The *Kurus* were broken by the *Pāṇḍavas*, but rallied by the sons of *Dhṛtarāshṭra*; *Yudhishṭhira* & *Kṛpa* and *Kṛtavarman* (who was carried away by *Açvatthāman*); *Duryodhana* despatched 700 chariots against *Yudhishṭhira*; *Çikhaṇḍin*, etc., came to aid *Yudhishṭhira*; an awful battle ensued; the 700 were slain; the *Pāṇḍavas* and *Pāñcālas* resisted; terrifying omens in nature were seen. *Çakuni* exhorted the others to fight in front; he would himself slay the *Pāṇḍavas* from behind; the *Madrakas* rejoiced, but were slain; *Çakuni* with 10,000 horsemen assailed the *Pāṇḍava* army in the rear; the force of the *Pāṇḍavas*

broke down. *Yudhishṭhira* urged *Sahadeva* to slay *Çakuni*, aided by the *Draupadeyas*; *Yudhishṭhira*, with the *Pāñcālas*, would himself destroy the chariot-force. *Sahadeva* (with 700 elephants, 5,000 horses, and 3,000 foot-soldiers) + the *Draupadeyas* & *Çakuni*, who, with 6,000 horses, went away; similarly, the *Pāṇḍava* force, which was reduced to 6,000 horses; the *Draupadeyas* proceeded to *Dhṛshṭadyumna*, *Sahadeva* to *Yudhishṭhira*; *Çakuni* & *Dhṛshṭadyumna's* division; after a terrible battle the *Pāṇḍavas* encompassed *Çakuni* (IX, **23**). *Çakuni* exhorted the remainder of his following, 700 horses, and urged *Duryodhana* to attack the *Pāṇḍavas* (*µµ*); the remnant of the *Kuru* army attacked the *Pāṇḍavas*; *Arjuna* (desiring to exterminate the *Kurus*) addressed *Kṛshṇa*, recounting the loss sustained by the *Kurus* (*νν*), and attacked the remnant of the *Kuru* army, and caused a great slaughter (IX, **24**). *Dhṛshṭadyumna*, etc. (*ξξ*), & the chariot-force; *Duryodhana* escaped on horseback to *Çakuni*; 3,000 elephants encompassed the *Pāṇḍava* brothers, and were slain by *Arjuna* and *Bhīma*, etc. (*οο*). *Açvatthāman*, etc. (*ππ*), enquired about *Duryodhana*, pierced through *Dhṛshṭadyumna's* force, and proceeded to *Çakuni*. The *Pāṇḍavas*, headed by *Dhṛshṭadyumna*, assailed the *Kurus*. *Sātyaki* & *Sañjaya*, (having joined the five leaders and posted his men, who had been afflicted by *Arjuna*, by *Kṛpa*) & *Dhṛshṭadyumna*; *Sātyaki* & *Sañjaya*, who was made captive; *Bhīma* and *Arjuna* destroyed the elephants; *Açvatthāman*, etc., seeking *Duryodhana*, proceeded to *Çakuni* (IX, **25**). Eleven sons of *Dhṛtarāshṭra*: *Durmarshaṇa*, etc. (*ρρ*), & *Bhīmasena*, who slew them. *Bhīmasena* then slew 500 chariot-warriors, 10,000 foot, 700 elephants, and 800 horses (IX, **26**). *Duryodhana* and *Sudarçana* (the only sons of *Dhṛtarāshṭra* yet unslain) were in the midst of the cavalry. *Kṛshṇa* urged *Arjuna* to destroy the remnant of *Duryodhana's* troops (*σσ*); *Arjuna* assented (*ττ*); "only 500 horses form the remnant of the troops of *Çakuni* . . . . ; there remain also *Açvatthāman*, etc. (*νν*)." *Bhīmasena*, etc. (*φφ*), & *Duryodhana* + *Çakuni*; *Dhṛtarāshṭra's* son *Sudarçana* & *Bhīmasena*; *Suçarman* and *Çakuni* & *Arjuna*; *Duryodhana* (on horseback) & *Sahadeva*. *Arjuna* & the *Trigartas*; *Arjuna* slew *Satyakarman*, *Satyeshu*, and the *Prasthala* ruler *Suçarman*, and the latter's thirty-five sons, etc., and then proceeded against the remnant of the *Bharata* host. *Bhīma* slew *Sudarçana* (Dhārtarāshṭra), and completed the destruction of the *Kaurava* army (IX, **27**). *Çakuni* & *Sahadeva*; *Ulūka* & *Bhīmasena*; *Sahadeva* sat down on his chariot; *Bhīma* and *Sahadeva* & *Çakuni's* men, who fled away, but were rallied by *Duryodhana*; *Sahadeva* + *Nakula* and *Bhīma* & *Çakuni* + *Ulūka*; *Sahadeva* slew *Ulūka*; *Çakuni* (recollecting the words of *Vidura*) & *Sahadeva*; *Çakuni's* division and *Çakuni* himself fled away, pursued by *Sahadeva*, who slew him (IX, **28**).

Çalyaputra[1] = Rukmaratha, q.v.

Çalyaputra[2]: IX, 959 (so C., but read with B. *Dharmaputraṃ*, i.e. Yudhishṭhira).

Çalyasya putra(h) = Rukmaratha, q.v.

Çama[1] ("serenity of mind"). § 115 (Vasu, pl.): I, **66**, 2587 (son of the Vasu Āhas).

Çama[2]. § 117 (Aṃçāvat.): I, **66**, 2596 (son of Dharma), 2597 (husband of Prāpti).

Çama[3] (C. *Sᵒ*), a king among the Nandivegas. § 562 (Bhāgavadyānap.): V, **74**, 2733 (*Samaç ca Nandivegānāṃ*, among the eighteen kings who annihilated their relatives and kinsmen).

Çama[4] = Vishṇu (1000 names).

Çamaçam = Çiva (1000 names[1]).

Çamaçama = Çiva (1000 names[1]).

Çamana = Çiva (1000 names[1]).

Çamaṭha, a brahman. § 380 (Brahmasaras): III, **95**, 8527 (*vidyāvratasnātah̄ kaumāraṃ vratam āsthitah̄*).—§ 381 (Guṇa): III, **95**, (8528) (related to Yudhishṭhira the history of Gaya Āmūrtarayasa).

Çāmba[1] (B. Sāmba), son of Kṛshṇa and Jāmbavatī. § 232 (Svayaṃvarap.): I, **186**, 6997 (among the Vṛshṇis who were present at the svayaṃvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7914.—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the marriage of Arjuna and Subhadrā). —§ 262 (Bhagavadyāna): II, **2**, 56 (received Kṛshṇa at his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, **4**, 129 (among the princes who received instruction in the use of arms from Arjuna; C. has *Sᵒ*).—§ 273 (Rājasūyārambhap.): II, **14**, 622 (one of the seven atiratbas among the Vṛshṇis; C. has *Sᵒ*). —§ 287 (Rājasūyik.): II, **34**, 1275 (*Gada-Pradyumna-Çᵒāç ca*, came to the rājasūya of Yudhishṭhira). —§ 320 (Saubhavadhap.): III, **15**, 644 (*Gada-Çāmbōddhavādibhih̄*, defended Dvārakā); **16**, 667, 669, 672, 673, 674 (fights Kshemavṛddhi), 676, 677 (fights Vegavat); **18**, 735; **21**, 836 (*°prabhṛtayaḥ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1994, 2009 (will assist the Pāṇḍavas in the battle). —§ 400 (Tīrthayātrāp.): III, **118**, †10233 (among the Vṛshṇis whom the Pāṇḍavas met in Prabhāsa).—§ 402*b* (do.): Ç., when still a boy, had routed the army of the Daitya Çamhara and killed Açvacakra: III, **120**, 10270, 10272.—§ 510 (Draupadī-Satyabhāmās.): III, **234**, 14719. —§ 553 (Vaivāhikap.): IV, **72**, 2357 (came to the marriage of Abhimanyu and Uttarā).—§ 554 (Sainyodyoga.): V, **1***a*, †5; **2**, 59.—§ 570 (Sainyaniryāṇap.): V, **157***e*, 5330 (*Gada-Sāmbōddhavādibhih̄*, accompany Balarāma).—§ 589 (Droṇābhishek.): VII, **11***ξ*, 408.—§ 599 (Jayadrathavadhap.): VII, **110***σ*, 4195.—§ 617*b* (Brahmaçāras): X, **12***ξ*, 638 (had never desired the discus of Kṛshṇa).—§ 730 (Āṇuçāsanik.): XIII, **14**, 615 (*°hetoḥ*, in order to obtain the son Ç. Kṛshṇa performed austorities); **15**, 1028 (Çiva was gratified and granted Kṛshṇa the son Ç.).—§ 765 (Anugītāp.): XIV, **66***θ*, 1938 (accompanied Kṛshṇa); **86***τ*, 2557 (do.).—§ 793 (Mausalap.): XVI, **1**, 16, 19 (*Vāsudevasya dāyādah̄*), 25; **3***ζ*, 100 (is slain).—§ 795 (Svargārohaṇap.): XVIII, **5**, 162 (among those who after death entered the deitiee). Cf. Jāmbavatīsuta (III, 10271), Jāmbavatyāḥ sutaḥ (III, 670).

Çāmba[2] (B. Sāmba), a brahman. § 787 (Āçramavāsap.): XV, **10**, 312 (the citizens charged Ç. to answer Dhṛtarāshṭra, when he took leave with them in order to go to the forest).

Çambara, an Asura. § 92 (Aṃçāvat.): I, **65**, 2530 (the second of the forty sons of Danu).—§ 209 (Drupadaçasana): I, **138**, 5481 (*Mahendraṃ Çambaro yathā*).—§ 402*b* (Çāmba): III, **120**, †10271 (*Daityasya*, his army has been routed by Çāmba).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12072 (has been vanquished by Indra).—§ 444 (do.): III, **171**, 12149 (*°sya vadhe*, Mātali had acted as the charioteer of Indra).—§ 555 (Indrarvijaya): V, **16**, 497 (has been slain by Indra).—§ 561 (Yānasaudhip.): V, **68***ξξ*, 2525 (has been vanquished by Kṛshṇa).—§ 562 (Bhagavadyānap.): V, **72**, 2602 (a sentence of his is quoted).—§ 568 (Viduḷāputraçāsana): V, **134**, 4550 (do.).—§ 585 (Bhīshmavadhap.): VI, **100**, 4583 (*yathā devāsure yuddhe Çakra-Çᵒyoh purā*, sc. *samāgamaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1125 (*yādṛk purā vṛttaṃ Çᵒāmarārājayoḥ*).—§ 599 (Jayadrathavadhap.): VII, **96**, 3571 (*yathā pūrvaṃ abhūd yuddhaṃ*

Ç°āmaravārājayoḥ); **106**, 3973 (*Mahendra iva Ç°n*, sc. *abhyadravat*); **109**, 4098 (*kuvator vividhā māyāḥ Çakra-Ç°yor iva*).—§ 600 (Ghaṭotkacavadhap.): VII, **169**, 7582 (*yathā devāsure yuddhe Ç°āmarārājayoḥ*, sc. *yuddham*); **175**, 7914 (*Indra-Ç°yor iva, sc. sannipātaḥ*).—§ 605 (Karṇap.): VIII, **13**, 508 (*°sya giro yadvad nihatasya mahāraṇe*).—§ 608 (do.): VIII, **74**, 3793 (*Ç°n Maghavān iva, sc. hatvā*; C. has *S°*); **82**, †4210 (*Çakra-Ç°yor yathā, sc. yuddham*); **87**, 4397 (*sadṛçau yuddhe Ç°āmarārājayoḥ*; C. has *S°*), 4463 (*Çakra-Ç°yor iva, sc. yuddham*); **88**, †4498 (*suraçatrū Ç°-Vasavāv iva, sc. parivāryya*).—§ 610 (Çalyap.): IX, **7**, 355 (*Maghavān iva Ç°n, sc. jahi*).—§ 611 (do.): IX, **15**, 784 (*yādṛço vai purā vṛttaḥ Ç°āmarārājayoḥ*).—§ 617 (Aishīkap.): X, **12**, 596 (*Ç°n Maghavān iva, sc. jahi*).—§ 641 (Rājadh.): XII, **98***ξ*, 3661 (*naikanāyaṃ*, had been slain by Indra); **102**, 3783 (a sentence of his is quoted); **130**, 4751 (*atraitac Chambarasyāhur mahātmānasya darçanaṃ* (i.e. *çāstraṃ*, Nīl.)).—§ 656 (Khaḍgotpatti): XII, **166***γ*, 6146 (a Dānava).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8261 (among the ancient rulers of the earth).—§ 730 (Anuçāsanik.): XIII, **14**, 616 (had been slain by Pradyumna).—§ 740 (do.): XIII, **36**, 2165 (*Çakra-Çambara-saṃvādaṃ*), 2166, 2167, (2168).—§ 742 (do.): XIII, **39***a*, 2237 (*°sya māyā*). Cf. Daitya, Dānavendra (XIII, 2183).

Çambarahan = Indra, q.v.

Çambara-Pākahan = Indra, q.v.

Çambhalagrāma, v. S°.

Çambhu[1], an ancient king. § 6 (Anukram.): I, **1***a*, 228 (in Sañjaya's enumeration).—§ 761 (Anuçāsanik.): XIII, **115***δ*, 5668.

Çambhu[2] = Brahmán: I, 2499; VI, 2069 (*ahaṃ Droṇāntakaḥ Pārtha, vihīnaḥ Ç°nā purā*, says Dhṛshṭadyumna); XII, 11229 (creates Hiraṇyagarbha), 11602.

Çambhu[3] = Vishṇu (Nārāyaṇa, Kṛshṇa): II, 1321 (*Nārāyaṇaḥ* = Kṛshṇa); XII, 1505 (= Kṛshṇa); XIII, 6954 (1000 names); XIV, 1085 (= *mahān ātmā*).

Çambhu[4] = Çiva: III, 499 (*Çūlapāṇiṣ Tryloçanaḥ*, born from the forehead of Hari), 1629, 8648 (*or jaṭādhārakḥṇ*, sc. Gaṅgā); V, 7395; VII, 9458, 9507, 9582; VIII, 1446; XII, 9164; XIII, 588, 1011.

Çambhu[5], a fire. § 493 (Āṅgirasa): III, **221**, 14181 (the fourth of the five Ūrjaskara fires, sons of Tapas).

Çambhu[6], a Rudra. § 770 (Anuçāsanik.): XIII, **151***β*, 7091 (enumeration).

Çambhu[7], son of Kṛshṇa and Rukmiṇī. § 730 (Anuçāsanik.): XIII, **14***a*, 621.

Çambuka. § 653*b* (Gyḍhra-gomāyus.): XII, **153**, 5742 (*çūdre*, slain by Rāma [Dāçarathi], because he performed austerities], then a brahman's child was revived; B. has *J°*).

Çambūka, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Çamīka[1], a muni, father of Çṛṅgin. § 51 (Parikshit): I, **41**, (1711); **42**, (1727), 1741, 1749 (having disgraced *Ç.*, Parikshit was cursed by Çṛṅgin).—§ 266 (Çakrasabhāv.): II, **7**, 297 (in the palace of Indra, B. has *S°*).—§ 790 (Putradarçanap.): XV, **35**, 946.

Çamīka[2], a Vṛshṇi. § 232 (Svayaṃvarap.): I, **186**, 6999 (came to the svayaṃvara of Draupadī, *S°* both B. and C.).—§ 273 (Rājasūyārambhap.): II, **14**, 623 (is a mahārātha, *S°* both B. and C.).—§ 589 (Droṇābhishek.): VII, 11*ζ*, 409 (*Ç°* also B.). The right spelling of this and prec. is *S°*.

Çampāka, a brahman. § 659 (Mokshadh.): XII, **176**, 6563 (*°ena muktena gītaṃ itihāsaṃ purātanaṃ*, i.e. vv. 6565 foll.), 6585 (*Hāstināpure brāhmaṇena upavarṇitaṃ | Ç°ena purā makhyaṃ*, i.e. to Bhīshma).

Çamyu, a fire. § 490 (Āṅgirasa): III, **219**, 14131 (the first son of Bṛhaspati), 14133 (Satyā is his wife), 14135 (his children).

Çanaiçcara[1], the planet Saturn, son of Sūrya (the Sun). § 270 (Brahmasabhāv.): II, **11**, 447 (among other planets in the palace of Brahmán).—§ 533 (Sītā-Rāvaṇasaṃv.): III, **281**, 16171 (*Rohiṇīm etya Ç°a iva grahaḥ*).—§ 569 (Bhagavadyānap.): V, **143***σ*, 4840 (*Prājāpatyaṃ hi nakshatraṃ*—i.e. Rohiṇī, Nīl.—*grahas tikṣṇo mahādyutiḥ | Ç°ḥ pīḍayati*, omens).—§ 574 (Jambūkh.): VI, **2***a*, 65 (*Rohiṇīṃ pīḍayann eṣha sthito . . . C°ḥ*, omens); **3**, 94 (*Viçākhayāṃ samprasthau Bṛhaspati-Ç°au*).—§ 586 (Bhīshmavadhap.): VI, **104**, 4748 (*samāgatau . . . yathākāçe . . . sthitau Budha-C°au*).—§ 611 (Çalyap.): IX, **16**, 835 (*candramaso 'bhyāse Ç°a iva grahaḥ*).—§ 717*b* (Nārāyaṇīya): XII, **350**, 13692 (*°ḥ Sūryaputro bhaviṣyati Manur*, *C.* = *mahān*).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7643 (enumeration). Cf. Sūryaputra.

Çanaiçcara[2] = Sūrya (the Sun): III, 148.

Çānavatya, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1872 (among the peoples who brought tribute to Yudhishṭhira).

Çāṇḍilī[1], a goddess. § 116 (Vasu): I, **66**, 2584 (wife of Prajāpati and mother of the Vasu Anala).—§ 574 (Jambūkh.): VI, **8***ι*, 295 (*tatra*—i.e. on the Çṛṅgavat mountain—*svayaṃprabhā devī nityaṃ vasati Ç°ī*).

Çāṇḍilī[2], a brāhmaṇī. § 565 (Gālavacarita): V, **113**, 3872 (*brāhmaṇī*, performed austerities on the Rishabha mountain), 3890.—§ 764 (Anuçāsanik.): XIII, **123**, 5859, 5864 (had attained to heaven, discourse between her and Sumanā).

Çāṇḍilya, a ṛshi. § 264 (Sabhākriyāp.): II, **4***a*, 112 (in Yudhishṭhira's palace).—§ 615 (Baladevatīrthay.): IX, **54**, 3041 (his daughter attained to heaven).—§ 637 (Rājadh.): XII, **47***η*, 1693 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 677 (Mokshadh.): XII, **254**, 9114 (*samādhau yogam asthitaṃ Ch°aṃ çamaṃ abravīt*, in the Chāndogya Upanishad, Nīl. and PCR.).—§ 746 (Anuçāsanik.): XIII, **65**, 3308 (*pradānaṃ sarvadānānāṃ çakraṇaṃ, viçāmpate | evaṃ āha mahābhāgaḥ Ç°o mahān ṛshiḥ*).—§ 767 (do.): XIII, **137***a*, 6266 (having given food to *Ç.*, Bhumanyu ascended to heaven).

Çaṇi = Çiva (1000 names[2]).

Çaṅkara[1] = Çiva, q.v.

Çaṅkara[2], a Viçvedeva. § 749 (Anuçāsanik.): XIII, **91***η*, 4360 (enumeration).

Çaṅkaraçvaçura = Himavat: XIII, 1748.

Çaṅkarsḥaṇa (X, 498), error in C. for Saṅkarshaṇa, q.v.

Çaṅkha[1], a serpent. § 47 (Sarpanāmakath.): I, **35**, 1553. —§ 564 (Mātaliyop.): V, **103**, 3628.—§ 793 (Mausalap.): XVI, **4***ε*, 119.

Çaṅkha[2], son of the Matsya king Virāṭa and brother of Uttara. § 232 (Svayaṃvarap.): I, **186**, 6988 (*Virāṭaḥ saha putrābhyāṃ Ç°enāvoṭṭareṇa*, present at the svayaṃvara of Draupadī).—§ 556 (Goharaṇap.): IV, **31**, 1015 (*Virāṭasya suto jyeṣṭhaḥ*).—§ 561 (Yāvanashṭhip.): V, **57**, 2237 (*Virāṭaḥ saha putrābhyāṃ Ç°enāvoṭṭareṇa*, in the army of Yudhishṭhira).—§ 569 (Bhagavadyānap.): V, **141***η*, 4782.—§ 572 (Rathātirathasaṅkh.): V, **171**, 5907 (a ratha among the Pāṇḍavas).—§ 573 (Ambopākhyānap.): V, **194***η*, 7599.—§ 578 (Bhīshmavadhap.): VI, **45**[2], 1704, 1705 (fought with Śaumadatti); **49**, 2010 (*Vairāṭiḥ*, not in B.), 2012 (not in B.), 2015, 2017, 2019.—§ 584 (do.): VI, **82**[2], 3595, 3597 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, **6***ζ*, 187

(*Virāṭaputraḥ*, mentioned among those who have fallen).— § 795 (Svargārohaṇap.): XVIII, 5*b*, 148, 164 (among those who entered the deities).

Çaṅkha[3], an ancient ṛshi, brother of Likhita. § 266 (Indrasabhāv.): II, **7**, 292 (*Çaṅkhaç ca Likhitaç ca*, in the palace of Indra).—§ 628 (Rājśdharm.): XII, **23**, 668, 670, 671, 672, 673, 675, 687, (688), 690, 692, (694).—§ 746 (Ânuçāsanik.): XIII, **66***e*, 3320 (ascended to heaven by having made gifts of sesame seeds).

Çaṅkha[4], a Daitya. § 268 (Varuṇasabhāv.): II, **9**, 365 (among other Daityas in the palace of Varuṇa).

Çaṅkha[5], a treasure. § 269 (Vaiçravaṇasabhāv.): II, **10**, 418 (*nidhipramukhyau Ç°Padmau dhaneçvarau*, in the palace of Kubera; C. has *Sº*).—§ 677 (Mokshadh.): XII, **235**, 8603 (*nidhīn*, given by Brahmadatta to the brahmans).—§ 767 (Ânuçāsanik.): XIII, **137***a*, 6261 (do.).—§ 785 (Anugītāp.): XIV, **65***η*, 1924 (*°ādīn nidhīn*).

Çaṅkha[6], a prince. § 291 (Çiçupālavadhap.): II, **44***a*, 1539.

Çaṅkhabhṛt = Vishṇu (1000 names).

Çaṅkhacakradādhara = Kṛshṇa (Vishṇu), q.v.

Çaṅkhacakragadādhasta = Kṛshṇa, q.v.

Çaṅkhaçiras, a serpent. § 47 (Sarpanāmak.): I, **35**, 1557. Cf. next.

Çaṅkhaçīrsha, a serpent. § 564 (Mātalīyop.): V, **103**-*γ*, 3631. Cf. the prec.

Çaṅkhakumbhaçravas, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2644.

Çaṅkhalikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2644.

Çaṅkhamekhala, a ṛshi. § 22 (Pramadvarā): I, **8***a*, 961.

Çaṅkhamukha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1556.

Çaṅkhapada, son of Manu Svārocisha. § 717*b* (Nārāyaṇīya): XII, **349**, IV), 13583, 13584.

Çaṅkhapiṇḍa, a serpent. § 47 (Sarpanāmak.): I, **35**, 1558.

Çaṅkhatīrtha, a tīrtha on the *Sarasvatī*. § 615*f* (Baladevat.): Here *Baladeva* beheld a gigantic tree, *Mahāçaṅkha*, tall as *Meru*, looking like *Çvetaparvata*, and resorted to by many Ṛ.; there dwell Y., Vd., Rā., Pç., and Si., in thousands; all of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that tree for their sustenance, and wander unseen by men: IX, **37**, 2187.

Çaṅkhinī, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6021 (°*m*, but B. has *Çaṅkhinītīrtham*; cf. Devyās tīrtha(m)).

Çaṅku, a Vrshṇi. § 232 (Svayaṃvarap.): I, **186**, 6999 (present at the svayaṃvara of Draupadī).—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the nuptials of Arjuna and Subhadrā).—§ 273 (Rājasūyārambhap.): II, **14**, 623.

Çaṅkukarṇa[1], a serpent. § 67 (Sarpasattra): I, **57**, 2156 (of Dhṛtarāshṭra's race).

Çaṅkukarṇa[2], son of Janamejaya. § 160 (Pūrv.): I, **95**, 3838 (son of Janamejaya and Vapushṭamā).

Çaṅkukarṇa[3], a warrior of Skanda. § 615*u* (Skanda): IX, **45**, 2553 (given to Skanda by Parvata), (*η*), 2558 (enumeration).

Çaṅkukarṇa[4] = Çiva (1000 names[1]).

Çaṅkukarṇeçvara, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5012.

Çāṇḍa[1], son of the Vasu Ahas. § 116 (Vasu, pl.): I, **66**, 2587.

Çāṇḍa[2] = Çiva (1000 names[1]).

Çāṇḍa[3] = Vishṇu: XII, 13112; XIII, 7011 (1000 names), 7048 (do.).

Çāṇḍā, daughter of the Aṅga king Lomapāda and wife of Ṛshyaçṛiṅga. § 390 (Tīrthayātrāp.): III, **110**, 9993.—§ 391 (do.): III, **110**, 9996 (*rājaputrī*).—§ 391 (Ṛshyaçṛiṅga): III, **113**, †10080, †10088, †10089, †10091, ††10093 (Ṛshyaçṛiṅga married *Ç.*).—§ 677 (Mokshadh.): XII, **235**, 8609 (having given his daughter *Ç.* to Ṛshyaçṛiṅga, Lomapāda obtained the fruition of all his wishes).—§ 767 (Ânuçāsanik.): XIII, **137***a*, 6269 (do.).

Çāntabhaya, an ancient king. § 6 (Anukram.): I, **1**, 229 (in Sañjaya's enumeration).

Çāntanava[1] = Bhīshma, q.v.

Çāntanava[2] = Citrāṅgada: I, 4068, *δ*744.

Çāntanava[3], pl. (*°āḥ*), "the descendants of Çāntanu." § 298 (Dyūtap.): II, **63**, 2112, 2117.

Çāntanoḥ putra(ḥ), Çantanoḥ suta(ḥ) = Bhīshma, q.v.

Çāntanu, son of Çrī Pratīpa and father of Bhīshma, Citrāṅgada, and Vicitravīrya. § 11 (Parvas.): I, **2**, 372.— § 70 (Âdivaṃçāvat.): I, **60**, 2213 (*°oḥ santatiṃ*).— § 130 (Aṃçāvat.): I, **67**, 2711 (*jajñire Vasavas tv ashṭau Gaṅgāyāṃ Çāntanoḥ sutāḥ*).—§ 155 (Pūruvaṃç.): I, **94**, 3750 (*Pratīpasya trayaḥ putrā jajñire, Bhavatarshabha | Devāpiḥ Çāntanuç caiva Vāhlikaç ca mahārathaḥ*), 3751 (became king after Pratīpa had retired to the woods).—§ 156 (do.): I, **95**, ††3797 (son of Pratīpa and Sunandā), ††3798, 3799 (*atrānuvaṃçaçloko bhavati | "yaṃ yaṃ karābhyāṃ spṛcati jīrṇaṃ sa sukham açnute | punar yuvā ca bhavati tasmāt taṃ Çāntanuṃ viduḥ" iti tad asya (Çāntanutvam)*, ††3800 (married Gaṅgā, by whom he had the son Devavrata or Bhīshma), ††3802 (married Satyavatī, by whom he had the sons Citrāṅgada and Vicitravīrya).— § 161 (Mahābhishop.): I, **96**, 3858 (shall be the father of the Vasus).—§ 162 (Çāntanūp.): I, **97**, 3882 (the reborn Mahābhisha was called Çāntanu, because of the asceticism of his father Pratīpa: *çāntasya jajñe santānas tasmāś ch āsīt sa Çāntanuḥ*), 3883 (*Kurusattamaḥ*), 3884, 3887 (is made king), 3888.—§ 163 (Bhīshmotp.): I, **98**, 3900 (marries Gaṅgā), 3901, 3904, 3909 (seven of the eight children whom Çāntanu begot in Gaṅgā, she threw into the water, but the eighth was saved by *Ç.*).—§ 164 (Âpavop.): I, **99**, (3920), 3923, 3965, 3966, 3967 (having told *Ç.* the history of the Vasus, Gaṅgā left him, taking with her the child [Bhīshma]).—§ 165 (Satyavatīlābhop.): I, **100**, 3968, 3969, 3973, 3976, 3981, 3982, 3983, 3989, 3990, 3994, 3996, 3998, 4006, 4009 (*°oḥ putraḥ*, i.e. Bhīshma, was taken by *Ç.* to the capital and installed as yuvarāja), 4015 (sees Satyavatī), (4020), 4022, 4024, 4027, 4041, 4053 (*nāthaḥ Cºoḥ*, i.e. Bhīshma), 4064, 4066 (marries Satyavatī; Bhīshma adopts the vow of brahmacarya, and *Ç.* grants him that he shall die at his own choice).—§ 166 (Citrāṅgadop.): I, **101**, 4067, 4070, 4071 (having procreated Citrāṅgada and Vicitravīrya, he dies).—§ 167 (Vicitravīryop.): I, **102**, 4126 (*Kauravyaḥ*).—§ 168 (Bhīshma-Satyavatīsaṃv.): I, **103**, 4148 (*Kauravyasya*), 4170.—§ 173 (Paṅḍurājyābhish.): I, **109**, 4359 (*°or vaṃçaḥ*).— § 177 (Pāṇḍudigvijaya): I, **113**, 4461.—§ 198 (Çaradvat): I, **130**, 5084 (brings up Kṛpa and Kṛpī).—§ 253 (Haraṇāharaṇap.): I, **221**, 7969 (*°or anvaye*).—§ 267 (Yamasabhāv.): II, **8**, 336 (in the palace of Yama).—§ 370 (Tīrthayātrāp.): III, **84**, 8012 (*tato Lalitikaṃ gacchet Cºoś tīrtham uttamaṃ*).—§ 405*b* (Ârcikaparvata): III, **125**, 10414 (had attained the eternal abode at Ârcikaparvata).—§ 438*f* (Arjuna): III, **162**, 11825 (*pitus tava pitāmahaḥ*, i.e. Arjuna's), 11828 (*adhirājaḥ sa rājaṃs tvāṃ Çāntanuḥ prapitāmahaḥ | svargajit Çakralokasthaḥ kuçalaṃ paripṛcchati*, says Kubera to Arjuna).—§ 556 (Saṅjayayāṇap.): V, **31**, 924 (*°or vaṃçaḥ*).—§ 561 (Yānasandhip.): V, **55**, 2189 (*Pitāmaho 'pi Gāṅgeyaḥ Çāntanor adhi*).—§ 569

(Bhagavadyānap.): V, **147**$_{\chi}$, 4973, 4983 (°*oḥ kulavardhana*, i.e. Bhīshma), 4992 (°*unā yūtaḥ*, i.e. Bhīshma); **148**, 5003 (*Prātīpaḥ*); **149**, 5055 (*dhṛtimān me pitāmahaḥ*, i.e. Dhṛtarāshṭra's), 5059 (*Vāhlikaç ca priyo bhrātā Ç°oç ca*), 5067 (*pitṛbhrāt॰ pariṇayajya*—sc. Bāhlīka; *Vāhlikena to anujñātaḥ Çāntanur . . . | pitary uparate . . . rājyakāmam* (B. *rājā rājyaṃ akārayat*). —§ 573 (Ambop.): V, **173**, 5945 (*mama pitā*, i.e. Bhīshma's). — § 576 (Bhagavadgītāp.): VI, **14**, 550 (became free from sorrow, etc., when Bhīshma was born). — § 587 (Bhīshmavadhap.): VI, **120**, 5702 (*ajyaṃ* — i.e. Bhīshma — *pitaram ājñāya kāmārttaṃ Çāntanuṃ purā | ūrdhvaretasam ātmānaṃ cakāra*). — § 615 (Gadāyuddhap.): IX, **56**$_{\rho}$, 3153 (°*oḥ kulapāṃçanaḥ*, i.e. Duryodhana).—§ 639 (Rājudh.): XII, **50**, 1820 (*varadānāt pituḥ kāmaṃ chandamṛtyur asi yrabho | Ç°or dharmanityasya*, says Kṛshṇa to Bhīshma).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12988 (*mama pitā*, i.e. Bhīshma's).— § 724 (Anuçāsanik.): XIII, **8**, 387 (*tena satyena gaccheyaṃ lokān yatra sa Ç°uḥ*).—§ 746 (do.): XIII, **59**, 3041 (do.).— § 747 (do.): XIII, **84**, 3941 (Bhīshma had performed his çrāddha).—§ 775 (do.): XIII, **166**$_{\eta}$, 7683 (among the kings whose names, when recited, bestow religious merit).—§ 787 (Açramavāsap.): XV, **9**$_{h}$, 283 (has ruled over the earth); **10**, 320 (do.). Cf. Bhārata, Bhāratagoptṛ, Bharatasattame, Kauravya, Kurusattama, Prātīpa.

Çāntanuja = Bhīshma, q.v.

Çāntanunandana = Bhīshma, q.v.

Çāntanūpākhyāna(ṃ) ("episode relating to Çāntanu"). § 162 (Sambhav.): The *rājarshi Pratīpa* spent many years in ascetic penances at the source of *Gaṅgā*. She sat upon his right thigh and wished him to be her husband. He replied that the left lap was for the wife, but the right for the daughters and daughters-in-law; therefore he accepted her for his son, to which *Gaṅgā* consented on the condition that his son should not be able to judge of the propriety of her acts. Then *Prattīpa*, along with his wife, engaged in ascetic austerities from desire of offspring, and when they had grown old, *Mahābhisha* (v. Mahābhishop.) was born as a son to them and was called *Çāntanu*, because his father had controlled his passion (*çāntasya samtānaḥ*, v. 3882, cf. 3799). When *Çāntanu* had grown to become a youth, *Pratīpa* told him about his appointment with the celestial damsel, installed him upon the throne, and retired into the woods. *Çāntanu*, who was addicted to hunting, one day came upon the banks of *Gaṅgā*, frequented by *Siddhas* and *Cāraṇas*, and there he requested *Gaṅgā*, in the form of a lovely maiden, to become his wife (I, **97**). (For continuation v. Bhīshmotpatti.)

Çāntanusuta = Bhīshma, q.v.

Çāntatama = Çiva (1000 names[1]).

Çantātman = Kṛshṇa: XII, 1671.

Çānti[1], an Indra. § 238 (Pañcendrop.): I, **197**, 7304 (the fourth of the five Indras).

Çānti[2], a ṛshi. § 717*c* (Upariçara): XII, **337**$_{c}$, 12759 (*ṛshiḥ*, among the sadasyas at king Vasu Uparicara's sacrifice).

Çānti[3], son of Aṅgiras. § 747*b* (Suvarpotpatti): XIII, **85***e*, 4147 (the fourth son of Aṅgiras).

Çānti[4] = Vishṇu (1000 names).

Çāntida = Vishṇu (1000 names).

Çāntiparvan, the twelfth book of Mhbh. § 4 (Anukram.): I, **1**, 90 (°*mahāgbatah . . . . . Bhāratadrumaḥ*).—§ 10 (Parvasaṅgr.): I, **2**, 351 (*yatra Rājadharmānuçāsanaṃ | Apaddharmaç ca parvoktaṃ Mokshadharmas tataḥ paraṃ*).— § 11 (do.): I, **2**, 593, 594.—§ 795*c* (Mahābhārata): XVIII, **6**, 277 (during the recitation of *Ç.* brahmans should be fed with *havishya*).

[Çapathavidhi] ("the taking of oaths"). § 751*b* (Anuçāsanik.) (†vv. 4548–4561). *Bhīshma* said: Once B.-r. and R.-r. proceeded to the western *Prabhāsa*, and resolved to visit all the sacred waters on earth; there were *Çukra*, etc. (*a*), and *Indra*; they reached *Kauçikī* on the day of full-moon in the month of *Māgha*, and then *Brahmasaras*, where they gathered and ate the stalks of the lotus; *Agastya's* stalks had been taken away; he complained of the increasing unrighteousness, and thought of going to heaven in order not to live to see yet worse things; the R. took, each of them, the most frightful oaths to their own innocence (*β*); but *Indra* uttered "a benediction instead of a curse," and confessed that he had stolen the stalks, not from cupidity, but from desire of hearing what R. would say. *Agastya* forgave him. Then they proceeded to other *tīrthas* *(XIII, **94**).

Çara = Çiva (1000 names[2]).

Çarabha[1], a serpent. § 64 (Sarpasattra): I, **57**, 2150 (of Takshaka's race).

Çarabha[2], a serpent. § 65 (Sarpasattra): I, **57**, 2152 (of Airāvata's race).

Çarabha[3], an Asura. § 92 (Aṃçāvat.): I, **65**, 2534 (son of Danu).—§ 130 (do.): I, **67**, 2663 (*yas teshāṃ Daiteyānāṃ mahāsuraḥ*, incarnate as the rājarshi Paurava).

Çarabha[4], a ṛshi. § 267 (Çakrasabhāv.): II, **8**, 325 (in the palace of Indra).

Çarabha[5], son of Çiçupāla. § 561 (Yānasandhip.): V, **50**$_{\eta}$, 2013 (*Ceḍipater*—i.e. Dhṛshṭaketu's—*bhrātā . . . . Karakarsheṇa sahitaḥ*, has joined the Pāṇḍavas).—§ 785 (Anuçāsan.): XIV, **83**, 2468 (*Çiçupālasutena*, king of the Cedis, vanquished by Arjuna). Cf. Çiçupālasuta.

Çarabha[6], brother of Çakuni. § 600 (Ghaṭotkacavadhap.): VII, **157**$_{r}$, 6944 (among five brothers of Çakuni who are slain by Bhīmasena).

Çarabha[7] = Vishṇu (1000 names).

Çarabha, pl. (*āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6684 (only C.; B. has *Çabarāḥ*).

Çarabhaṅga, a ṛshi. § 370 (Tīrthayātrāp.): III, **84**, 8184 (°*açramaṃ*).—§ 377 (Dhaumyatīrthak.): III, **90**, 8380 (*açramaḥ Ç°eya*, in the north).—§ 528 (Rāvaṇagamana): III, **277**, 15984 (°*açramaṃ*), 15985 (worshipped by Rāma Dāçarathi).

Çāradaṇḍāyanī, a kshatriya wife. § 185*c* (Pāṇḍu): When appointed by her husband to raise offspring, *Ç.* went out in the night and waited at a spot where four roads met, and having performed the *puṃsavana* rite had three sons (*Durjaya*, etc. (*a*)) by a brahman: I, **120**, 4677.

Çaradvat[1], a ṛshi. § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2435 (*Gautamāt*, father of Kṛpa and Kṛpī).—§ 198: *Janamejaya* said: "Tell me the birth of Kṛpa." *Vaiç.* said: The *maharshi* Gotama had a son *Çaradvat*, born with arrows. *Ç.* studied the *Dhanurveda* in preference to the *Vedas*, and by his austerities he came to master all weapons. Indra was afraid of him, and sent the *devakanyā* (cf. v. 5078: *apsarosaṃ*) Jānapadī to disturb him. He fled from her; but from his seed that had fallen upon a clump of reeds (*çarastambe*) sprung two children, whom a soldier found and brought to king *Çāntanu*. *Çāntanu*, from pity (*kṛpā*, v. 5089), brought them up as his own children, whence he called them *Kṛpa* and *Kṛpī*. *Ç.* by his *tapas* learnt what had happened and came to *Çāntanu* and told him his lineage, etc. He then instructed *Kṛpa* in the fourfold *Dhanurveda* and various *çāstras*, and in

a short time *Kṛpa* became an eminent teacher, who instructed the *Dhārtarāshtras*, *Pāṇḍavas*, *Yādavas*, *Vṛshṇis*, and other princes from various countries in the *Dhanurveda*: I, **130**, 5072 (*Gautamaḥ*), 5077, 5083 (*Gautamasya*).—§ 572 (Rathātirathas.): V, **166**, 5768 (*Gautamasya maharsher ya ācāryasya Ç°aḥ çarastambāt suto 'bhavat*, i.e. Kṛpa). Cf. Gautama.

Çaradvat[3] = Kṛpa: I, 7116 (*Kṛpāt*); V, 5734 (*Kṛpasya*); XI, 30 (*Kṛpasya*).

Çaradvat[3], pl. § 561 (Yānasandhip.): V, **57***c*, 2289 (*sa-Bāhlikān Kurūn brūyāḥ Pratīpasyān Çaradvataḥ*, (?), = *āyushmataḥ*, Nīl.).

Çāradvata = Kṛpa, q.v.

Çāradvatasūnu: VIII, †4504 (*tatas tu Duryodhana-Bhoja-Saubalāḥ Kṛpeṇa Çāradvatasūnunā saha*, where *Ç.* must be taken as the name of a son of Kṛpa, but PCR. seems to have read Çāradvatīsūnunā (i.e. Açvatthāman)).

Çāradvatī[1], an Apsaras. § 191 (Arjuna): I, **123**, 4820 (among the Apsarases who sang at the birth of Arjuna).

Çāradvatī[2] = Kṛpī: I, 5114.

Çāradvatīputra ("son of Kṛpī") = Açvatthāman: VII, 6861, 8970.

Çāradvatīsuta, do. = Açvatthāman: VII, 6103, 6802, 6819, 8747; VIII, 2.

Çaradvatsuta = Kṛpa: VIII, †4310.

Çaraṇa[1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Çaraṇa[2] = Vishṇu (1000 names).

Çaraṇya[1] = Çiva: XIII, 1246 (1000 names[3]); XIV, 212.—Do.[2] = Sūrya: III, 192.

Çarāsana, son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputra-nāmak.): I, **117**, 4543.—§ 599 (Jayadrathavadhap.): VII, **136**χχ, 5594 (among seven sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Çarastamba, a tīrtha. § 7335 (Ānuçāsanik.): XIII, **25**, 1714: By bathing in the waterfalls at *Ç.*, Kuçastamba, and Dronaçarmapada, one becomes worshipped by Apsarases.

Çarava, pl. (°*āḥ*), v. Çabara.

Çaravanālaya = Skanda: I, 2587.

Çaravanodbhava = Skanda: III, 14635.

Çarāvatī, a river in Bhāratavarsha. § 374 (Jambūkh.): VI, **9**λ, 327.

Çārdulī ("tigress"). § 127 (Aṃçāvat.): I, **66**, 2625 (daughter of Krodhavaçā), 2629 (mother of the lions and tigers, etc.).

Çarin = Çiva (1000 names').

Çarīrabhṛt = Vishṇu (1000 names).

Çarīrabhūtabhṛt = Vishnu (1000 names).

Çarmaka, pl. (°*āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1087 (in the east, conquered by Bhīmasena on his *digvijaya*).

Çarman = Vishṇu (1000 names).

Çarmin, a brahman. § 746 (Ānuçāsanik.): XIII, **68**, 3400 (*Agastyaṃ gotraṭaḥ*, cf. Agastya[2]), 3419.

Çarmishṭhā, daughter of the Asura king Vṛshaparvan and the second wife of Yayāti. § 143 (Nahusha): I, **75**, 3159, 3160 (mother of Druhyu, Anu, and Pūru).—§ 146 (Devayānī): I, **78**, 3284 (*duhitā Vṛshaparvaṇaḥ*), 3285, (3287), 3290, 3291, 3305 (*duhitrā Vṛshaparvaṇaḥ*), 3306, 3309, 3310 (*Vārshaparvaṇī*), 3312, 3313; **80**, 3347, 3348, 3349, (3351), (3353), (3355); **81**, 3360, 3363, 3355, 3368, 3375, 3393, 3395.—§ 147 (do.): I, **82**, 3399, 3402, 3406, 3407, (3408), (3412), (3415), (3417), 3420, 3421, 3422; **83**, 3424, 3425, (3426), (3429), 3433, 3438, 3440, (3443), 3451, 3458.—§ 148 (Yayāti): I, **84**, 3481 (°*āyāḥ sutaṃ Druhyuṃ*), 3520 (°*āyāḥ suto Druhyuḥ*).—§ 156 (Pūruvaṃç.): I, **95**, ††3761, ††3762 (by Yayāti, mother of Druhyu, Anu, and Pūru).—§ 569b (Yayāti): V, **149**, 5044 (*duhitrā Vṛshaparvaṇaḥ*, mother of Pūru).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, **63**, 2297.

Cf. also the following synonyms:—

Asurendrasutā ("daughter of the Asura king"): I, 3369.

Asurī: I, 3286.

Vārshaparvaṇī ("daughter of Vṛshaparvan"): I, 3310, 3393, 3399, 3402, 3411, 3433, ††3762.

***Çārṅga**, the bow of Kṛshṇa (Vishṇu). § 262 (Bhagavadyāna): II, **2**, 34.—§ 320 (Saubhavadhop.): III, **20**, 795; **21**, 843, 850.—§ 569 (Bhagavadyānap.): V, **131**, 4427.—§ 570*f* (Rukmiṇ): *Ç.* is said to have been in the possession of Vishṇu; it was held by Kṛshṇa, who obtained it, baffling the nooses of Muru and slaying that Asura, and vanquishing Naraka while recovering the earrings set with gems, with 16,000 girls, etc.: V, **158**, 5353, 5355, 5358.

Çārṅgacakragadādhara = Kṛshṇa, q.v.

Çārṅgacakragadāpāṇi = Kṛshṇa, q.v.

Çārṅgacakrāsipāṇi = Kṛshṇa, q.v.

Çārṅgadhanurdhara = Kṛshṇa, q.v.

Çārṅgadhanvan[1] = Kṛshṇa, q.v. — Do.[2] = Vishṇu (1000 names).

Çārṅgagadāpāṇi = Kṛshṇa, q.v.

Çārṅgagadāsipāṇi = Kṛshṇa, q.v.

Çārṅgakopākhyana(m) ("episode relating to the çārṅgaka birds"): § 259 (Khāṇḍavad.): *Janamejaya* said: "Why did the *çārṅgakas* escape?" *Vaiçampāyana* said: When the *maharshi Mandapāla*, who was an *ūrdhvaretas*, had finished his *tapas*, he left his body and went to *Pitṛloka*, but did not obtain the expected result of his acts, and learned from the gods sitting around *Dharmarāja* that it was because he had no offspring. He then reflected how he could obtain numerous offspring in the shortest time possible; he learnt that the birds were peculiarly prolific, and, becoming a *çārṅgika*, he married the *çārṅgiṇī Jaritā*, and begat upon her four sons, who were all reciters of the *Vedas*. Then he left her and married *Lapitā*. When *Agni* came to the forest of *Khāṇḍava* to burn it down, *Mandapāla* praised *Agni* (vv. 8353–8360) and prevailed upon him to spare his children (I, **229**). *Jaritā* told her sons (*Jaritāri*, *Sārisṛkva*, *Stambamitra*, and *Droṇa*), who would have her to rescue herself by abandoning them, to conceal themselves in the hole of a mouse; but they were afraid of the mouse (I, **230**). Finally *Jaritā* was prevailed upon by her sons to abandon them, and *Agni* approached the spot where the sons were (I, **231**). The four young *ṛshis* praised *Agni*, who promised them safety and granted them a boon. *Droṇa* asked him to consume the cats that troubled them every day (I, **232**). Meanwhile *Mandapāla* addressed *Lapitā*, being anxious about his children. *Lapitā*, from jealousy, told him to go to *Jaritā*, who, she said, was the real cause of his anxiety. When *Agni* had spared the children, *Jaritā* came and embraced them. When *Mandapāla* came they did not speak to him, and *Jaritā*, from jealousy, told him to go to *Lapitā*. *Mandapāla* declared that nothing was so destructive to the happiness of women as a concubine, except a lover; witness *Arundhatī* (*b*). Then all his children came forward to worship him, and he also spoke kindly to them all (I, **233**). *Mandapāla* told that

he had asked *Agni* to protect them, and therefore he had not come earlier. Then he took his wives and sons with him and went away to some other country (I, **234**).

Çārṅgarava, a brahman. § 59 (Sarpasattra): I, **53**, 2046 (among the priests at the snake sacrifice of Janamejaya, only B.; C. has *Śāṅgarava*, V. *Śaiṅgarava*).

Çārṅgin = Kṛshṇa, q.v.

Çaru, a Devagandharva. § 191 (Arjuṇa): I, **123***a*, 4814 (came to the birth of Arjuṇa).

Çarva[1] = Çiva, q.v.

Çarva[2] = Vishṇu (1000 names).

Çarvāṇī = Umā: XIII, 1028.

Çarvarīkara = Vishṇu (1000 names).

Çaryāti, an ancient king, son of Manu Vaivasvata. § 5 (Anukram.): I, **1***a*, 224 (among the kings of the past in the enumeration of Nārada).—§ 11 (Parvasaṅgr.): I, **2**, 445 (*°yajñé*).—§ 139 (Manu Vaivasvata): I, **75**, 3141 (the seventh son of Manu Vaivasvata).—§ 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).—§ 404*b* (Tirthayātrāp.): At the sacrifice of *Ç.* Indra drank *soma* with the *Açvins*, and *Cyavana* paralysed Indra and obtained Sukanyā: III, **121**, 10311 (*°yajñasya dakṣaḥ*).—§ 405 (Sukanyop.): III, **122**, 10320, 10329, 10336, 10341 (gave his daughter in marriage to Cyavana); **123**, 10348 (*°sanayāṃ*, i.e. Sukanyā); **124**, 10371, 10372, 10375, 10376 (description of his sacrifice).—§ 597 (Pratijñāp.): VII, **84**, 2991 (*°er yajñaṃ*; C. has *Śva°*).—§ 736*b* (Vitahavyop.): XIII, **30**, 1945 (Haihaya and Tālajaṅgha were born in the race of *Ç.*, the son of Manu).—§ 782*g* (Saṃvartta-Maruttīya): XIV, **9**, 249 (*°yajñaṃ*).

Çaryātitanayā = Sukanyā: III, 10348.

Çaryātivana, a place. § 596 (Pratijñāp.): VII, **80**, 2851 (passed by Kṛshṇa and Arjuna on their way to Çiva's abode).

Çāstṛ = Vishṇu (1000 names).

Çatabalā, a river. § 574 (Jambūkh.): VI, **9***h*, 328 (in Bhāratavarsha).

Çatabhishā, a nakshatra (v. Su. Si.). § 746 (Ānuçāsanik.): XIII, **64**, 3281 (*°yoge*, the result of making gifts under the constellation *Ç.*).—§ 759 (do.): XIII, **110**, 5394 (description of the *candravrata*).

Çatacandra, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **157**, 6943 (is slain by Bhīmasena), 6944 (cf. Çakuni).

Çataçīrshā, wife of Vāsuki, king of the serpents. § 565 (Gālavac.): V, **117**, 3976 (*reme . . . yathā . . . Vāsukiṃ Ç°āyāṃ*).

Çataçṛṅga, a mountain. § 184 (Pāṇḍu): I, **119**, 4639 (there Pāṇḍu practised austerities).—§ 185 (do.): I, **120**, 4647 (wishing to visit heaven, Pāṇḍu was setting out from *Ç.* in a northerly direction).—§ 191 (Arjuna): I, **123**, 4804 (*°nivāsinaṃ*, the inhabitants of *Ç.* rejoiced at the birth of Arjuna).—§ 192 (Pāṇḍavotpatti): I, **124**, 4853 (*°nivāsinaḥ*, give names to the sons of Pāṇḍu), 4858 (*ṛshīṇāṃ Ç°nivāsināṃ*).—§ 194 (do.): I, **126**, 4918.—§ 305 (Anudyūtap.): II, **79**, 2600 (after the death of Pāṇḍu, Kuntī had come back from *Ç.* to Hāstinapura).—§ 596 (Pratijñāp.): VII, **80**, 2851 (Kṛshṇa and Arjuna passed by *Ç.* on their way to Çiva's abode).—§ 604 (Karṇap.): VIII, **68**, 3394 (*°mūrdhni*, the celestial voice at the birth of Arjuna on the top of *Ç.*).—§ 709*b* (Sulabhā-Janaka-saṃv.): XII, **321***a*, 12035 (i.e. the genius of the mountain *Ç.*, came to the sacrifices of the ancestors of Sulabhā).

Çatadhanvan[1], a prince. § 317*b* (Kṛshṇa): III, **12**, 469 (has been defeated by Kṛshṇa).

Çatadhanvan[2], a prince. § 621 (Rājadh.): XII, **4***c*, 114 (came to the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada).

Çatadru (or°**ū**), a river, the modern Sutlej. §225 (Vāsishṭha): I, **177**, 6753 (*Haimavatīṃ*, origin of the name *Ç.*).—§ 268 (Varuṇasabhāv.): II, **9**, 371 (among other rivers in the palace of Varuṇa).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 574 (Jambūkh.): VI, **9***h*, 322 (*°uṃ*, among the rivers of Bhāratavarsha).—§ 607 (Karṇap.): VIII, **44***d*, 2055.—§ 768*b* (Umā-Maheçvaras.): XIII, **146***b*, 6764 (among the rivers who came to Umā).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645 (enumeration). Cf. next.

Çatadrukā = Çatadru. § 607 (Karṇap.): VIII, **44**, 2040.

Çatadyumna, an ancient king. § 677 (Mokshadh.): XII, **235**, 8606 (having given a mansion made of gold to Mudgala, *Ç.* ascended to heaven).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6265 (do., but with Maudgala instead of Mudgala).

Çataghantā[1], name of a spear. § 538 (Kumbhakarṇavaṇag.): III, **286**, 16381 ("with hundred bells," PCR.).

Çataghantā[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Çataghnin = Çiva (1000 names[2]).

Çataghnīpāçacaktimat = Çiva (1000 names[2]).

Çatajihva = Çiva (1000 names[1-2]).

Çatajyotis. § 3 (Anukram.): I, 1, 44 (son of Subhrāj), 45 (father of 100,000 sons).

Çatakratu[1] = Indra, q.v.—Do.[2] = Çiva (1000 names[1]).

Çatakratuprastha = Indraprastha: III, 913.

Çatakumbhā, a river. § 370 (Tirthayātrāp.): III, **84**, 7088 (a tīrtha).—§ 494 (Āṅgirasa): III, **222**, 14230 (enumeration of rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, **9***h*, 326 (in Bhāratavarsha).

Çatalocana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2626.

Çatamanyu = Indra: VIII, †3497 (*°vikramaḥ*, sc. Bhīmasena).

Çatamāya, an Asura. § 641 (Rājadh.): XII, **98***ξ*, 3660 (slain by Indra, or is perhaps *çatamāyaṃ* an epithet to *Virocanam*?).

Çatamukha, an Asura. § 730*f* (Ānuçāsanik.): Dhātṛ created the great Asura *Ç.*, who for a hundred years sacrificed the flesh of his own body into the sacrificial fire. Gratified by this, Çiva granted him *yoga* (i.e. *candra-sūrya-parjanya-pṛthivyādi-shṛshṭi-sāmarthyaṃ*, Nīl.) and eternal power: XIII, **14**, 674 (*mahāsuraḥ*), 675.

Çatamūrt(ṭ)i = Vishṇu (1000 names).

Çatānana = Vishṇu (1000 names).

Çatānanda[1], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1765 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Çatānanda[2] = Vishṇu (1000 names).

Çatānandā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2629.

Çatānīka[1], son of Nakula Pāṇḍava and Draupadī. § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2451 (*Nākulīḥ*).—§ 130 (Aṃçāvat.): I, **67**, 2763 (*Nākulīḥ*, the sons of Draupadī were incarnations of the Viçvadevas).—§ 159 (Pūruvaṃç.): I, **95**, ††3827.—§ 253 (Haraṇāharaṇap.): I, **221**, 8039 (*Nākulim*, his birth, was named *Ç.* after the rājarshi of that name).—§ 511 (Draupadī-Satyabhāmās.): III, **235**, 14731 (*Nākulīḥ*).—§ 583 (Bhīshmavadhap.): VI, **79**[19], 3489, 3492, 3494, 3500.—§ 584 (do.): VI, **84**, 3784.—§ 590 (Droṇābhishekap.): VII, **16**, 625 (*Nākulīḥ*, attacks Vṛshasena).—

§ 592 (Saṃçaptakavadhap.): VII, **23**ο, 980 (*Nākulīṃ*, description of his horses); **25**, 1085 (proceeded towards Droṇa). — § 598 (Jayadrathavadhap.): VII, **88**, 3128 (*Nākulih*, arranged the divisions of the Pāṇḍavas). — § 599 (ib.): VII, **108***f*, 4055 (*Nākulih*). — § 600 (Ghaṭotkacavadhap.): VII, **165**, 7370 (*Nākulīṃ*); **168**, 7512, 7514, 7520 (fought Citrasena Dhārtarāṣṭra).—§ 605 (Karṇap.): VIII, **25**, 1005, 1006, 1009 (fought Çrutakarman, the son of Dhṛtarāṣṭra).—§ 608 (ib.): VIII, **46**, 2157 (should proceed against Duḥçāsana); **48**π, 2281; **55**λλ, 2665, 2668 (fought Açvatthāman); **60***βββ*, 3002; **73**, 3731 (*Nākulīṃ*); **75**, †3813 (*Nakulih*, rushed against Vṛshasena); **82**, †4181; **85**, †4315 (*°matān mahāgajāṃs tathā rathān*), †4327 (*°hatā mahāgajā hayā rathāh*), †4329. —§ 611 (Çalyap.): IX, **25***ξξ*, 1354 (*Nākulih*).—§ 615 (Sauptikap.): X, **8**, 375 (*Nākulih*), 376 (slain by Açvatthāman).

Cf. also the following synonyms:—

Nakuladāyāda ("the son of Nakula"): VII, 1086.

Nakulasya sutaḥ (do.): VII, 7522.

Nakulātmaja (do.): VIII, †4328.

Nākuli (do.): I, 2451 (*Ç°*), 2763 (*Ç°*), 8039 (*Ç°*); III, 533 (*Ç°*), 14731; VI, 3493; VII, 625 (*Ç°*), 980 (*Ç°*), 1085 (*Ç°*), 3128 (*Ç°*), 4055 (*Ç°*), 4061, 7370 (*Ç°*), 7513, 7517, 7519, 7521; VIII, 2756, 3731 (*Ç°*), †3813 (*Ç°*), †4328; IX, 1354 (*Ç°*); X, 375 (*Ç°*).

Çatānīka[2]. § 160 (Pūruvaṃç.): I, **95**, ††3838 (son of Janamejaya Pārikshita and Vapushṭamā, married to Vaidehī, and father of Açvamedhadatta).

Çatānīka[3], a rājarshi of the Kuru race. § 253 (Haraṇāharaṇap.): I, **221**, 8044 (*Ç°eya rājarsheḥ Kauravasya mahātmanaḥ | sakre putraṃ sanānāmn Nakulaḥ kīrtivardhanam*).

Çatānīka[4], brother of the Matsya king Virāṭa. § 552 (Goharanap.): IV, **31**, 1011 (*Virāṭasya priyo bhrātā*), 1012 (*Ç°ād avarajo Madirākshah*), 1019, 1024; **32**, 1054.—§ 583 (Bhīshmavadhap.): VI, **75***β*, 3287 (the same?, the sons of Draupadī are mentioned v. 3283, with Kuntibhoja in the feet of Dhṛshṭadyumna's makaravyūha).—§ 587 (do.): VI, **118**, 5541 (*Virāṭasya priyo bhrātā*, was slain by Bhīshma). — § 592 (Saṃçaptakavadhap.): VII, **21**, 879 (*Matsyād avarajaḥ Ç°h*, attacked Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **167**, 7490, 7491 (when supporting his brother Virāṭa, *Ç.* was slain by Çalya).

Çatañjayā, v. Çatruñjayā.

Çataparvā, the wife of Çukra. § 565 (Oḷāvac.): V, **117**, 3972 (*reme . . . yathā . . . Çukraç ca Ç°ayāṃ*).

Çatapatha, i.e. Çatapatha-Brāhmaṇa. § 707 (Mokshadh.): XII, **319**, 11734 (*kṛtsnaṃ Ç°ñ caiva prāneshyasi*, said Sūrya to Yājñavalkya), 11739 (*Ç°m kṛtsnaṃ sarahasyaṃ sasaṃgrahaṃ . . . . saparicçeshaṃ*), 11746 (composed by Yājñavalkya).—§ 717*b* (Nārāyaṇīya): XII, **343**, *I*), ††13198 (*brāhmaṇamukhe*, a passage is quoted, cf. Nil. to the next verse).

Çataratha, an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration).—§ 257 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Çatarudra, a hymn = Çatarudriya. § 770 (Āṇuçāsanik.): XIII, **151**, 7092 (*çatam etat samāmnātaṃ Ç°e mahātmabhiḥ*, sc. *Rudrāṇāṃ*).

Çatarudriya, a certain hymn of the Yajurveda [and apparently also name of a certain hymn in Mhbhr., cf. VII, 9639, 9642; XIII, 7461, 7524]. § 596 (Pratijñāp.): VII, **81**, 2898 (*brahma*, recited by Kṛshṇa and Arjuna).—§ 603 (Nārāyaṇāstramokshap.): VII, **202**, 9612 (*Vede cāsya*—i.e. in honour of Rudra—*samākhyātaṃ Ç°m uttamaṃ*), 9639 (*dhanyaṃ yaçasyaṃ āyushyaṃ puṇyaṃ Vedaiç ca sammitaṃ Devadevasya te, Pārtha, vyākhyātaṃ Ç°m*), 9642 (*°ārīy Ç°*).—§ 696*b* (Dakshaprokta-Çiva-sahasranāmastotra): XII, **285**, 10413 (identified with Çiva (1000 names[1])). — § 730*g* (Upamanyu): XIII, **14***φ*, 876 (*brahma paraṃ*), 915 (*yajushāṃ Ç°m*, sc. *asi*, i.e. Çiva).—§ 773 (Āṇuçāsanik.): XIII, **161**, 7461.— § 773*d* (Çiva): XIII, **161**, 7489.—§ 773 (Āṇuçāsanik.): XIII, **162**, 7524 (*vede cāsya vidur viprāh Ç°m uttamaṃ | Vyāsenoktaṃ ca yac cāpi avasthāne mahātmanāh*).

Çatasahasraka, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7028.

Çatasāhasraka, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8052.

Çatasahasrāṃçu = Soma (the Moon): I, 1145.

Çatāvarta[1] = Çiva (1000 names[1]).—Do.[2] = Vishṇu (1000 names).

Çatayūpa, a Kaikeya prince. § 787*b* (Āçramavāsap.): The R.-r. *Çatayūpa* had been the king of the *Kekayas*; having made over sovereignty to his son he had come into the woods: XV, **19**, 528 (*rājarshim*).—§ 787 (Āçramavāsap.): XV, **19**, 531 (*°āçrame, Ç.* received Dhṛtarāshṭra in his hermitage in Kurukshetra and instructed him in the *āranyaka vidhi*); **20**, 539, 543 (grandson of Sahasrajitya), 560; **23**, 634 (*āçramam . . . . Ç°eya*); **27**, 735, 738.

Çatāyus[1], son of Pūruravas. § 141 (Pūruravas): I, **75**, 3149 (the sixth son of Pūruravas and Urvaçī).

Çatāyus[2], a Kuru warrior, always mentioned together with Çrutāyus. § 578 (Bhīshmavadhap.): VI, **51***χ*, 2108 (*°ç ca Çrutāyuç ca*, in the army of Duryodhana).—§ 583 (do.): VI, **75***ζ*, 3298 (*Çrutāyuç ca Ç°ç ca*).—§ 609 (Çalyap.): IX, **2***ζ*, 75 (*Çrutāyuç cācyutāyuç ca Ç°ç ca*, among the slain).

Çatha, an Asura. § 33 (Āṃçāvat.): I, **65**, 2837 (*mahāsurah*, son of Danu).

Çatodara = Çiva (1000 names[1]).

Çatodarī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Çatolūkhalamekhalā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2628.

Çatru, v. Krodhaçatru.

Çatrughna[1], son of Daçaratha. § 525 (Rāmopākhyānap.): III, **274**, 15878, 15879 (Sumitrā was the mother of Lakshmaṇa and *Ç.*). — § 543 (Rāmābhisheka): III, **291**, 16594 (*Bharata-Ç°au*).

Çatrughna[2] = Vishṇu (1000 names).

Çatruhan = Çiva (1000 names[2]).

Çatrujetṛ = Skanda: III, 14641.

Çatrujit = Vishṇu (1000 names).

Çatrundama = Çiva (1000 names[1]).

Çatruñjaya[1]. § 522 (Draupadīharaṇap.): III, **265**, 15597 (one of Jayadratha's standard-bearers).

Çatruñjaya[2], son of Dhṛtarāshṭra. § 571 (Bhīshmavadhap.): VI, **51***σ*, 2098.—§ 583 (do.): VI, **79***ξ*, 3503 (*tava putrāh*, v. 3501).—§ 599 (Jayadrathavadhap.): VII, **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatruñjaya[3], brother of Karṇa. § 592 (Saṃçaptakavadhap.): VII, **32**, 1433 (*Karṇād avarajāṃ*, v. 1432, slain by Arjuna).

Çatruñjaya[4], a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, **48***χ*, 1889 (slain by Abhimanyu).

Çatruñjaya[1], son of Drupada. § 600 (Ghaṭotkacavadhap.): VII, 156*b*, 6910 (*Surathasṛṅgaṃ*, slain by Açvatthāman), 6914 (the same?, the half-çloka is wanting in B.).

Çatruñjaya[2], a Kuru warrior. § 605 (Karṇap.): VIII, 27λλ, 1085, 1086, 1088 (was slain by Arjuna).

Çatruñjaya[3], a Saurāra king. § 648 (Āpaddh.): XII, 140, 5249 (*Bhāradvājasya saṃvādaṃ rājñaḥ Ç°eya ca*).— § 648*b* (Kaṇikopadeça): XII, 140, 5250 (*Saurireshu*).

Çatruñjayā, a mātṛ. § 615*u* (Skanda): IX, 46*b*, 2524 (so B., C. has *Çatañjayā*).

Çatruntāpa, a Kuru warrior. § 552 (Gobaraṇap.): IV, 54, †1670, †1671 (slain by Arjuna).

Çatrusaha, son of Dhṛtarāshṭra. § 552 (Gobaraṇap.): IV, 54, †1665. — § 583 (Bhishmavadhap.): VI, 79*f*, 3503 (*tava putrāḥ*, v. 3501). — § 599 (Jayadrathavadhap.): VII, 137*aaa*, 5644 (among seven sons of Dhṛtarāshṭra who were slain by Bhīmasena).

Çatrutāpana[1], an Asura. § 93 (Aṃçāvat.): I, 65, 2537 (son of Dann).

Çatrutāpana[2] = Vishṇu (1000 names).

Çatruvināçana = Çiva (1000 names[2]).

Çaunaka[1], a descendant of Bhṛgu, at whose sacrifice Ugraçravas recited the Mbhr. § 1 (Anukrum.): I, 1, 1 (performed a twelve years' sacrifice in the Naimisha wood; Ugraçravas recited the Mbhr.).—§ 10 (Parvasaṅgr.): I, 2, 303.—§ 18 (Paulomap.): I, 4, ††351, 354, 862.—§ 19 (do., Bhṛgu): I, 5, (863) (the ancestors of *Ç.* from Bhṛgu to Çunaka, the *pūrvapitāmaha* of *Ç.*, enumerated).—§ 20 (do., Pulomā): I, 5, (874).—§ 26 (Āstīkap., Jaratkāru): I, 13, (1020) (C. has 8°), (1024) (do.), 1027 (do.). — § 27 (do., Kaçyapa): I, 16, (1069).—§ 28 (do., Āṃtamanthana): I, 17, 1097 (C. has 8°).—§ 45 (do., Vālikhilya): I, 31, (1436).—§ 46 (do., Garuḍa): I, 34, 1525. — § 47 (do., Sarpaṇāmak.): I, 35, (1546).—§ 48 (do., Çeshu): I, 36, (1565).—§ 50 (do., Jaratkāru): I, 40, 1655. — § 51 (do., Parikshit): I, 40, 1659, (1660); 43, 1796. — § 53 (do., Jaratkāru): I, 46, 1856.—§ 56 (do., Parikshit): I, 49, (1933).—§ 59 (do., Sarpasattra): I, 53, 2041 (C. has 8°).— § 63 (do., do.): I, 57, (2142).— § 68 (do., Āstīka): I, 58, (2169).—§ 70 (Ādivaṃçāvatāraṇap.): I, 59, (2198), (2203).— § 717*b* (Nārāyaṇīya): XII, 340, 13005; 341, (13007); 344, (13304), 13311; 347*bb*, 13442; 348, (13449).— § 795*c* (Mahābhārata): XVIII, 5, 201. Cf. Bhārgava, Bhārgavottama, Bhṛguçārdūla, Bhṛgūdvaha, Bhṛgukulodvaha, Bhṛgunandana.

Çaunaka[2], a ṛshi. § 309 (Āraṇyakap.): III, 2, 61 (*Yoge Sāṅkhye ca kuçalaḥ*), (110) (instructs Yudhishṭhira).—§ 310 (do.): III, 3, 131.—§ 324 (Dvaitavanaprav.): III, 26*a*, 986 (worships Yudhishṭhira).— § 376 (Tīrthayātrāp.): III, 85, 8264.

Çaunaka[3] = Indroṭa: XII, 5595 (*I°*), 5601 (*I°*), 5616, 5621, (5622), 5627, (5628), (5635), 5673 (*I°*).

Çaunaka[4]. § 736*b* (Vitahavyop.): XIII, 30, 2005 (son of Çunaka and grandson of Ruru of Vitahavya's race). Cf. Çaunaka[1].

Çaunakottama = Çaunaka[1]: XII, 13011.

Çaundika, pl. (°ḍā), a people. § 739 (Ānuçāsanik.): XIII, 35*e*, 2158 (degraded to çūdras).

Çauri[1], son of Çūra = Vasudeva: I, 623; VII, 6031, 6035 (only C.); XVI, 191 (V°, C. has Bṛ°), 195.

Çauri[2], descendant of Çūra = Kṛshṇa Vāsudeva, q.v.

Çauri[3], do. = Balarāma: V, 156.

Çauri[4], do. = Sātyaki (!): VIII, 502.

Çauri[5] = Sūrya: III, 148.

Çauri[6] = Vishṇu (1000 names).

Çavala, Çavalāçva, Çavalāksha, v. Çab°.

Çavara, pl., v. Çabara.

Çaya = Sūrya: III, 154 (so B., C. has *Jayaḥ*).

Çaya, pl. (°āḥ), a people. § 587 (Bhishmavadhap.): VI, 119*aa*, 5549 (so C., differently B., v. Çālva, pl.).

Çayamāna = Çiva (1000 names[1]).

Çayita = Çiva (1000 names[1]).

Çesha, the serpent who carries the earth = Ananta. § 47 (Sarpaṇāmak.): I, 35, 1550 (*Çeshaḥ prathamato jāto Vāsukis tadanantaraṃ*). § 48: *Ç.* left his mother Kadrū and practised hard penances on Gandhamādana, in Badarī, Gokarṇa, the woods of Pushkara, on the foot of Himavat, in order to be emancipated from his body and avoid companionship with his brothers. Brahmán prevailed upon him to pass through a crevice and support the earth, and gave him Suparṇa to help him: I, 36, 1566, 1570, (1571), 1576, 1578, (1580), 1581, 1582, (†1583), †1584, †1586.— § 100 (Aṃçāvat.): I, 65, 2549 (*Anantaḥ*, son of Kadrū).— § 132 (do.): I, 67, 2786 (a portion of *Ç.* incarnate as Balarāma). — § 459 (Mārkaṇḍeyasamās.): III, 189, 12960 (*Çesho bhaiṣajham avaiṭāṃ dhārayāni vasundharāṃ*, says Nārāyaṇa).— § 477 (Dhundhumārop.): III, 203, 13557 (*sushvāpa bhagavān Vishṇuḥ . . . . . nāgasya bhoge mahati Ç°iṣya*).— § 524 (Jayadrathavimokshap.): III, 272, 15815 (Nārāyaṇa slept lying on *Ç.*, description).— § 564*b* (Mātaliyop.): In consequence of his ascetic austerities *Ç.* is able to support the earth; he has 1,000 heads; his tongues are blazing like flames of fire, and he is endued with great strength: V, 103, 3618. — § 581 (Bhishmavadhap.): VI, 67*π*, 3023 (*Ç°ṛ cākalpayad devam Anantaṃ iti yaṃ viduḥ, yo dhārayati bhūtāni dharāṃ saiṣa saparvatāṃ*).—§ 599 (Jayadrathavadhap.): VII, 94*e*, 3456 (*pannagaçreshṭhaḥ*). — § 603*d* (Tripura): VII, 202, 9563 (was made the aksha of Çiva's chariot in the battle against Tripura). — § 692 (Mokshadh.): XII, 281*b*, 10076 (*Ç°eya sthānaṃ*).—§ 717*b* (Nārāyaṇīya): XII, 340, 12936 (*asmanmūrttiç caturthī yā sūrjāc Çeshaṃ avyayaṃ*, says Nārāyaṇa). — § 758*e* (Balarāma): XIII, 147, 6866 (= Balarāma). Cf. Ananta.

Çibi[1] (C. Çivi), a king, son of Uçīnara. § 149 (Yayāti): I, 86, 3539; 93, (†3669), †3669 (*Auçīnaraḥ*), (†3671), †3672, †3680 (*Auçīnaraḥ*), †3681 (*Uçīnarasya putraḥ*), †3682 (when Yayāti fell down from heaven, his daughter's sons, Çibi, etc., offered him their worlds, but he would not accept them; then they all ascended to heaven).—§ 232 (Svayaṃvarap.): I, 186, 6996 (*Auçīnaraḥ*, present at the svayaṃvara of Kṛshṇā).—§ 267 (Yamasabhāv.): II, 8, 320 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, 94, 8503 (*Ç°ṛ Auçīnaro yathā*).—§ 463: Questioned by the *Pāṇḍavas* about the greatness of the *rājanyas*, *Mārkaṇḍeya* related: Suhotra, one of the Kurus, on his return from a visit to the great *ṛshis*, met *Çibi Auçīnara* seated on his chariot; each of them regarding himself to be the equal of the other, refused to give way. Nārada appeared and prevailed upon Suhotra to give way, quoting three çlokas (v. 13251–3; v. 13253: "one should conquer the mean by charity, the untruthful by truth, the man of wicked deeds by forgiveness, and the dishonest by honesty") and declaring Çibi to be superior: III, 194, ††13249 (*Auçīnaraḥ*, C. has °*īḍ*), ††13255. —§ 466: Mārkaṇḍeya tells the history of *Çibi Auçīnara* (*Saurātheyaṃ*, v. 18297, i.e. son of Surathā, Nīla) being tried by Indra and Agni (cf. § 411 (Çyenakapotīya, where

the same is told of Uçînara); v. 13278, the purohita says that the falling (*nipātaṃ*) of a pigeon forebodes a great danger; the pigeon says he is a muni; v. 13283, Çibi wonders that the birds speak a polished language (*vāg ucyamānā çakuneṣu saṃskṛtā*); of the gashes (*peçiṇ*) which the sword had caused on *Ç.*'s body Agni made an auspicious mark of golden hue and sweet odour; Çibi should have a son Kapotaroman, v. 13299, see Ntl.) : III, **197**, ††13274 (*Auçînaraḥ*), ††13275.— § 467 (Rājanyamahābh.): III, **198**, ††13302 (*Auçînaraḥ*), ††13319, ††13320, ††13324, ††13325, ††13326, (††13329), ††13330 (in order to try *Ç.*, Vidhātṛ, in the disguise of a brahman, had ordered *Ç.* to cook his own son Bṛhadgarbha as food to him. *Ç.* did so).— § 480 (Pativratop.): III, **208**, 13808 (*ātmamāṃsapradānena Ç°r Auçînaro nṛpaḥ svargaṃ na duṣkkaram prāptaḥ kṣamāvān*, all. to § 466).—§ 545 (Pativratāmāhātmyap.): III, **294**, 16674 (*Ç°r Auçînaro yathā*).—§ 552 (Goharaṇap.): IV, **56ξ**, 1768 (came to see the encounter between Bhîshma and Arjuna).—§ 562 (Bhagavadyâtrap.): V, **90ν**, 3146 (*Auçînarasya*).—§ 565 (Gâlavac.): V, **118**, 4000 (born of Mâdhavî, the daughter of Yayâti, to Uçînara).—§ 566 (Yayâti): V, **121**, 4057 (*Auçînaraḥ*); **122**, 4086 (*Auçînarah*, the sons of the daughter of Yayâti, viz. Çibi, etc., caused him to ascend again to heaven by means of their good deeds, cf. § 149).—§ 574 (Jumbûkh.): V, **9αα**, 314 (*Auçînarasya*).—§ 595 (Shoḍaçarâjika): King *Ç. Auçînara* girded the earth round himself as if it were a leathern girdle (*carmavat paryavesthayat*, i.e. *svâdhînam akarot*, Nîl.), performed many sacrifices, etc., and acquired enormous wealth; Çiva granted him the boon that his wealth, etc., should be inexhaustible. Then he left this world for heaven: VII, **58**, 2209 (*Auçînaraṃ*), 2210, 2214, 2216, 2222.—§ 599 (Jayadrathavadhap.): VII, **143**, 5998 (*Ç°r Auçînaro yathâ*).—§ 632δ (Shoḍaçarâjop., cf. § 595): XII, **29**, 932 (*Auçînaraṃ*), 934 (*Auçînaraḥ*).—§ 651 (Âpaddh.): XII, **143**, 5461 (*°prabhṛtayo, râjân, râjânaḥ çaraṇâgatân | paripâlya mahâtmanaḥ saṃsiddhiṃ paramâṃ gatâḥ*).—§ 656 (Khaḍgotpattik.): XII, **166**δ, 6199 (received the sword from the Yudus, from him it came to Pratardana).—§ 677 (Mokshadharm.): XII, **235**, 8593 (*Ç°r Auçînaro 'ngâni sutaṃ ca priyam auraseṣu brâhmaṇârthaṃ upâhṛtya nâkaprṣṭhaṃ ito gataḥ*, all. to §§ 466 and 467).—§ 746 (Ânuçâsanik.): XIII, **61**, 3093 (a sentence of his is quoted); **67**, 3384 (all. to § 466).—§ 751δ (Çapathavidhi): XIII, **94α**, †4551, (4572).—§ 760 (Ânuçâsanik.): XIII, **115**η, 5663 (*Auçînareṇa*, abstained from meat during the month of Kârttika).—§ 767 (do.): XIII, **137**, 6248 (*Ç°r Auçînaraḥ prâṇân priyasya tanayasya ca brâhmaṇârthaṃ upâkṛtya nâkaprṣṭhaṃ ito gataḥ*, all. to § 467).—§ 786δ (Nakulâkhyâna): XIV, **90**, 2790 (*Auçînaraḥ*, all. to § 466). Cf. Auçînara, Çaibya[a].

Çibi[2] = Uçînara: I, 448 (read *nṛpaṃ* with B., all. to Çyenakapotîya).

Çibi[3], an Asura. § 89 (Aṃçâvat.): I, **65**, 2526 (*°Bâshkalau*, the fourth and fifth son of Hiraṇyakaçipu).—§ 130 (do.): I, **67**, 2644 (incarnate as king Bṛuma).

Çibi[4], name of an Indra. § 238 (Pañcendrop.): I, **197**, 7304 (the third of the five Indras of old, who are born again as the Pâṇḍavas).

Çibi[5], a prince who sided with Yudhishṭhira. § 589 (Droṇâbhishekap.): VII, **8**σ, †248 (fights Droṇa).—§ 590 (do.): VII, **16**δ, 650 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6698, 6700 (slain by Droṇa).

Çibi, pl. (*°ayâḥ*), a people. § 285 (Nakula): II, **32**, 1189 (vanquished by Nakula, in the west).—§ 295 (Dyûtap.): II, **52**, 1870 (among the peoples who brought tribute to Yudhishṭhira).—§ 411 (Çvetakapotîya): III, **131**, 10582 (*râjyaṃ Ç°naṃ*, the kingdom of Uçînara).—§ 466 (Çibi): III, **197**, †13287, †13291, †13296 (ruled by Çibi).—§ 522 (Draupadîharaṇap.): III, **266**, †15602 (*°naṃ pravareṇa*, i.e. Kotikâsya); **267**, 15621 (ruled by Jayadratha); **271**, 15718, 15743 (the *Ç°* who followed Jayadratha were slain by Arjuna).—§ 556ε (Nakula): V, **23**, 709 (had been vanquished by Nakula).—§ 573 (Ambopâkhyânap.): V, **195**ε, 7609 (in the army of Duryodhana).—§ 576 (Bhagavadgîtâp.): VI, **18**δ, 688 (do.).—§ 578 (Bhîshmavadhap.): VI, **51**σ, 2104 (do.).—§ 586 (do.): VI, **106**τ, 4809 (do., protect Bhîshma).—§ 587 (do.): VI, **117**ρ, 5485 (attack Arjuna); **119αα**, 5648 (abandon Bhîshma).—§ 589 (Droṇâbhishekap.): VII, **7**ζ, 183.—§ 595 (Shoḍaçarâj., v. Râma Jâmadagnya): VII, **66**β, 2437 (vanquished by Râma Jâmadagnya).—§ 599 (Jayadrathavadhap.): VII, **91**δ, 3254 (had formerly been vanquished by Karṇa); **93**γ, 3339 (attack Arjuna); **150**, 6526.—§ 600 (Ghaṭotkacavadhap.): VII, **157**ρ, 6948; **161**δδ, 7208.—§ 602 (Droṇavadhap.): VII, **192**ν, 8841.—§ 604 (Karṇap.): VIII, **5**ζ, 127 (have been slain).—§ 605 (do.): VIII, **27**λλ, 1077.—§ 607 (do.): VIII, **45**ν, 2106 (described by Karṇa as stupid).

Çibipūru = Gopati: XII, 1794 (*Ç°*).

Çibisûnu = Vṛshâdarbha: XIII, 4420.

Çiçira[1], § 116 (Vasu, pl.): I, **66**, 2586 (son of Varcas (or of Varcasvin) and Manoharâ).

Çiçira[2] = Vishṇu (1000 names).

Çiçu[1], § 500 (Skandopâkhyana): III, **228**, 14396 (*°mâtaraḥ*, i.e. Kâkî, etc.), 14397 (had the son Çiçu, who was born through the favour of Skanda—*Skandâparâvatâjaḥ*).

Çiçu[2] = Skanda: III, 14681.

Çiçumâra, name of a star or constellation. § 231 (Svayaṃvarap.): I, **185**, 6960 (*°çiraḥ* — i.e. the north-eastern direction, Nîl.—*prâpya*).

Çiçumâramukhî, a mâtṛ. § 615ν (Skanda): IX, **46**σ, 2640.

Çiçupâla, king of the Cedis, son of Damaghosha. § 130 (Aṃçâvat.): I, **67**, 2641 (incarnation of the Asura Hiraṇyakaçipu).— § 232 (Svayaṃvarap.): I, **188**, 7003 (present at the svayaṃvara of Draupadî); **187**, 7029 (*Cedînâṃ adhipaḥ . . . . Damaghoshasutaḥ*).— § 264 (Sabhâkriyâp.): I, **4**β, 124 (among the kings who were present when Yudhishṭhira entered his palace).— § 273 (Râjasûyârambhap.): II, **14**, 574 (had become the generalissimo of Jarâsandha).—§ 280 (Bhîmasena): II, **29**, 1069, 1074 (vanquished by Bhîmasena on his *digvijaya*).—§ 287 (Râjasûyikap.): II, **34**, 1273 (came to the râjasûya of Yudhishṭhira).—§ 289 (Arghâharaṇap.): II, **36**, 1336; **37**, (1338), 1368; **38**, 1369, 1397, 1400 (did not regard Kṛshṇa as deserving the argha).—§ 290 (Çiçupâlavadhap.): II, **40**, 1427, 1428; **41**, (1433); **42**, (1474), 1489 (censured Kṛshṇa); **43**, 1516, 1518 (his former history).—§ 291 (do.): II, **44**, (1524); **45**, 1576 (*Ç.* is slain by Kṛshṇa, and his son [Dhṛshṭaketu] is installed as king of the Cedis).—§ 294 (Dyûtap.): II, **47**, 1666 (*Sâtvatamukhyena*—i.e. by Kṛshṇa — *nipâtitaḥ*); **60**, 1812 (*iva*). — § 317δ (Kṛshṇa): III, **12**, 489 (all. to § 291).—§ 319 (Saubhavadhap.): III, **14**, 616 (do.), 625, 626 (Çâlva will revenge the death of *Ç.*, his relative, *bhrâtâ*). — § 556δ (Sañjayayânap.): In order to enhance the fame and honour of the Pâṇḍavas, Keçava (i.e. Kṛshṇa) formerly smote *Ç.*, who was honoured

by the Karūsha king, etc. Then the other kings, deeming Kṛshṇa unassailable when seated on his chariot, left the chief of the Cedis and ran away: V, **22**, †671 (cf. § 291).— § 567 (Bhagavadyānap.): V, **130ζ**, 4411 (all. to § 291).— § 592 (Saṃçaptakavadhap.): VII, **23ο**, 970 (*putrasya Ç°sya*, different from Dhṛshṭaketu).—§ 604 (Karṇap.): VIII, **6**, 183 (*putras tu Ç°sya Suketuḥ*, slain by Droṇa).—§ 608 (do.): VIII, **49λ**, 2334 (*°sya ātmajaḥ*, i.e. Dhṛshṭaketu).—§ 621 (Rājadh.): XII, **4ε**, 113 (came to the svayaṃvara of king Citrāṅgada's daughter).—§ 717*b* (Nārāyaṇīya): **XII, 340,** 12962 (in a prophecy by Nārāyaṇa, all. to § 291).

Cf. also the following synonyms:—

Caidya, Cedinām adhipaḥ, Cedipa, Cedipati, Cedipuṅgava, Cediṛāj, Cedirāja, Cedivṛsha, q.v.

Çrautaçrava, metron. ("son of Çrutaçravā," cf. Harivaṃça, v. 1930): III, 637.

Damaghoshasuta (do.): I, 7029.

Damaghoshātmaja (do.): II, 1594; III, 516.

Çiçupālasuta[1] ("son of Çiçupāla") = Dhṛshṭaketu: V, 5900 (*Dhṛ°*).

Çiçupālasuta[2] (do.) = Çarabha: **XIV**, 2468 (*Ç°*).

Çiçupālātmaja (do.) = Dhṛshṭaketu: III, 1994.

Çiçupālavadha = Çiçupālavadhaparvan. § 10 (Parvasaṅgr.): I, **2**, 318.—§ 11 (do.): I, **2**, 410.

Çiçupālavadhaparvan ("of the killing of Çiçupāla," the 27th of the minor parvans of Mhbh., cf. *Çiçupālavadha*). § 290 : As *Yudhiṣhṭhira* was afraid that his sacrifice might be obstructed, *Bhīshma* consoled him, saying that *Kṛshṇa* was invincible (II, **40**). *Çiçupāla* again censured *Bhīshma* and *Kṛshṇa*, and compared *Bhīshma* to the old swan, who always preached of virtue, so that the other birds gave him food and kept their eggs with him; but the old swan used to eat up their eggs, till he was found out and slain (II, **41**). *Çiçupāla* censured *Kṛshṇa*'s behaviour towards *Jarāsandha*; *Bhīma* rushed up in anger, but was restrained by *Bhīshma*, while *Çiçupāla* was boasting (II, **42**). *Bhīshma* said: *Çiçupāla* was born with three eyes and four hands, and brayed like an ass; his parents resolved to abandon him, but were prevented by an incorporeal voice who foreboded that that man in whose lap the child would be sitting, when its superfluous arms would fall down and the third eye on its forehead disappear, should be its slayer. Though the child was placed upon the laps of 1,000 kings, this came not to pass until *Rāma* and *Kṛshṇa* went to the capital of the *Cedis* to see their father's sister (the mother of *Çiçupāla*), when the boy was placed on the lap of *Kṛshṇa*; then the arms fell down and the eye disappeared. *Kṛshṇa* granted to *Çiçupāla*'s mother the boon that he would pardon 100 offences of *Çiçupāla*'s (II, **43**). *Bhīshma* declared that *Kṛshṇa* himself had wanted to provoke the beast of *Çiçupāla*. *Çiçupāla* reproached *Bhīshma* because he did not rather praise the other kings (*a*), such as the *Bāhlika* king *Dāradā* (*b*), or *Karṇa* (*c*), etc.; he compared *Bhīshma* to the bird *Bhāruṇḍa* (*d*). *Bhīshma* expressed his contempt for such talk. The king became angry and proposed to kill *Bhīshma*, who relied upon *Kṛshṇa* (II, **44**).—§ 291 : *Çiçupāla* challenged *Kṛshṇa*, being desirous to slay him with all the *Pāṇḍavas*. *Kṛshṇa* related (*a*) how *Çiçupāla*, hearing that the *Sātvatas* had gone to *Prajjyotisha*, came and burnt *Dvārakā*; (*b*) that when king *Bhoja* was sporting on the *Raivataka* hill, he fell upon his attendants and slew many of them and led many away in chains to his own city; (*c*) in order to obstruct the sacrifice of *Kṛshṇa*'s father, he stole the sacrificial horse that had been let loose under the guard of armed men; (*d*) that he ravished the reluctant wife of *Babhru* on her way from *Hāstinapura* (so Nil.) to the *Sauvīras*; (*e*) that disguising himself in the attire of the *Kāraūsha* king, he had ravished *Bhadrā Vaiçālī* (i.e. daughter of the king of *Vīçālā*, Nil.); (*f*) that he had desired *Rukmiṇī*, but failed to obtain her; (*g*) that he (*Kṛshṇa*) had promised to pardon him 100 times, and that the number had now become full. *Kṛshṇa* then thought of his discus, which came into his hand; therewith he instantly cut off the head of *Çiçupāla*; the kings beheld a fiery energy issuing out of the body of *Çiçupāla* and entering *Kṛshṇa*'s body; the sky, though cloudless, poured showers of rain, etc. *Yudhiṣhṭhira* caused his brothers to perform the funeral rites of *Çiçupāla*, the son of *Damaghosha*; then he, with all the kings, installed the son of *Çiçupāla* in the sovereignty of the *Cedis*.—§ 292, v. Rājasūyikaparvan.

Çiçuroman, a serpent. § 64 (Sarpasattra): I, **57,** 2151 (of Takshaka's race).

Çighra = Skanda: III, 14631.

Çighrā, a river. § 574 (Jambūkh.): VI, **9λ,** 336.

Çighraga = Sūrya: III, 155.

Çikhaṇḍin[1], son (originally daughter) of the Pāñcāla king Drupada, and father of Kshattradeva. § 4 (Anukram.): I, **1,** † 182.—§ 11 (Parvasaṅgr.): I, **2,** 525.—§ 83 (Ādivaṃçāvatāraṇa): I, **63,** 2453 (*Ç°ī Drupadād jajñe kanyā putratvam āgatā*).—§ 130 (Aṃçāvat.): I, **67,** 2761 (incarnation of a Rākshasa).—§ 216 (Caitravathap.): I, **165,** 6323.—§ 241 (Vidurāgamanap.): I, **200,** 7379.—§ 312 (Arjunābhigamanap.): III, **12,** 594 (will slay Bhīshma).—§ 553 (Vaivāhikap.): IV, **72,** 2352 (came to the marriage of Abhimanyu and Uttarā).—§ 561 (Yānasandhip.): V, **48ϑ,** †1817, †1847 (will slay Bhīshma), †1848; **50ζ,** 2003 (is Ambā re-born (cf. § 573), has vanquished the Kaliṅgas); **57ξ,** 2236, 2243 (*Bhīshmaḥ . . . . bhāgaḥ kṛtaḥ Ç°aḥ*); (*o*), 2263 (in the army of Yudhiṣhṭhira).—§ 562 (Bhagavadyānap.): V, **83ο,** 2950.—§ 567 (do.): V, **126,** 4221.— § 569 (do.): V, **140α,** 4748; **141γ,** 4780.—§ 570 (Sainyaniryāṇap.): V, **151α,** 5100, 5126 (*Drupadātmajaḥ*, born for the destruction [of Bhīshma]), 5128, 5129, (*ε*), 5161; **153,** 5193; **157,** 5325.—§ 571 (Ulūkadūtāgamanap.): V, **160,** 5484; **162,** 5591; **163,** 5684, 5697; **164,** 5708 (is placed against Bhīshma).—§ 572 (Rathātirathas.): V, **171,** 5893 (*Pañçālarājasya sutaḥ*); **172,** 5936 (*Pāñcālyaṃ*), 5940 (Dhīshma will not slay Ç. because he has been a woman).— § 573 (Ambopākhyānap.): V, **173,** 5942, 5944; **188,** 7389, 7407 (horn as a daughter of king Hiraṇyavarman), 7422, 7426; **190,** 7442, 7446, 7448, 7453; **191,** 7456, 7478, 7482, (7483); **192,** 7487, (7492), 7495, 7496, 7505, †7514, †7515, 7517, †7533, 7539, 7541 (the sex of Ç. having been found out, Hiraṇyavarman prepared for war with Drupada, but Ç. then obtained the manhood of the Yakṣha Sthūṇākarṇa), 7544, 7546, 7547, 7548, 7550, 7551 (is Ambā re-born), 7554, 7555; **194γ,** 7598; **196η,** 7624.—§ 576 (Bhagavadgītāp.): VI, **13,** 499 (*yete nihataḥ . . . . Bhīshmaḥ Çāntā*), 501; **14,** 508, 527 (*Pāñcālyena*), 531, 557, 558 (*Drupadātmajaḥ*); **15,** 602 (*çrāyate strī hy asau pūrvaṃ*), 603, 605, 606; **19ε,** 713; **22,** 779; **25κ,** 846.—§ 578 (Bhīshmavadhap.): VI, **45**[12], 1714, 1715, 1716 (fights Açvatthāman); **48,** 1871 (tried to rescue Çveta), 1981; **50,** 2053 (*Bhīshmaçāntakaraḥ*); **51***aa*, 2117.—§ 579 (do.): VI, **54**[13], 2325.—

§ 580 (do.): VI, 56*θ*, 2416.—§ 581 (do.): VI, 63*ι*, 2789.—§ 582 (do.): VI, 69*α*, 3063, 3082, 3084 (*°naṃ tathāsādya Bhāratānāṃ pitāmahaḥ | svarjayata saṅgrāme strīvaṃ tasyā-nuṣaṃsmaran*), 3086; 71*ε*, 3139 (fights Citrasena); 72*ε*, 3162.—§ 583 (do.): VI, 75*β*, 3289.—§ 584 (do.): VI, 81', 3555; 82, 3602, 3604, 3608, 3611, 3613, 3614; 85', †3759, †3769, †3777; 86, 3815, 3815 (*strīvaṃ cintya Çᵒoḥ*, sc. Bhīshma).—§ 585 (do.); VI, 89*ν*, 3946; 98, 4466, 4468 (*pūrvaṃ hi strī samutpannā*), 4481, 4484 (*strīpūrvakaḥ*), 4488, 4495, 4498 (Bhīshma will not slay Ç.).—§ 586 (do.): VI, 99*ζ*, 4510; 103*μ*, 4685, 4688, 4690 (attacks Bhishma); 107, 4966, 4968 (Bhīshma advises Arjuna to fight with him, placing Ç. before himself), 4989, 4990, 4991.—§ 587 (do.): VI, 108, 4994, 4996 (in the van of the Pāṇḍavas), 4997, 5011, 5032, 5033, 5034, 5036, 5044 (attacks Bhishma); 109, 5055 (*Pāñcālyaḥ*), 5056, 5058; 110, 5094, 5096, 5110; 111, 5161; 112, 5215; 113, 5285 (*Bhīshmasya nidhanā-kāṅkshi Çᵒnaṃ puraskṛtya*, sc. Arjuna); 114, 5327, 5328, 5329; 115*ρ*, 5354, 5356, 5359, 5360, 5366; 116, 5431, 5433, 5436, 5451 (*Pāñcālyena*); 117, 5452, 5453, 5455, 5458, 5473, 5475, 5513; 118*ν*, 5554, 5556, 5564, 5568; 119, 5569, 5580, 5582, 5590, 5600 (*strībhāvāc ca Ç°aḥ*), 5610, 5616, 5617, 5625, 5627, 5528, 5629, 5630, 5631, 5632 (placing Ç. ahead, Arjuna felled Bhishma); 120, 5695 (*sa*—i.e. Bhishma—*hato Draupadeyena Pāñcālyena Ç°nā*).—§ 589 (Droṇābhishekap.): VII, 1, 2 (*Pāñcālyena*, had slain Bhīshma); 10, 350 (*Yājñaseniṃ*), 368.—§ 590 (do.): VII, 14, 537, 539 (fights Bhūriçravas); (*d*), 577; 16*γ*, 645.—§ 592 (Saṃçaptakavadhap.): VII, 21*ε*, 903, 909, (*ι*), 916; 23*ο*, 963, 969 (description of his horses), 970, 974 (*°aḥ putraṃ Kshatradevaṃ*); 25, 1099 (*Yājñaseniṃ*, battles with Vikarṇa).—§ 593 (Abhimanyuvadhap.): VII, 40*ο*, 1695; 42*π*, 1743; 43*ρ*, 1770.—§ 596 (Pratijñāp.): VII, 83*α*, 2950.—§ 598 (Jayadrathavadhap.): VII, 85*δ*, 3048.—§ 599 (do.): VII, 95, 3534 (fights Bāhlīka); 111*ν*, 4283; 114*ψ*, 4503 (fights Kṛtavarman), 4520, 4521, 4526, 4527, 4536, 4537; 124*λλ*, 5002; 150, 6506 (has slain Bhishma); 151, 6535 (do.), 6554.—§ 600 (Ghaṭotkacavadhap.): VII, 153*α*, 6627; 154*β*, 6654 (leader of the Prabhadrakas); 156*θ*, 6763; 158*χ*, 7008; 165, 7365 (battles with Kṛpa); 169, 7579, 7580, 7585, 7587, 7589, 7590 (do.); 171*ξξ*, 7731; 177*χχ*, 8059; 178*κα*, 8082; 179*βββ*, 8118; 183*αι*, 8346.—§ 601 (Droṇavadhap.): VII, 184*α*, 8366.—§ 603 (Nārā-yaṇāstram.): VII, 193*γ*, 8918; 195*θ*, 9008; 198, 9144 (*sa cāpi sṛchchaḥ pitṛā te*—i.e. by Drupada—*Bhīshmasyāntakaraḥ kila*).—§ 604 (Karṇap.): VIII, 2, 35 (*Yajñasenasya putreṇa*, has slain Bhīshma); 9*θ*, 287.—§ 605 (do.): VIII, 10, 370 (*hato Bhīshmo . . . . Çᵒnaṃ puraskṛtya Phālgunena*), 12*ββ*, 454; 13, 496 (fights Kṛtavarman); 22*ηη*, 870, (*κκ*), 889; 26, 1057 (*Bhīshmamṛtyuḥ*), 1058 (fights Kṛtavarman), 1067; 30*ξξ*, 1230.—§ 608 (do.): VIII, 46, 2158; 48*ξ*, 2253, (*ρ*), 2281, (*ω*), 2296; 49*χ*, 2333; 54*ιθ*, 2614, 2615, 2616, 2617, 2620, 2621, 2626, 2632 (fights Kṛpa); 56*ττ*, 2756; 60*βββ*, 3001; 61*ιε*, 3073, 3077, 3082, 3083, 3084, 3088, 3089; 66*ιι*, 3319; 70, †3506 (has slain Bhishma); 73, 3644 (do.), 3673 (do.), 3731; 74, 3796; 75, †3811 (fights Kṛpa), †3818, †3819; 78*γ*, 3955, 3957, (*ε'*), 4001; 78*γ'*, 4028, (*ζ'*), †4087; 82*ε'*, †4187, †4188, (*λ'*), †4195, †4200; 93*αρ'*, 4873; 96*βα'*, 5031.—§ 609 (Çalyap.): IX, 1*γ*, 30 (among the slain); 2*ξ*, 87.—§ 610 (do.): IX, 3*ε*, 165; 5, 254; 7*τ*, 336, (*χ*), 351.—§ 611 (do.): IX, 8*ζ*, 396; 9*ι*, 451; 11*λ*, 550; 15, 759 (fights Kṛtavarman and Kṛpa); 18, 801 (*Pāñcālyaḥ*, fights Açvatthāman); 17*ω*, †894; 18*ββ*, 962, 968; 19*δδ*, 1021; 20*θθ*, †1084; 21*κκ*, 1126; 23, 1190; 25*ξξ*, 1353.—§ 612 (Hradapraveçap.): IX, 30*ε*, 1725.—§ 615 (Gadāyuddhap.): IX, 61*φ*, 3418; 62*ψ*, 3462.—§ 616 (Sauptikap.): X, 5*ε*, 196 (*Bhīshmaḥ . . . . Cᵒnaṃ puraskṛtya hato Gāṇḍivadhanvanā*); 8, 368, 383 (is slain by Açvatthāman); 9*ν*, 534.—§ 620 (Çrāddhap.): XI, 26*β*, 789 (his body is burnt; *Pāñcālyaṃ*).—§ 630 (Rājadh.): XII, 27*β*, 803, 809 (*Pāñcālyaṃ*).—§ 777 (Svargārohaṇikap. p.): XIII, 169, 7783 (had slain Bhishma), 7786, 7787, 7791.—§ 785 (Anugītap.): XIV, 6*Θβ*, 1781, 1788 (nll. to the battle); 81, 2411 (do.).—§ 789 (Putra-darçanap.): XV, 31*β*, 857 (Vyāsa declares Ç. to have been an incarnate Rākshasa); 32*ο*, 878 (*°putrāḥ*).—§ 793 (Mausalap.): XVI, 3*δ*, 81.—§ 795 (Svargārohaṇap.): XVIII, 1*δ*, 26 (*Pāñcālyaṃ*).

Cf. also the following synonyms:—

Bhīshmahantṛ ("the slayer of Bhīshma"): VIII, 3082.

Bhīshmanihantṛ (do.): X, 381.

Çikhaṇḍinī (*Ç.'s* name as a woman): V, 7421, 7423, 7424, 7440, 7451, 7456, 7457, 7473, 7519, 7527; VI, 4468, 4469, 4484, 5036.

Draupadeya, q.v.

Drupadātmaja, q.v.

Pāñcālya, q.v.

Yājñaseni, q.v.

Çikhaṇḍin [2] = Kṛshṇa: XII, 1511.

Çikhaṇḍin [3] = Çiva (1000 names [1-3]): XIII, 1310.

Çikhaṇḍin [4] = Vishṇu (1000 names).

Çikhaṇḍinī, v. Çikhaṇḍin [1].

Çikhanditanaya = Kshattradeva: VIII, 176 (*K°*).

Çikhāprokta (adj.), said of Pañcaçikha: XII, 11885 (*°ena bhikshuṇā*).

Çikhāvart(t)a, a Yaksha. § 269 (Vaiçravaṇasabhā°.): II, 10, 398 (in the palace of Kubera).

Çikhāvat, a rshi. § 264 (Sabhākriyāp.): II, 4*α*, 109.

Çikhin [1] = Agni, q.v.

Çikhin [2], a serpent. § 564 (Mātaliyop.): V, 103*γ*, 3628 (enumeration).

Çikhin [3] = Çiva: VII, 9504; XIII, 1171 (1000 names [2]).

Çikshaka, a warrior of Skanda. § 615*u* (Skanda): IX, 45*η*, 2578.

Çiladhārin = Çiva (1000 names [1]).

Çilāyūpa, [*] a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, 4*β*, 253.

Çilin, a serpent. § 64 (Sarpasattra): I, 57, 2150 (of Takshaka's race).

Çilpika = Çiva (1000 names [1]).

Çilpināṃ çreshṭhaḥ = Çiva (1000 names [1]).

Çineḥ putra(ḥ), **Çineḥ putra(ḥ)** = Sātyaki, q.v.

Çineḥ suta(ḥ) [1] = Satyaka, q.v.—**Do.** [2] = Sātyaki, q.v.

Çiner naptṛ = Sātyaki, q.v.

Çini [1], father of Satyaka and grandfather of Sātyaki (Yuyu-dhāna). § 599*e* (Jayadrathavadhap.): *Atri* > *Soma* > *Budha* > *Purūravas* > *Āyus* > *Nahusha* > *Yayāti* > *Yadu* (by *Devayānī*) > . . . . *Devamīḍha* > *Çūra* (equal to *Kārta-virya*) > *Vasudeva*; in *Çūra's* race was born Ç. About this time the svayaṃvara of *Devaka's* daughter *Devaki* took place, whom Ç. took up in his chariot for the sake of Vasudeva. *Somadatta* attacked Ç., who threw him to the earth, seized him by the hair and struck him with his foot, and then let him off. Çiva granted Somadatta that he should

have a son (i.e. Bhūriçravas) who should in like manner strike *Ç.*'s son (i.e. grandson = Sātyaki) with his foot: VII, **144**, 6032, 6034, 6035, 6037, 6041 (*°eḥ sutaṃ*, i.e. Sātyaki), 6043 (do.).

Çini[2], pl. (*°ayaḥ*), the race of Çini, a family or tribe. § 561 (Yāsasandhip.): V, **48**, †1854 (*°ināṃ adhipaḥ*, i.e. Sātyaki). —§ 599 (Jayadrathuvadhap.): VII, **114**, 4481 (*°ināṃ pravare rathe*, i.e. Sātyaki); **140**, 5819 (*°inaṃ ṛṣabhena*, i.e. Sātyaki). —§ 608 (Karṇap.): VIII, **82**, †4186 (*°ināṃ ṛṣabhaṃ*, i.e. Sātyaki), †4203 (*°ināṃ ṛṣabhaḥ*, i.e. Sātyaki).

Çinipravara, Çinipravīra, Çinipuṅgava, Çiniputra, Çinivīra = Sātyaki, q.v.

Çipivishṭa = Kṛshṇa (Vishṇu, Nārāyaṇa): XII, 1506, 13229, 13231 (= Nārāyaṇa, etymology); XIII, 6978 (Vishṇu's 1000 names).

Çirīshaka, a serpent. § 584 (Mātaliyop.): V, **103**$_{77}$, 3630.

Çirohārin = Çiva (1000 names[3]).

Çirshin, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Çishṭakṛt = Vishṇu (1000 names).

Çishṭeshṭa = Vishṇu (1000 names).

Çita, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Çitā, a river (III, 11063), v. Sītā.

Çitāṃçu, Çitaraçmi = Soma (the Moon), q.v.

Çitapūtanā, a female demon. § 502 (Manushyagrahak.): III, **230**, 14481 (*Piçāci*).

Çitavana, v. Çitavana.

Çitikaṇṭha[1] = Çiva, q.v.

Çitikaṇṭha[2], a serpent. § 793 (Mausalap.): XVI, **4***γ*, †120.

Çitikeça, a warrior of Skanda. § 615*u* (Skanda): IX, **45***γ*, 2563.

Çitiprabha = Vishṇu: I, 2506.

Çitoshṇakshujjarādhidhṛk = Çiva (1000 names[3]).

Çiva[1], the great god (Mahādeva, or Rudra, etc.), husband of Umā. [§ 2 (Anukram.): I, **1**, 32 (Sthāṇu, i.e. *Ç.*, issued from the primordial egg).]—§ 28 (Amṛtamanthana): I, **18**, 1153 (swallowed the poison *Kālakūṭa*, and is therefore called *Nīlakaṇṭha*).—[§ 108 (Aṃçāvat.): I, **66**, 2565 (Sthāṇu, i.e. *Ç.*, was father of the 11 Rudras).]—[§ 130 (do.): I, **67**, 2708 (Açvatthāman was born from the union of *Mahādeva* (i.e. *Ç.*), *Antaka*, *Kāma*, and *Krodha*).]—[§ 174 (Dhṛtarāshṭravivāha): I, **110**, 4371 (Hara, i.e. *Ç.*, granted Gāndhārī the boon that she should have 100 sons).]—§ 190 (Arjuna): I, **123**, 4794 (*°tulyaparākramaḥ*, i.e. Arjuna; Arjuna will gratify Çaṅkara, i.e. *Ç.*, etc., all. to Kairātap.).—[§ 213 (Jatugṛhap.): I, **143**, 5698 (*ayaṃ samīyaḥ svanahān ramaṇīyatamo bhuvi | upastheṣṭaḥ Pṛthāyāḥ Pṛthāyāḥ Pṛthāyāḥ*—i.e. *Ç.—nagare Vāraṇāvate*).]—[§ 220 (Caitrarathap.): I, **189**, 6428 foll. (in a former existence, Draupadī had five times asked Çaṅkara, i.e. *Ç.*, for a husband, therefore she became the wife of all the five Pāṇḍavas).]—[§ 238 (Pañcendrop.): I, **197** (*Ç.* confined the five Indras in a cave).]—[§ 239 (do.): I, **197** (repetition of § 220).]—[§ 246 (Sundopasundop.): I, **211** (how *Ç.* got four faces).]—[§ 249 (Arjuna-vanavāsap.): I, **215** (gave a boon to Prabhaṅjana).] —[§ 256 (Agnipārābhava): I, **223** (Çvetaki gratified Rudra, i.e. *Ç.*, and obtained Durvāsas (who was a portion of *Ç.*) as his ṛtvij).]—[§ 263 (Sabhākriyāp.): II, **3**, 72 (Sthāṇu, i.e. *Ç.*, performs sacrifices at Bindusaras).]—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 416 (together with Umā and numerous attendants, *Ç.*, the friend of Kubera, is sitting in the palace of Kubera).—[§ 273 (Rājasūyārambhap.): II, **14**, 629 (Jarāsandha worshipped Mahādeva, i.e. Çiva).]—[§ 274 (do.): II, **15**, 655 (Jarāsandha kept many kings in the temple of Paçupati, i.e. *Ç.*, in order to sacrifice them to *Ç.*).]—§ 293 (Dyūtap.): II, **46**, 1643 (*Ṛṣabhadhvajaṃ*, etc.). —[§ 3175 (Kṛshṇa Vāsudeva): III, **12** (Kṛshṇa becomes Rudra, i.e. Çiva; Çambhu, i.e. *Ç.*, sprung from the forehead of Kṛshṇa; Kṛshṇa plays with Çaṅkara as with a toy).]—§ 330 (Indradarçana): III, **37**, 1513 (*Bhāṭeçam*, etc.).—[§ 331 (Kairātap.): III, **38–39** (Arjuna fights with *Ç.*, disguised as a Kirāta).]—§ 332 (Mahādevastava): III, **39**, 1627 (Arjuna praised *Ç.*, *Kapardinaṃ*, etc.).—§ 333 (Kairātap.): III, **40**, †1662 (gave Brahmaçiras (Pāçupata) and Gāṇḍīva to Arjuna).—[§ 360 (Tīrthayātrāp.): III, **82**, 5061 (Rudra, i.e. *Ç.*, multiplied himself into ten millions (*koṭi*) of forms, in order that every one of the ten millions of munis were assembled at Rudrakoṭi might see him first).]—[§ 365 (Maṅkaṇaka): III, **83**, 6089, 6095, 7001, 7005 (Maṅkaṇaka's relations to Mahādeva, i.e. *Ç.*).]—§ 387 (Sagara): III, **106**, 8836 (*Tryakshaṃ Tripuraharddmaṃ*, etc., *Ç.* granted Sagara sixty thousand sons by his one wife and one son by the other).—[§ 389 (Gaṅgāvatāraṇa): III, **108–9** (gratified by Bhagīratha, *Ç.* sustained Gaṅgā, when she came down from the sky).]—[§ 392*b* (Vaitaraṇī): III, **114** (how Rudra, i.e. *Ç.*, obtained the best part in sacrifices).] —§ 441 (Nivātakavacavyuddhap.): III, **165**, 11914 (Arjuna had obtained weapons from *Ç.*); [**167–8** (repetition from Kairātaparvan)].—§ 459 (Mārkaṇḍeyas.): III, **189**, 12955, (identified with Nārāyaṇa).—§ 491 (Āṅgirasa): III, **220**, 14162 (created from the navel of Pāñcajanya).— [§ 501 (Skandop.): III, **229** (Rudra, i.e. *Ç.*, is identified with Agni, and Skanda is considered as his son).]—[§ 504 (Skandayuddha): III, **231** (Rudra begat Miñjika and Miñjikā).]—§ 506 (do.): III, **231**, 14567 (accompanied by Umā, etc., *Ç.* proceeded to Bhadravaṭa).—[§ 507 (do.): III, **231** (attacked by Mahiṣha, *Ç.* was rescued by Skanda, who slew Mahiṣha).]—[§ 524 (Jayadrathavimokṣh.): III, **272** (Jayadratha sought the protection of *Ç.*).]—[§ 550 (Samayapālanap.): IV, **13**, 339 (*samāje Brahmaṇo rājan yathā Paçupatir*—i.e. *Ç.—iva*).]—[§ 565 (Gāḷavac.): V, **111**, 3825, 3828, 3829 (*Maheçvara*, i.e. *Ç.*, dwells on Himavat; here *Ç.* (*Mahādevaḥ*) received Gaṅgā on his head; Devī (i.e. Umā) here performed austerities in order to win the affection of Maheçvara (i.e. *Ç.*).]—§ 567 (Bhagavadvyāp.): V, **124**, 4177 (*yuddha yena*—i.e. by Arjuna—*Mahādevaḥ sākshāt santoshitaḥ Çivaḥ*, all. to Kairātaparvan); [**131**, 4422 (*Ç.* (*Rudraḥ*) appeared on the breast of Kṛshṇa)].—§ 573 (Ambopākhyānap.): V, [**187**, 7376 (*Ç.* (*Umāpatiḥ*) promised Ambā that she would become a man in her next birth and slay Bhīshma)]; **188**, 7396 (*Ç.* granted Drupada that he should have a daughter [i.e. Ambā re-born], who would afterwards become a man).—[§ 574 (Jambūkh.): VI, **6**, 213 (*Ç.* (*Rudraḥ*) performs sacrifices on Meru), 219 (accompanied by Umā, *Ç.* (*Paçupatiḥ*) resides on Meru), ξ, 241 (*Ç.* (*Sthāṇuḥ*) performs sacrifices at Binduasras).]—[§ 575*b* (Çākadvīpa): VI, **11**, 429 (*Ç.* (*Çaṅkaraḥ*) is worshipped on Çākadvīpa).]—§ 594 (Mṛtyu): VII, **52**, 2046 (*Hara*, etc.; *Ç.* asked Brahmān not to destroy the creatures).—[§ 595 (Shoḍaçarājik., v. Pṛthu Vainya): VII, **69**, 2417 (when the punyajanas milked the earth, *Ç.* (*Vṛshadhvajaḥ*) acted as their calf).]—§ 596 (Pratijñāp.): VII, **80–81**, 2881 (in the night Arjuna and Kṛshṇa visit and praise *Ç.*, who gives the *Pāçupata* weapon to Arjuna).—[§ 599 (Jayadrathavadhap.): VII, **94** (*Ç.* gave an armour to Indra, who then proceeded against Vṛtra).]—

[§ 599*s* (Çini): VII, **144**, 6039, 6040 (*Ç. (Mahādevaḥ)* granted that Somadatta should have a son).] — [§ 603*c* (Nārāyaṇa): VII, **201** (having become one with Brāhman (*brahmabhūtaḥ*), Nārāyaṇa saw *Ç.*, the master, origin and lord of the universe, the lord of all the gods, the supreme deity (*sarvadevair abhishṭutaṃ*) . . . smaller than the smallest and larger than the largest . . . *Rudra, Hara, Çambhu*, with matted locks on his head, the infuser of life in every form . . . the All-destroyer . . . with the celestial bow and quivers, cased in golden armour . . . who holds Pināka, is armed with thunderbolt, blazing trident, battle-axe, mace and sword . . . who has the moon on his forehead, is clad in tiger-skin . . . who uses snakes as his sacrificial string . . . surrounded by numerous ghosts and spirits, who is the one, the abode of ascetic austerities; . . . who is water, heaven, etc., and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of brahmans, that bestower of heaven (*amṛtasya yonim*, so Nīl.), but only brahmans of righteous conduct, when cleansed from their sins and freed from the control of grief, behold him with their mind's eye . . . that being whose body is the universe . . . with a garland of *akshas* round his neck, who sports with the fair Pārvatī . . . the destroyer of the Asura Andhaka . . . the three-eyed, the blue-throated god. *Ç.* granted boons to Nārāyaṇa).]—§ 603 (Nārāyaṇāstramokṣh.): VII, **202***yy*, 9504, 9519 (protects Arjuna; Vyāsa praises *Ç.*, and relates how *Ç.* destroyed Daksha's sacrifice).—§ 603*d* (Tripura): VII, **202**, 9570 (*Ç.* makes war against Tripura).—§ 603 (Nārāyaṇāstramokṣh.): VII, **202***a*, 9594 (Vyāsa praises *Ç.*, and explains some of his names to Arjuna), 9622 (why he is so called). [With ch. **202**, cf. XIII, **161-162**, below.]—[§ 606 (Tripurākhyāna): VIII, **33-34** (*Ç.* makes war against Tripura).]—[§ 606*b* (Paraçu-Rāma): VIII, **34** (*Ç.* caused Rāma Jāmadagnya to fight with the Dānavas and then gave him celestial weapons).]—§ 608 (Karṇap.): VIII, **86***r*, 4361 (*Mahādevaḥ*, all. to Kairātāparvan); [**87**, 4428 (*Ç.* (*Bhavaḥ*) came to see the encounter between Karṇa and Arjuna).]—[§ 615*f* (Maṅkaṇaka): IX, **38** (repetition of § 365).]—§ 615*m* (Skanda): IX, **44**-[**46**], 2483 (Skanda sprung from the seed of *Maheçvara*, i.e. *Ç.* (v. 2455); Skanda honoured *Ç.*, who gave him a powerful companion and the army *Dhanañjaya*).—[§ 615*s* (Arundhatī): IX, **48** (*Ç.*'s relations to Arundhatī).]—§ 616 (Sauptikap.): X, **7***η*, 252 (Açvatthāman praises *Ç.* (*Ugraṃ*, etc.), who appeared and gave Açvatthāman a sword. Then *Ç.* entered Aevatthāman's body).—[§ 617 (Aishikap.): X, **17-18** (*Ç.* retired to the waters and did not partake in the creation; as no share was assigned to him, *Ç.* came to the sacrifice of the gods, pursued the embodied sacrifice, broke the arms of Savitṛ, and tore out the eyes of Bhaga and the teeth of Pūshan; then the gods assigned a share to him).]—[§ 621*b* (Rājadh.): XII, **8**, 241 (*Ç.* (*Mahādevaḥ*) at a great sacrifice requiring libations of all kinds, offered all creatures as sacrificial libations and then his own self).]—[§ 626 (do.): XII, **20**, †612 (having sacrificed himself as libation at the sarvayajña, *Ç.* (*Mahādevaḥ*) became the god of the gods).]—[§ 638*b* (Rāmopākkhy.): XII, **49**, 1748 (*Ç.* (*Mahādevaḥ*) gave an axe to Rāma Jāmadagnya).]—§ 641 (Rājadh.): XII, **59**, 2201, 2202 (*Çaṅkaraḥ*, etc., acquired the science of chastisement (*daṇḍanīti*) from Brahmān, abridged it, and handed the abridged work (named *Vaiçālāksha* and consisting of 10,000 adhyāyas) over to Indra); **122**, [4498 (*Ç.* (*Içānaḥ*) was made the chief of the Rudras)], 4516 (*Mahādevaḥ*), 4521 (*Devadevaḥ*, etc.).—[§ 653*b* (Gṛdhragotamāyusaṃv.): XII, **153** (revived a dead child).]—§ 656 (Khaḍgotpattik.): XII, **166**, 6183 (as Brahmān had created the sword, *Ç.* slew the Dānavas with it, and then handed it over to Vishṇu). — § 678*e* (Mṛtyu-Prajāpatisaṃv.): XII, **257**[-**258**], 9162 (*Haryaṣṭaḥ Sthāṇur Vedādhvarapatiḥ*), 9163 (asked Brahmān not to destroy the creatures, cf. § 595). — § 693 (Vṛtravadha): XII, **281***a*, 10120 (*jagatpatiḥ*, *Ç.*'s energy assumed the form of fever and penetrated the body of Vṛtra).—[§ 694*b* (Jvarotpatti): XII, **284** (how fever came into existence from the sweat of *Ç.* when he at Daksha's sacrifice pursued the embodied sacrifice).]—[§ 695*b* (Dakshayajñāvināça): XII, **285** (*Ç.* was not invited to the sacrifice of Daksha; urged by Umā, *Ç.* created *Vīrabhadra* from his wrath; accompanied by *Bhadrakālī* (*Mahākālī*), *Virabhadra* destroyed the sacrifice; then *Daksha* praised *Ç.* by reciting his 1,008 names (*Çivasahasranāmastotra*)).]—§ 695*b* (Daksha-prokta-Çivasahasranāmastotra): XII, **285**, 10360, 10370 (1000 names[1]), 10440, 10473 (having recited Çiva's 1,008 names, etc., Daksha obtained boons from *Ç.*).—§ 701*b* (Bhava-Bhārgava-samāg.): XII, **290**, 10669 (*Ç.*'s relations to Uçanas).—§ 702 (Mokshadh.): XII, **295**, 10805 (the gods applied to *Ç.*, who slew three Asuras (so PCR.) together with their leader).—[§ 712 (Çukotpatti): XII, **324-325** (sitting on the top of *Meru*, *Ç.* was gratified by Vyāsa and granted him that he should get the son Çuka).]—[§ 716 (Çukābhipatana): XII, **334** (when Çuka had entered Brāhman, *Ç.* came and consoled Vyāsa).]—§ 717*b* (Nārāyaṇīya): XII, **342**, 13152 (*Içānaṃ*, identical with Nārāyaṇa); [**343**, V) (how Rudra's — i.e. *Ç.*'s — throat became blue (*nīla*)), XIV) (Himavat gave his daughter Umā in marriage to Rudra and was therefore cursed by Bhṛgu), (*o*) (the battle between Rudra and Nara and Nārāyaṇa)]; **350**, 13705 (*Brahmaṇaḥ sutaḥ*, had promulgated the *Paçupata* system (*jñānam*)).—§ 717*d* (Brahma-Rudra-saṃv.): XII, **351**[-**352**], 13723 (*Caturvaktrasya*—i.e. Brahmān's—*lalāṭaprabhavaḥ putraḥ*, discourse between him and Brahmān).—§ 730 (Ānuçāsanik.): XIII, **14**, 600 (had been gratified by Kṛshṇa at Badarī), 606, (*β*), 624, 650 (in order to obtain a son from the grace of *Ç.*, *Kṛshṇa* repaired to the hermitage of *Upamanyu* on *Himavat*), 671 (Upamanyu enumerates the boons granted by *Ç.* to *Hiraṇyakaçipu*, etc.). — § 730*g* (Upamanyu): XIII, **14**, 716, 793, 821, 878, 911, 938 (Upamanyu relates how *Ç.* showed himself to him and granted him boons).—§ 730 (Ānuçāsanik.): **14**, 963 (Kṛshṇa by his penances succeeded in seeing *Ç.*, whom he praised); [**15** (*Ç.* and *Umā* granted boons to Kṛshṇa)]; **16**, 1105 (Taṇḍin succeeded in seeing *Ç.*, whom he praised); **17**, 1141 (*Çivānāṃ Çivaḥ*, Upamanyu recited to Kṛshṇa the 1,008 names of *Ç.* (i.e. *Mahādevasahasranāmastotra*), which had been uttered by Brahmān and communicated to Upamanyu by Taṇḍin), 1269; **18**, 1362, 1364 (*Vyāsa*, etc., had obtained boons from *Ç.*; conclusion of Upamanyu's discourse).—§ 734 (Ānuçāsanik.): XIII, **26**, †1848 (*dīvaç cyutā cirasyāptā Çrī*ṃ *Gaṅgā*, cf. § 389).—[§ 746 (do.): XIII, **77** (Daksha gave to Çiva a bull whom he made his vehicle and banner, therefore he is called *Vṛshabhadhvaja*; the gods made *Ç.* lord of the animals (*Paçupatiḥ*)).]—§ 747*b* (Suvarṇotpatti): XIII, [**84** (having married Umā, *Ç.*, at the request of the gods, drew up his seed (therefore he is named *Ūrdhvaretas*), but a part

of it came out, whence Skanda arose)]; **85**, 4109, *b*, 4112 (*Ç.* assumed the form of Varuṇa and performed a sacrifice, in which Bhṛgu, Aṅgiras, and Kavi arose from the seed of Brahmán, etc.).—[§ 768*b* (Umā-Maheçvara-saṃv.): XIII, **140-148** (the discourse between Umā and *Ç.*).]—§ 773*d* (Anuçāsanik.): XIII, **161-162**: Kṛshṇa said (declaring that he would recite the *Çatarudriya*): It is *Çiva* who created all creatures; when he looks angrily on D., As., G., or Pn., they cannot find peace anywhere. He pierced the Prajāpati Dakshа's sacrifice; D. and As. became stupefied, etc. (description); the *Ṛshis* performed propitiatory rites; *Çiva* tore out the eyes of *Bhaga* and the teeth of *Pushan* (with his foot); the gods recited the *Çatarudriya*. At last Çiva became gratified and the gods assigned a large share [of the sacrificial offerings] to him; the sacrifice, which had been severed into two pieces, became once more united. The *Asuras* had in days of yore three cities in the sky (of iron, silver, and gold respectively); *Indra* was unable to pierce them; the gods then repaired to *Rudra* (*Çiva*), who made *Vishṇu* his shaft-head, etc. (γ), and pierced the city and burnt it together with the Asuras. Beholding *Mahādeva* (*Çiva*) transformed into a child with five locks of hair, lying upon the lap of Pārvatī, the latter asked the gods who he was. *Indra* resolved to kill him with his thunderbolt, but the child paralysed his arm; the gods and the *Prajāpatis* could not realise that it was the lord of the universe, but *Brahmán* by his penances found out that it was Mahādeva, and praised him, and so did the gods; Indra's arm became restored. Taking birth as *Durvāsas*, *Çiva* resided for a long time at Dvāravatī in my house. He is *Rudra*, etc. (δ) (XIII, **161**). Kṛshṇa continued: "*Çiva* has two forms: (1) one which is terrible (= *Agni*, lightning, and *Sūrya*) and engaged in all operations of destruction; (2) one which is mild and auspicious (= Righteousness, water, and the moon) and engaged in brahmacarya. These two forms again are subdivided into many forms. Half his body is Agni (fire), half is Soma (the moon)." Then Kṛshṇa enumerated and explained many of *Çiva's* names, (ε) R., D., G., and Aps. worship that emblem of his which is always erect and upraised. He loves to reside in crematoria, and there he burns and consumes all corpses; those persons who perform sacrifices there attain to the regions set apart for heroes. The brahmana know the *Çatarudriya* in the *Veda* and the adoration (*upasthānam*) [of the same name] which is composed by Vyāsa. *Çiva* created *Agni* from his mouth. The lordship of *Çakra*, etc., is verily his. It is he whose mouth is roaring in the waters of the sea in the form of the huge mare's head (XIII, **162**): XIII, **161***b*, 7496; **162**, 7503, 7511 (why he is so called).—§ 778*b* (Saṃvarta-Marutt̄iya): XIV, **8***a*, 193, 208, 210 (*Ç.* resides on *Muñjavat*, enumeration of his names (*Çarva*, etc.)).—§ 782*g* (Guruçishyasaṃv.): XIV, **43***c*, 1178 (*paçūnāṃ ̄içvaraḥ*).—§ 795*c* (Mahābhārata): XVIII, **6**, 258 (*°sya bhavane*).

Cf. also the following synonyms:—

Aja, q.v.

Ambikābhartṛ ("husband of Ambikā, i.e. Umā"): VII, 2879.

Anaṅgāṅgahara ("who deprived Kāma of his body"): XIV, 211.

Ananta: VII, 9612; X, 257; XIV, 206.

Andhakaghātin ("slayer of Andhaka"): VII, 2876; XIII, 805, 908.

Andhakanipātin (do.): VII, 9462.

Atharva: XIII, 901.

Babhru: XIII, 589, 1263 (1000 names[3]).

Bahurūpa: I, †7298; II, 417; III, 8836, 11978; VII, 9523, 9527, 9537, 9619 (etymology); X, 253, 258; XII, 2201, 12173; XIV, 185, 211.

Bhagaghna ("slayer of Bhaga"): VII, 9538. Cf. the next.

Bhagahārin, Bhagākshihan, Bhaganetraghna, Bhaganetrahan, Bhaganetrahara, Bhaganetranipātana ("destroyer of Bhaga's eyes"), q.v.

Bhārgava, q.v.

Bhava: I, †7298; II, 417 (the friend of Kubera), 1641; III, 1520, (1618), (1650), 1662, 8836, †10225 (*°sya*, sc. *āyatanaṃ*, visited by Yudhishṭhira on his tīrthayātrā); VII, 2841, 2867, 2874, 2885, 2898, 2903 (*mantraṃ BKprokṭaṃ*), 2905, 2906, 2909, 2910, 9482 (*°mnyaṃ jagat*), 9486, 9588, 9595; **202**, v. 135 (only B., the verse is missing in C. after v. 9628, etymology of the name); VIII, 1217 (worshipped by Kṛshna and Arjuna), 1252 (all. to Kairātaparvan), 1437, 1551, 1584, 1611, 1626 (*ankre tārathyaṃ BKsya Prapitāmahaḥ*, all. to Tripurārīkhyāna), †1741 (all. to Kairātaparvan), 4398, 4428 (came to see the encounter between Karṇa and Arjuna), †4573, †5044; X, 296 (*°sayujyaṃ āgatāḥ*), 785; XII, 10258, 10345, 10356 (1000 names[4]), 10464, 10691, 10694, 11094, 13920; XIII, 605, 658, 686, 690, 696, 731, 738, 793, 803, 805, 848, 875, 908, 986, 995, 1003, 1019, 1058, 1075, 1119, 1145 (1000 names[5]), 1227 (do.), 1275, 1277, 1299, 1308, 3715, 4360 (among the 64 Viçvadevas), 6805, 6880, 7106 (*°cinucaraḥ*); XIV, 197, 208.

Bhavaghna (?): XIII, 908 (PCR. proposes to read Bhagaghna).

Bhīma: VII, 2875; VIII, 4360; XIII, 1144 (1000 names[5]).

Bhūtapati, Bhūteça, q.v.

Brahmacārin, Brahmaçiropaharta, q.v.

Cakrin, Candramaulivibhūshaṇa, Carmavāsas, Cekitāna, Cīravāsas (also VII, 9524, 9534), q.v.

Çambhu, q.v.

Çaṅkara: I, 4800 (*Mahadevaṃ*, all. to Kairātaparvan), 6428, 6429, 7320, 7322, 7323, †7332, 8120; II, 864 (Jarāsandha sacrifices human beings to *Ç.*); III, 514 (cf. Brahmán), 1526 (*Devadevaṃ*), 1561 (*Kirātarūpi*), 1586, 1630, 1633, 1703 (*°ena Tripuraṃ nihatam*, all. to Tripurārīkhyāna), 8836, 9945, 11943 (all. to Kairātaparvan), 12007 (do.), 14574; V, 7391; VI, 429 (worshipped in Çākadvīpa), 1227 (*Rudrāṇāṃ Çaṅkaraç cāsmi*, says Kṛshna about himself), 2774 (*mṛityantam iva C°ṃ* (at the end of the yuga, PCR.)); VII, 2881, 2905 (*darçanaṃ C°sya*, all. to Kairātap.), 3463 (*°sthānam*), 6889 (*gharāṃ C°nirmitāṃ*, sc. *açaneḥ*), 9503, 9521, 9550, 9563, 9618; VIII, 822 (*sarvabhūteshv anugṛihītaḥ C°eṇa*, sc. Arjuna), 1443, 1454, 1457, 1466, 1495, 1586, 1598; X, 632 (all. to Kairātap.); XII, 2201, 4521, 5788, 5789, 5797, 5798, 10293 (*°ād ūrdhvaṃ nānyaṃ paçyāmi daivatam*), 10683, 10692, 12639, 13272; XIII, 589 (*Surāsuragurau*), 675, 680, 717, 759, 776, 777, 872, 931, 963, 970, 1022, 1027, 1196 (1000 names[3]), 1215 (do.), 1284 (*°sannidhau*, Brahmán sung the 1000 names of Çiva), 1285, 1400 (Umā had performed austerities on Himavat in order to become the wife of *Ç.*), 1748 (Himavat was the father-in-law of *Ç.*), 4216 (*priyakṛc Ch°eṇa*, i.e. Skanda), 6338 (*°syomayā sārdhaṃ*

samvādaṃ), 6508, 6758, 6806, 6874, 6920 (°*syomayā sārdhaṃ samvādaḥ*), 7477; XIV, 193, 208.

Çarva: III, 1550, 9951, 10549 (may be seen at Vātikakhaṇḍa at the end of every yuga), 11983 (repetition of Kairātap.), 12241; VII, 1754, 1755 (all. to Jayadrathavimokshaṇap.), (3470); VIII, 1251 (all. to Kairātap.), 1562, 1592, 4360; X, 252, 782; XII, 4521, 10356 (1000 names[1]); XIII, 663, 727, 783, 908, 951, 997 (*Tridaçeçvaraḥ*), 1112, 1120, 1215 (1000 names[2]), 6374, 7462 (*asṛjat prajāḥ*); XIV, 191, 208, 210. Cf. Sarva.

Çikhaṇḍin, Çikhin, q.v.

Çitikaṇṭha: VII, 9520; X, 253, 632, 803; XII, 6164, 13164, 13274 (°*tā*, origin of the name: Nārāyaṇa seized Çiva by the throat, which became dark); XIV, 192, 210.

Çmaçānavāsin: X, 254.

Çrīkaṇṭha: XII, 13294 (origin of the name from the mark of Nārāyaṇa's hand on Çiva's throat), 13705 (*Brahmaṇaḥ sutaḥ*); XIII, 6397 (°*tā*, origin of the name: Indra hurled his thunderbolt at Çiva, whose throat was scorched).

Çukra: X, 253; XIV, 210.

Çūlabhṛt ("armed with the trident"): II, 402; VI, 2779 (°*bhat*, C.).

Çūladhara (do.): III, 1513.

Çūladhṛk (do.): III, 6097; VIII, 1554; IX, 2236.

Çūlahasta (do.): IX, 2483.

Çūlāṅka (do.): X, 296.

Çūlapāṇi (do.): I, 1932 (*iva*), 8128; III, 499 (*Çambhuḥ*), 1594, 1622, 6055 (to be worshipped at Vaitaraṇī), 8836, 11979 (repetition from Kairātaparvan), 15999 (*sthānaṃ . . . Çᵒṇaḥ*, i.e. Gokarṇa); IV, 1406; V, 1993 (all. to Kairātap.), 7376, 7413; VII, 3136 (*iva*), 9455; IX, 1858 (*iva*); X, 250; XII, 4502 (is appointed chief of the Rudras), 6169, 10809; XIII, 859, 929, †981, 3150, 3991, 6378; XVIII, 137 (*ratyarthaṃ bhavataṃ hy eshā*—i.e. Draupadī—*nirmitā Çᵒnā*).

Çūlin (do.): II, 1642 (°*inṃ*, acc.); III, 8333 (*vishāṇaṃ Çᵒḥ*); VII, 2858, 2878; VIII, 1447, 1589, 1609, 4362; XIII, 32, 858, 887; XIV, 182.

Dakshakratuhara ("destroyer of Daksha's sacrifice"), **Dakshayajñanibarhaṇa** (do.), **Dakshayajñavināça** (do.), **Dakshayajñavināçana** (do.), q.v.

Daṇḍapāṇi, Daṇḍin, q.v.

Devaçreshṭha, Devadeva, Devadeveça, Devādhideva, Devavara, Deveça, q.v.

Dhanadhyaksha: X, 258.

Dhanurdhara, Dhanus, Dhanvācārya, Dhanvantara: VII, 9536.

Dhanvin: VII, 9527, 9536; VIII, 1445; XII, 10361 (1000 names[1]); XIII, 1156 (1000 names[2]); XIV, 197, 200.

Dhruva: XIII, 609.

Dhūrjaṭi: VII, 9621 (etymology); XIII, 7510 (do.).

Digvāsas: XIII, 695, 753, 808, 898, 1155 (1000 names[2]).

Divyagovṛshabhadhvaja: XIV, 209. Cf. Vṛshabhadhvaja.

Durvāsas, q.v.

Ekāksha: XIII, 7503.

Gaṇādhyaksha: X, 258; XII, 10421 (1000 names[1]).

Gananāṃ patiḥ: VII, 9589.

Ganeça: III, 1629.

Gaurīça ("husband of Gaurī"): XIV, 210.

Gaurihṛdayavallabha ("dear to Gaurī's heart"): X, 258.

Girīça: I, 7296; III, 1622, 1662; V, †993 (*Mahādevaṃ*, all. to Kairātaparvan); VII, 9524; X, 250, 252, 766, 772; XIV, 196.

Girīça: XIII, 6348, 6877; XIV, 1883, 1914.

Govṛshabhāṅka ("having a bull as his mark"): XIII, 6902.

Govṛshadhvaja ("having a bull in his banner"): III, 11978, 11989, 14428; XIII, 4002. Cf. Vṛshadhvaja.

Govṛshottamavāhana ("having the excellent bull as his vehicle"): X, 259.

Haṃsa, q.v.

Hara: I, 4371 (granted Gāndhārī 100 sons), 7970 (*Bhāganeṭraharaṃ*); II, 754 (*Rudraṃ*, etc.), 1642; III, 1551, 1617, 1624, 1630, 1635, 1566, 8838, 9943, 9955, 9962, 14542, 15855; V, 7116 (°*tulyaparākramaḥ*, i.e. Rāma Jāmadagnya); VII, 1755 (repetition from Jayadrathavimokshaṇaparvan), 2046 (*Çivaḥ*), 3463, †6726 (*yathā*), †8410 (°*rvshodavagātrasamadyutiḥ*, sc. the moon), 9453, 9505, 9541, 9562, 9583, 9628 (etymology); VIII, 1504, 1506, 1524, †4661; IX, 2512 (?), 2807; X, 249, 253, 291, 293; XII, 8551 (*Brahma-Hᵒrādiṣhu*), 10344, 10457, 13302 (*Viçveçaṃ*); XIII, 772, 774, 775, 779, 813, 826, 968, 980, 1143, 1146 (1000 names[1]), 1155 (do.), 1234 (do.), 1312, †1847 (°*sya bhāryā*, i.e. Gaṅgā), 6361 (°*tulyāmbaradharā*, sc. Umā), 6363, 6364, 6369, 6370, 7106 (°*tulyaparākramāḥ*); XIV, 211.

Harirudra, q.v.

Haryaksha: IX, 595 (*saçūlam iva Hᵒṃ*).

Iça, Īçāna, Içvara, q.v.

Jaṭādhara ("wearing matted locks"): III, 1625.

Jaṭila (do.): VII, 9454; X, 254; XII, 10366 (1000 names[1]), 10445.

Jaṭin (do.): VI, 2046; VII, 2858, 2879; XIII, 1145 (1000 names[2]), 1171 (do.).

Kāla, q.v.

Kāmāṅgaṇāça ("who destroyed the body of Kāma"): XIII, 907.

Kapālī[n] ("carrying human skulls"): II, 1641 (°*inṃ*, acc.).

Kāpālin (do. ?): VII, 159; XIII, 1217 (1000 names[2]).

Kapardin: III, 1624, 1936, 14126 (°*rdiṃ*); V, 7385; VII, 2875, 9453, 9521, 9530; VIII, 1530, 4360; X, 248, 791; XII, 4521, 13114 (identified with Nārāyaṇa), 13148 (*Rudraḥ*), 13390; XIII, 609, 614, 1159 (1000 names[2]), 6877, 7460; XIV, 192, 1884.

Khaṭvāṅgadhārin: X, 254.

Kirāta, q.v.

Krttivāsas ("clad in skins"): II, 1642; VIII, 1449, 1505; X, 256, 789; XIII, 1283, 1348; XIV, 204.

Kumārapitṛ ("father of Kumāra, i.e. Skanda"): VIII, 1450; X, 259.

Lalāṭāksha ("having an eye on his forehead"): III, 1628.

Lelihāna: XIV, 198.

Lokabhāvana, Lokaguru, Lokanātha, Lokeça, Lokeçvara, q.v.

Mahādeva ("the great god"): I, 433 (*Kirātavapushā*), ††678 (°*krtyāṃ*), 2708 (°*āntakārthyāṃ*, Açvatthāman was born from a part of *Mahādeva*, etc.), 4800 (*Çaṅkaraṃ*, all. to Kairātap.), 7682, 7706 (*Sthāṇuḥ*, how he got four faces), 8117, 8135, 8470 (all. to Kairātap.); II, 417 (in the palace of Kubera), 467 (*sabhomaḥ*, in the palace of Brahmán), 629

(*Umāpatim*, worshipped by Jarāsandha), 754 (*Rudraṃ*), 1642; III, 1544, (1547), 1611, 1622, 1625, 1632, 1642, 1645, 1665, 1688, 1952 (all. to Kairātap.), 4093 (*°prasādde ca gāṇapatyañ ca vindate*, sc. by bathing in *Rudravata*—B. *Bhadravaṭa*), 5042 (to be worshipped at Rudrapada (*?rudraṃ padaṃ*)), 5064, 5072 (to be worshipped at Mṛgadhūma), 6089, 6095, 7001, 7005, 7042 (to be worshipped at the tīrtha Naraka), 8002, 8105 (to be worshipped at Çālagrāma), 8161 (on Çriparvata), 8192, 8205 (in Jyeṣṭhasthāna), 8210 (to be worshipped at Muñjavaṭa), 8522 (in Brahmasaras), 8847, 11941, 11986, 11994, 11995 (repetition from Kairātap.), 12305 (*saganaḥ*), 14521 (*Tripurāṇḍanaṃ*), 14569; IV, 1298 (*Kirāta-veçmapracchannaḥ*, all. to Kairātap.); V, 1993 (*Giriçaṃ*), 3828 (*atra*—i.e. in the north—*Gaṅgāṃ M°ḥ patantīm gaganāc cyutāṃ pratigṛhya dadau loke mānuṣe*), 3881, 4177 (all. to Kairātap.), 7381, 7385, 7392; VII, 2052, 2875, 2885, 6039, 6040 (granted a boon to Somadatta), 7047 (all. to Kairātap.), 9504, 9505, 9542, 9560, 9588, 9595, 9602, 9623 (etymology), 9636; VIII, 1466 (Çiva became endued with the half of the united energy of the gods, and from that time he was called *Mahādeva*), 1467, 1511, 1544, 1585, 1592, †4055 (all. to Kairātap.), 4361 (*Çivaḥ*, do.); IX, 2227, 2228, 2233, 2285 (*Rudrāt*), 2240, 2414, 2799, 2801 (gratified by Arundhatī); X, 247, 298, 307, 311, 766, 767, 793, 811; XII, 241 (*Viçvarūpaḥ*), †512 (sacrificed himself at the sarvayajña), 1748 (gave weapons to Rāma Jāmadagnya), 4498 (*Īçānaṃ*, was made lord of the Rudras), 4504, 4516 (Çivaḥ), 4520 (*Prajāpatiḥ*), 6169 (*Çālapāṇiḥ*, slew the Asuras with the sword), 9168, 10221 (*Paçupatiṃ*), 10226, 10233, 10252, 10254, 10286, 10331, 10461, 10471, 10688, 12168, 12173, 12177 (gratified by Vyāsa, Çiva granted him the son Çuka), 12334, 12335 (performed austerities on the mountain Ādityaparvata), 12639 (consoled Vyāsa after the death of Çuka), 12673 (?); XIII, 590, 664, 679, 683, 685, 695, 696, 719, 724, 737, 757, 758, 762, 769, 795, 797, 837, 855, 865, 875, 880, 927, 934, 943 (*jagatsraṣṭāḥ*), 964, 965, 972, 999, 1038, 1039, 1104, 1216 (1000 names[1]), 1271, 1308, 1326, 1328, 1331, 1351, 1365, 1366, 1712 (to be worshipped in the hermitage of the Kṛttikās), 3718, 3723 (made the bull which was given to him by Dakṣa his vehicle and banner), 3724, 3993, 4133 (assumed the form of Varuṇa and performed a sacrifice), 4932 (*Gaṅgāyāç ca durutsahāṃ mūrdhnā dhārāṃ Mahādevaḥ çirasā yam adhārayat*), 5245, 6484, (6527), 6747, (6748), 6893 (identified with Kṛshṇa), 7129 (*? Rantidevaṃ*), 7463, 7501, 7503, 7509 (etymology); XIV, 203, 206, 212, 1933.

Mahāganapati: X, 254.

Mahāyogin: XIV, 206.

Maheça ("the great Lord"): XIII, 780.

Maheçvara (do.): I, 1154, 7701, 8128; II, 416; III, 883 (*°carorddhāṃ papāta Tripuraṃ yathā*), 1939 (*aṣṭa-mūrtimā*, all. to Kairātap.), 5014 (worshipped in Dānin), 5045 (to be worshipped on Devikā), 7048 (do. at Gaṅgādvara), 9906, 9942 (*Nīlakaṇṭhāt*), 11977 (repetition from Kairātap.), 14500, 14513 (*na spṛçanti grahā bhaktān naran devaṃ M°ṃ*), 14526 (father of Skanda), 14567 (*Çivaṃ tīy eva yaṃ grāhur Īçaṃ Rudraṃ Pitāmahaṃ | bhavaiç tu vividhākāraiḥ pūjayanti M°ṃ*), 14572, 14617, 14618, 15160 (the Dānavas had formerly obtained Duryodhana from Maheçvara), 16188 (*°sakhaṃ*, i.e. Kubera); V, 2031 (*°samaṃ krodhe*, sc. Bhīma), 3152 (*°samaḥ krodhe*, sc. Bhīma), 3825 (on Himavat), 3829, 7498; VI, 222, 1955 (*yathā*); VII, 2868 (all. to Kairātap.), 2838 (slew the Daityas with the *Paçupata* weapon), 2908, 3462, 3469, 6818 (*jaghāna . . . . Maheçvara ivāndhakaṃ*), 6854 (all. to Tripurākhyāna), 7131 (*°sano yudhi*), 7979 (all. to Tripurākhyāna), 9513, 9532, 9546, 9553, 9566, 9567, 9583, 9587, 9591, 9601, 9607, 9616 (etymology), 9618, 9629; VIII, 1330 (*yathā Brahmā Maheçvaraṃ*, sc. acted as charioteer to), 1463, 1565, 1570, 1573, (1587), 1598, (1602); IX, 2717 (*kecit M°sutaṃ vadanti*, sc. Skanda), 3034 (*Brahma-Vishṇu-Maheçvaraiḥ*); X, 296; XII, 6205 (*°prapīḍaç ca Purāṇe niçcayaṃ gataḥ*, sc. the sword), 10126, (10132), (10232), (10234), 10292, 10303, 10330, 10332, 10426 (1000 names[1]), 10671, 10674, 12183 (granted to Vyāsa the son Çuka), 12957 (protected *Bāṇa*, but was vanquished by *Kṛshṇa*), 13164 (*Devadeve*, identified with Nārāyaṇa), 13586 (*°prasādena*, cf. v. 12183, PCR. has Mādhava); XIII, 599, 600, 700 (*Devadevāt*), 727 (*Viçvarūpaḥ*), 755, 770, 778, 801, 806, 823, 829, 856, 871, 911, 923, 948, 966, 978, 1081, 1163 (1000 names[1]), 1280, 1296, 1322, 1337, 1343, 1348, 1702 (*°sya tristhāne*, a tīrtha on the spot where Gaṅgā flows in a northward direction), 1830 (held Gaṅgā on his head), 3346 (performed austerities surrounded by cows), (6173) (disconsees about kine), 6376, (6381), (6399), (6405), (6414), (6424), (6451), 6482, (6509), (6642), (6652), 6664, (6684), (6729), (6737), (6743), 6800, (6807), 6913, 6917, 7470, 7479, 7503, 7507 (etymology), 7519, 7530; XIV, 141 (in Vārāṇasī), 182, 209, 1889 (*suvarṇeshṭhaṃ*).

Mahishaghna ("slayer of Mahisha"): XIII, 905.

Makhaghna ("destroyer of [Dakshа's] sacrifice"): VII, 2876.

Mīdhvas: III, 1628; VII, 9524; XIV, 195.

Mṛgavyādha: XIV, 197.

Munīndra: XIII, 887.

Nandiçvara: XII, 10481; XIII, 1189 (1000 names[1]), 1747 (*°sya mūrttiṃ*), 7103 (*mahākāyo grāmaṇīr Vṛshabhadhvajaḥ*).

Niçācarapati: VII, 2046.

Nīlagrīva ("having a dark neck"): III, 1625; VII, 2876; VIII, 1447; XII, 10359 (1000 names[1]). Cf. the next.

Nīlakaṇṭha (do.): I, 1154 (origin of the name: Çiva swallowed the poison Kālakūṭa, then his throat became dark); II, 1641; VII, 9471, 9541; XII, 13206 (origin of the name: Nārāyaṇa seized Çiva in the throat, which became dark); XIII, 843, 1154 (1000 names[1]). Cf. Çitikaṇṭha.

Nīlalohita: VII, 1505; XII, 910 (*Rudrānāṃ Nīlalohitaḥ*), 1089.

Paçubhartṛ: IX, 2414; XII, 10291; XIII, 620.

Paçupati: I, 5698 (a festival in honour of him at Vāraṇāvata); II, 402 (in the palace of Kubera), 556 (*°er gṛhe*, Jarāsandha kept the vanquished kings), 1642; III, 14545, 15855; IV, 339 (*Pārᵉ iva*, sc. *samāje*); V, 7593 (had given the Pāçupata weapon to Arjuna, all. to Kairātap.); VI, 219 (on Meru); VII, 9615 (etymology); IX, 2664 (gave Skanda an army of bhūtas named *Dhanañjayā*); X, 447 (*nyapātayat . . . . . paçūn Pañcᵉ yathā*); XII, 10221, 10230, 10238, 10692, 13365; XIII, 698, †771, 780, 3724 (origin of the name), 4113, 4115, 4164, 7515 (etymology); XIV, 209.

Parameçvara, q.v.

Pinākadhṛk ("armed with the bow Pināka"): I, 7831; III, 1586, 8522, 11939, 11977; IV, 779 (*iva*); VI, 225, 2770 (*iva*); VII, 9471, 9564, 9636; XII, 10241, 10258; XIII, 1188 (1000 names[1]), 1250 (do.), 4110, 6388, 6651, 7467; XIV, 2299 (*yathā*).

Pināgoptṛ (do.): III, 1628.

Pināhasta (do.): XII, 12639.

Pinākapāṇi (do.): III, 1551; IV, 1434; VIII, †1523; X, 134 (*iva*); XIII, 881, 6409.

Pināki̇n (do.): I, 1491 (*iva*); II, 1642 (°*iṇ*, acc.); III, 1543, 1591, 1615, 1664, 1666, 8836 (°*iṇ*, acc.), 10550, 14559; IV, 1960 (*iva*); V, 5897 (*iva*); VI, 225, 684 (plur.), 2770 (*iva*); VII, 2877, 3465, †9455, 9534; VIII, †3521; IX, 2483; XII, 5793, 10685; XIII, 567, 981, 6806.

Piṅgala: XIII, 882.

Pitāmaha, q.v.

Prajāpati, q.v.

Prajāpatimakhaghna ("destroyer of Prajāpati's [i.e. Dakshu's] sacrifice"): VIII, 1446.

Pūshṇo dantabhid: XIV, 193.

Pūshṇo dantavināça(ḥ): VII, 9541.

Rājarāja, q.v.

Rudra: I, 538 (°*mākāṭmyaṃ*), 569, 1668 (*yathaiva bhagavān Rudro viddhā yajñamṛgaṃ*), 2529 (°*syānucaraḥ çrīmān Mahākāla*ḥ, i.e. Bāṇa), 7971 (*Pākeshu sendra-Rudreshu*), (8116), 8122, (8126), 8127, 8133, 8134, 8136, 8138; II, 754, 862 (Jarāsandha sacrificed the vanquished kings to Rudra), 1642; III, 481 (identified with Kṛshṇa), 1441, 1444, 1592, 5015 (to be worshipped at Damin), 8061 (at Rudrakoṭi), 6097, 7097 (worshipped by Vishṇu at the tīrtha Suvarṇākhya), 8105 (at Çālagrāma), 8416 (had obtained Brahmaçiras and given it to Arjuna), 8417, 8841, 8852, 10101, 10103, 10104, 10105, †10225 (°*sya*, sc. *āyatanaṃ*, visited by Yudhishṭhira on his *tīrthayātrā*), 11938, 12237 (*Devadevāya*), 14103 (*yathā Rudrāṇe ca sambhūtaḥ*, sc. Skanda), 14391 (≈ Agni, C., but B. has *Rudraṃ Agnimukhāṃ Sṛshṭāṃ*), 14428 (*Rudraṃ Agniṃ dvijāḥ prāhu, Rudrasūnuṃ tataṣ tu enḥ*, sc. Skanda, the son of Agni), 14429 (*Rudreṇa çukraṃ utṛshṭaṃ tac Chvetaḥ parvato 'bhavat*), 14430, 14431 (*anuprayāçya Rudreṇa vahniṃ jāto hy ayaṃ çiçuḥ*, i.e. Skanda), 14432, 14495 (*purusheshu yathā Rudras tathāryā pramadāsv api*), 14521, 14522, 14523, 14528 (*Mūjjvānnāmnijikṃ mithunaṃ Rudrasambhavaṃ*), 14551 (°*sya çūlaḥ*, named Vijaya), 14553 (°*sya paṭṭiçaḥ*), 14556, 14558, 14564, 14566, 14567, (14571), 14601, 14602, 14605, 14625, 16020 (*anvadhāvad mṛgaṃ Rāmo Rudras tārāmṛgaṃ yathā*); IV, 1536 (all. to Kairātaparvan), 1962 (had given Arjuna the *Raudra* weapon), 2011 (°*parākramaḥ*, i.o. Arjuna); V, 457, 3969 (*reme . . . çatāḥ Rudraç ca Rudrāṇyāṃ*), 4482, 5381, 5604, 5856 (°*vat*), 7378; VI, 213 (on Meru), 2776 (*Pināka*ṃ *iva Rudrasya*), 2797 (do.), 4679 (°*vat*); VII, 456, 755 (*pāṭayishyāmi Rudraḥ paçugaṇān iva*), 787 (*ākṛiḍa iva Rudrasya ghnataḥ kālāṭyaya paçān*), 1289 (*lokeshu sendra-Rudreshu*), 1796 (all. to Jayadrathavimokshaṇaparvan), (2054), 2220 (granted Çiva imperishable wealth), 2574 (*Jayadrathaḥ varadānena Rudrasya*), 2691 (had given a weapon to Arjuna), 2874, 2899, 3676, 5013 (°*syākṛiḍasatkeṇ*), 5856, 6180 (*ākṛiḍanaṃ iva Rudrasya*), 6236 (*nyahan Rudraḥ paçūn iva*), 6416 (°*Çakrāntakopamaṃ*), 6723, 6810 (°*opendravikramaḥ*, sc. Karṇa), 7986 (*açaṃkīṃ Rᵒnirmitāṃ*), 8617, 8815 (°*sya* [C. *Ruddhasya*] *nighnataḥ paçūn yathā*), 9453, 9462, 9486 (°*bhaktaḥ Keçavaḥ Rᵒsaṃbhavaḥ*), 9490, 9504, 9519, 9520, 9553, 9558, 9561, 9592, 9594, 9609, 9612, 9635 (etymology); VIII, 146 (*kṛtvā mahāyuddhaṃ . . . yathā Rudreṇa cāndhakaḥ*), 1248 (°*syākṛiḍasannibhaṃ*), 1447, 1496 (°*daṇḍaḥ*), 1501, 1555, 1559, 1561, 1563, 1575, 1577 (°*kalpaḥ*, sc. Çalya), 1620, 1623, 1629, 2224 (*avadhīt . . . Rudraḥ paçūn iva*), 2742 (*iva*), 3141 (*nighnataḥ sarvabhūtāni Rudrasyeva*), 3567 (*rūpaṃ Rᵒopendrasamaṃ*), †4611 (*iva*); IX, 188 (°*syākṛiḍasannibhaṃ*), 722 (°*syākṛiḍanaṃ yathā*), 847 (*vyapothayata . . . Rudraḥ paçūn iva*), †911 (*susaṃja . . . Rudro 'ndhakāyāntakaraṃ yatheshuṃ*), 1130 (*yathā*), 2235, 2488, 2492, 2507, 2666 (°*tulyabalaiḥ*), 2756 (friend of Kubera); X, 134 (*iva*), 249, 252, 254, 305, 780, 788, 799; XI, 439 (°*ākṛiḍanibhaṃ*); XII, 141, 439, †2791, †2792, †2793, 4430 (°*tanayaḥ*, i.e. chastisement), 4472 (*Muñjavaṭasthāṇḥ . . . Rudrasevitaḥ*), 4521, 5752, 6135 (the eighth son of Brahmān), 6164 (*Rshabhaketave*), 6165, 6172, 6173, 6175, 6183, 6185, 6202, 10284, 10308 (°*tulyā gaṇāḥ*), 10320, 10321, 10322, 10325, 10327, 10669, 11705 (if the soul (*jīva*) escapes through the breast, one goes to Rudra), 11785 (*Vicvarūpasya*), 12177 (on Meru), 12645, 12737 (*krodhajaḥ*), 12915 (*devakrodhād viniṣṛtaḥ*), 13016, 13043 (created ten other Rudras), 13085 (son of Brahmān, issued from the forehead of Brahmān), 13140, 13146, 13149, 13152, 13155 (identified with Nārāyaṇa), 13156, 13158, †13206 (Daksha caused a third eye to appear on the forehead of Rudra), †13222 (wooed *Umā*), †† *13223, 13268*, (his encounter with Nara and Nārāyaṇa), 13273, *13274*, 13278, 13284, 13289, 13291, *13295*, 13300 (*Devadevaṃ*), 13563, (13729), (13735); XIII, 597, 681, 687, 693, † 781, 818 (*Devadevena*), 864, 941, 1003, 1279, 1288, 1361, 1379, 1396 (°*syāyatanaṃ*), 1411, 3723 (made the bull given to him by Daksha his vehicle and banner), †3727, 3991 (*Çālapāṇiḥ*), 3993, 3994, 4008, 4025 (°*sya retaḥ praskannaṃ agnau*, whence arose Skanda), 4084, 4105 (*Içasya*), 4112, 4164 (identified with Agni), 5245 (°*kanyābhiḥ*), 5283 (°*devarshi-kanyābhiḥ*), 5972, 7110 (°*ānala-Vasuprabhāḥ*, sc. *rshayaḥ*), 7124 (°*caṅkāçāḥ . . . Brahmalaukikāḥ*), 7475, 7477, 7478, 7480, 7483 (*mahā*ᵒ), 7484, 7488, 7493, 7496, 7502, 7508 (etymology); XIV, 192, 1132, 1922.

Ṛshabhaketu ("having a bull for his banner"): XII, 6164.

Sarva (B. has often Çarva): II, 1642 (B. Cᵒ); VII, 2869 (do.), 2872 (do.), 2874 (do.), 2881, 2888 (B. Ĉᵒ), 9508, 9523, 9565 (B. Cᵒ), 9594, 9620 (etymology); IX, 2239; XII, 10363, 10391 (1000 names[1]); XIII, 720, 742, 1036 (B. Ĉᵒ), 1143 (do.), 1145 (1000 names[2]), 1206 (do.), 1303 (B. Ĉᵒ), 4164 (do., identified with Agni), 6872 (B. Ĉᵒ), 7496; XIV, 201.

Sarvabhūtaguru, Sarvabhūtamaheçvara, Sarvabhūtapati, Sarvabhūteça, q.v.

Sarvadeveça, Sarvadeveçvara, q.v.

Sarvalokapitāmaha, Sarvalokeçvara, Sarvalokeçvareçvara, q.v.

Sarvayogeçvareçvara: XII, 10240.

Sthāṇu: I, 32 (came out from the primordial egg), 2585 (father of the eleven Rudras), 7702, 7705; II, 72 (at Bindusaras), 298 (?, in the palace of Indra), 1641; III, 1518, 1935 (*ekādaçatmuṣ*), 4091 (°*os tīrtham*, i.e. Rudravaṭa or Bhadravaṭa), 5092 (*Muñjavaṭaṃ nāma Sthāṇoḥ sthānaṃ*), 7034 (*Yogeçvarāḥ*, at Pañcavaṭī), 8833, 10409 (°*or mantrāṇi*, are to be recited at Pushkara), 12285 (all. to Kairātaparvan); VI, 241 (at Bindusaras); VII, 2046, 2047, (2049), 9488, 9505, 9522, 9538, 9570, 9625 (etymology); VIII, 1434, 1435 (*Içānaṃ*), (1459), 1508, 1534, 1535, 1554 (*Çāladhṛk*), 1572, 1607, 4362, †4561; IX, 300 (°*or yṛshasya sadṛçaṃ*, sc. Açvatthāman), 2362 (performed austerities at Sthāṇutīrtha), 2363, 2527; X, 252, 773, 788; XII, 2201 (*Çivaḥ*), 4521, (*Çivaḥ*), 9162 (*Çivaḥ*), 9163, (9165), (9170), 9177, 10431 (1000 names[1]), 12685; XIII, 716, 841, 843 (*ashṭādaçabhiyaṃ*), 1001, 1144 (1000 names[2]), 2013, 5972 (°*oḥ sthāne*), 6923, 7503, 7512 (etymology); XIV, 194, 210.

Suraçreshṭha, Surasattama, Surāsuraguru, Suravara, Sureça, Sureçvara, q.v.

Svayambhū, Svayambhuva, q.v.

Triçūlahasta ("armed with the trident"): XIV, 207.

Triçūlapāṇi (do.): III, 5045 (°*e sthānam*; on Devikā); VII, 9533.

Tridaçapuṅgava, Tridaçeçvara, q.v.

Trilocana ("having three eyes"): III, 499, 15802; VII, 9563.

Trinayana (do.): IX, 2799; XII, 13724; XIV, 207.

Trinetra (do.): III, 12241; VII, 2878; XII, 10357 (1000 names[1]); XIII, 1241 (1000 names[2]).

Tripuraghātin ("destroyer of Tripura"): X, 255.

Tripurāghna (do.): III, 7098, 12253, 14319, 14427; VII, 3941, 9538; XII, 10357 (1000 names[1]); XIII, 1306; XIV, 207.

Tripuraharta (do.): XIII, 906.

Tripuramardana (do.): III, 8835.

Tripurānāçana (do.): XIII, 6542.

Tripurāntaka (do.): II, 1541.

Tripurāntakara (do.): II, 754.

Tripurārdana (do.): III, 14521, 15855.

Tripuravighna (do.): XIV, 205.

Tryaksha ("having three eyes"): I, 7315 (pl., i.e. the Pāṇḍavas); II, 1504; III, 1513, 1656, 8835; VII, 9504, 9541, 9629 (Çiva created a third eye on his forehead); VIII, 1450, 1571, 4360; XII, 10349 (1000 names[1]).

Tryambaka: I, †160; II, 403 (in the palace of Kuḥera); III, 1525, 1625, 1660, 1661, 1666, 8836, 11984 (repetition from Kairātap.), 11992, 14624, 15857; VII, 111 (all. to Kairātaparvan), 1464, 1579 (*yathā*), 1937 (*samprajāhāte purevα T°ānāhakau*), 2229 (*jaghāna . . . purevα T°o 'ndhakaṃ*), 2875, 2887, 2979 (all. to v. 2820 foll.), 9288, 9564, 9624 (etymology); 9643; VIII, 788 (*yudhyasva T°enāndhako yathā*), 1444, 1452, 1600; IX, 306 (worshipped by Droṇa); X, 801; XII, 1668 (Kṛshṇa identified with *T.*), 10357 (1000 names[1]), 10434, 12184 (granted Vyāsa the son Çuka), 13720 (*Brahmaṇā saha saṃvādaṃ T°eya*); XIII, 684, 7503; XIV, 203, 207, 1913.

Ugra: I, †7298; II, 1642; VII, 9525; VIII, 4360; X, 292; XII, 10369 (1000 names[1]); XIII, 1213 (1000 names[2]); XIV, 198, 204, 210.

Ugreça: III, 8836.

Umāpati ("husband of Umā"): I, 7832; II, 402, 417, 629, 1642; III, 1547, 1656, 4091, 7042 (*Viçveçvaraṃ*, in the tīrtha Namka), 8169 (worshipped in Gokarṇa), 8835, 14622, 15801, 15855; V, 1994, 7376, 7379; VII, 9519, 9529; VIII, 1440, 1697; IX, 2472; X, 248, 253, 632; XII, 2201, 4521, ††6977 (*Viçveçvara U°*); *Kāmam abhivartamānam anaṅgatvena çanam anayat*), 10328, 10677, 12173, 13301, 13705; XIII, 1154 (1000 names[2]), 1250 (do.), 7492, 7636; XIV, 180 (on Muñjavat), 185, 209, 211.

Vedhas, Vibhu, q.v.

Viçālāksha: XII, 2093, 2201 (composed the çāstra Vaiçālāksha), 4498; XIII, 753, 1151 (1000 names[2]).

Viçva, Viçvakarman, Viçvamūrti, Viçvarūpa, Viçvasambhava, Viçvasṛj, Viçveça, Viçveçvara, q.v.

Vilohita: VII, 2877; VIII, 1447; X, 256; XII, 10359 (1000 names[1]); XIV, 202.

Virūpāksha: I, 569 (*Rudraṃ*), 7970 (*Haraṃ*); III, 15801 (*Umāpatiṃ*); VII, 9463, 9529; XII, 7551 (*bhūtamātṛganādhyakshaṃ*), 10344 (*Haraḥ*), 10349 (1000 names[1]).

Vṛsha, Vṛshabha, q.v.

Vṛshabhadhvaja ("having a bull in his banner"): III, 1634, 1635, 1664, 5061, 14547; V, 7385; VII, 2839, 2857, 2886, 9489; VIII, 1519, 4445; XII, 10345, 10682; XIII, 3724 (origin of the name), 6357, 6921, 7103; XIV, 1886.

Vṛshabhāṅka ("having a bull as his mark"): XIII, 3725, 6339, 6345, 6360.

Vṛshabhavāhana ("having a bull as his vehicle"): XIII, 4003.

Vṛshadhvaja (= Vṛshabhadhvaja): II, 481, 1640; III, 1642, 6045, 6055, 7034, 7099, 8056, 8059, 8107, 8161, 15802; V, 7380, 7381; VII, 2417 (acted as the calf when the *puṇyajanāḥ* milked the earth), 2879, 2897, 9530, 9593; XII, 12331; XIII, 927, 929, 6322, 6387.

Vṛshaketana (= do.): III, 14561.

Vṛshāṅka (= Vṛshabhāṅka): III, 10907; VII, 2894, 2901, 2980, 9531; VIII, 1436.

Vṛshavāhana (= Vṛshabhavāhana): I, †7298; XIII, 1347.

Yāmya: VII, 9521; XIV, 193.

Yati: XIV, 196.

Yogeçvara, Yogin, q.v.

[*Remarks.* — Besides the above synonyms, numerous epithets of Çiva of minor importance are found in hymns or descriptions of him scattered about in the Mahābhārata; cf. especially the following passages: — III, 1624–1633; VII, 2857–2861, 2863–2868, 2874–2884, 9451–9458, 9460–9463, 9464–9471, 9502–9541, 9588–9589, 9594–9635; VIII, 1445–1452; X, 252–261; XII, 10440–10460; XIII, 731–756, 784–828, 880–923, 936–947, 1002–1018, 1040–1102, 1368–1376, 4111–4112, 7462–7467, 7491–7531; XIV, 1731–1912.]

Çiva (1000 names[1–2]), v. next, etc.

Çivasahasranāmastotra(m) (= Çiva, 1000 names[1]), the 1,008 names by which Çiva was praised by Dakshas. § 6965 (Dakshaprokta-Çivasahasranāmastotra): XII, **285**, 10346–10439. The names are the following, alphabetically arranged: — *Ādantaçcana*, 10426; *Ādhara* or *Dhara* (so B.), 10424; *Ādharmahan*, 10429; *Adhyaḥ* (pl.), 10433; *Ādikshita*, 10426; *Ādi(ṛ) devānāṃ*, 10409; *Ādilya*, 10354; *Aghaṇṭa*, 10419; *Aghaṇṭaghaṇṭin*, 10377; *Aghoraghorarūpa*, 10375; *Agni*, 10354; *Ahorātra(ṃ)*, 10439; *Ahutimaya*, 10400; *Akala*, 10417; *Akāla*, 10418; *Akshamālin*, 10374; *Akshapriya*, v. *Sadākshapriya*; *Amāra* (so B.) or *Mārga*, 10430; *Amṛtapā*, 10435; *Amukha*, 10428; *Anala*, 10395, 10411, 10439; *Ananta*, 10403 (*bhogināṃ*); *Anupama*, 10410 (B. has *Ghanupamaḥ*); *Aṇḍa*, 10358; *Aṇḍadhara*, 10358; *Aṇḍajāḥ* (pl.), 10398; *Aṇḍanāçana*, 10434; *Aṇḍakaghātin*, 10356; *Anila*, 10439; *Anna(ṃ)*, 10395; *A° abhoktṛ*, 10395; *Annabhuj*, 10382, 10395; *Annada*, 10382, 10395; *Annapati*, 10382; *Annaraçhṭr*, 10395; *Anto devānāṃ*, 10409; *Anu*, 10427; *Apakshakshayankara*, 10418; *Apāna*, 10415; *Apramada*, 10414; *Aprativīrya*, 10360; *Areayanty arkam arkinaḥ*, 10352; *Arjavo(ṃ)*, 10425; *Arṇavālaya*, 10350; *Artha*, 10407; *Aruṇa*, 10409; *Asaṭaç ca saṭaç caiva . . . prabhavāpyayau*, 10355; *Ātapana*, 10374; *Atikāla*, 10418; *Avarṇa*, 10410; *Avatata*, 10359. *Bahumukha*, 10428; *Bahunetra*, 10376; *Bala(ṃ)*, 10439; *Bāla*, 10437; *Bālakṛīḍanaka*, 10384; *Bālāmcaragupta* (B. °*gopta*), 10384; *Balapramathana*,

10368; *Bālarkavarṇa*, 10383; *Bālarūpādhara*, 10383; *Balaviṣṭhāmbha*, 10368; *Bhayanetrāṅkuça*, 10423; *Bhānu*, 10412; *Bhava*, 10356; *Bhāvana*, 10374; *Bhelṭṛ*, 10406; *Bhīmadundubhihāsa*, 10369 (C. has °*dundabhi*°); *Bhīmamukha*, 10428; *Bhīmavratadhara*, 10369, 10370; *Bhiṣkma*, 10370; *Bhu*, 10426; *Bhūta*, 10425; *Bhūtabhavyabhavodbhava*, 10425; *Bhūtagrāma*(*ç*) *caturvidha*(*ḥ*), 10396; *Bhūtakṛt*, 10425; *Bhūtātman*, 10425; *Bhuvaḥ*, 10426; *Bindu*, 10427 (C. *Vº*); *Brahmacarya*(*m*), 10425; *Brahmakāyika*(*m*) *agnīnāṃ*, 10420; *Brahmán*, 10352, 10354, 10425; *Brāhman*, 10397, 10413; *Brāhmaṇāḥ* (pl.), 10401; *Brahmātman*, 10445; *Brahmavidāṃ vara*(*ḥ*), 10397; *Bṛhaspati*, 10354. *Calaccla*, 10416; *Caṇḍa*, 10358; *Caṇḍadhāra*, 10429; *Caṇḍikaghaṇṭa*, 10377; *Candrādityau cakshushī te*, 10438; *Candrāvarta*, 10394, 10427; *Cāpin*, 10406; *Carācarasya pratiharṭṛ*, 10397; *Carācarasya srashṭṛ*, 10397; *Carucelin*, 10419; *Caturāçramyanetṛ*, 10421 (C. has °*āçrama*°); *Caturhotrapravartaka*, 10420; *Caturmukha*, 10428; *Caturvarṇyakara*, 10421; *Caturveda*, 10420; *Caturyuga*, 10420; *Catushpatharatha*, 10389; *Chāya*, 10374; *Chetṭṛ*, 10406; *Citishaśmapriya*, 10370; *Citrabhānu*, 10412; *Çoça*, 10432; *Çoçāṅka*, 10432; *Çakra*, 10437; *Çakunī*, 10429; *Çamçam*, 10379; *Çamçamna*, 10377; *Çanana*, 10432; *Çaṅkukarṇa*, 10350; *Çānta*, 10375; *Çāntātman*, 10375; *Çarin*, 10406; *Çarva*, 10356; *Çatejihva*, 10351; *Çatakratu*, 10352; *Çatarudriya*(*m*), 10413 (*yajushkṛṣṇa*); *Çatāvarta*, 10351, 10384; *Çatotara*, 10351; *Çatrunāma*, 10361; *Çayamāna*, 10366; *Çayita*, 10366; *Çikhaṇḍin*, 10434; *Çilpika*, 10422; *Çilpināṃ çreshṭha*(*ḥ*), 10422; *Çitoshṇakshujjarādhividhṛk*, 10432; *Çiva*, 10360, 10375; *Çreshṭha*, 10368, 10431; *Çādrāh* (pl.), 10401; *Çukla*, 10359; *Çuklādhvapapatākin*, 10364; *Çvetapingalanetra*, 10387. *Daçabāhu*, 10369; *Daçalakshanasamyukta*, 10407; *Daṇḍaṭṛin*, 10371; *Daṇḍa*, 10361, 10372, 10387; *Daṇḍadhāra*, 10434; *Daṇḍin*, 10358, 10420; *Daṇḍimuṇḍa*, 10358; *Dānta*, 10361, 10426; *Deva*, 10435; *Deva-Dānavapūjita*, 10348; *Devadeveça*, 10348, 10396; *Devagaṇeçvara*, 10435; *Devāribalasūdana*, 10348; *Dhanada*, 10411; *Dhanus*, 10404 (*yantrāṇāṃ*); *Dhanvin*, 10361; *Dhara* (so B.) or *Adhara*, 10424; *Dhāraṇa*, 10421; *Dharma*, 10407; *Dharmakāmārthanokshāṇāṃ kathanīyakatā*(*ḥ*), 10388; *Dhāṭṛ*, 10424; *Dhāvamāna*, 10368; *Dhruva*, 10426; *Dhṛti*, 10405; *Dhūmra*, 10359; *Dhūrta*, 10421; *Dikshita*, 10426; *Diptasūryajaṭila*, 10392 (°*e*, dat.); *Draavyakarmasamūrambha*, 10408; *Duḥsaha*, 10431; *Durātikrama*, 10431; *Durdānta*, 10426; *Durdharsha*, 10432; *Durjaya*, 10432; *Durmukha*, 10428; *Durvāraṇa*, 10431; *Durvisha*, 10432; *Durvis*(*ḥ*)*aha*, 10431; *Dushkāla*, 10418; *Dushprakampa*, 10432; *Doesha*, 10405. *Ekaçīrshan*, 10376; *Ekapād*, 10376. *Gadin*, 10406; *Gajendrakarṇa*, 10351; *Gama*, 10433; *Gaṇādhipa*, 10421, 10429; *Gaṇādhyakesha*, 10421; *Gandha*, 10378; *Gandhā*, 10407; *Gaṅgātoyārdramūrdhaja*, 10394; *Garbhamāṃsaçrgāla*, 10380 (B. °*ṛṛ*°); *Gayanti tvāṃ gāyatriṇaḥ*, 10352; *Gāyatrī*, 10409; *Ghanaupama*, 10410 (so B. instead of *Anaupama* in C.); *Ghaṇṭa*, 10377, 10419; *Ghaṇṭamālapriya*, 10378; *Ghaṭin*, 10419 (C. has by error *Dhº*); *Ghoraghoratara*, 10375; *Ghosha*, 10386; *Ghushya*, 10386; *Giriça*, 10422; *Girīça*, 10414; *Girikapriya*, 10422; *Girīṇāṃ çikharāṇi*, 10403; *Girivykshālaya*, 10379; *Gītavādanakapriya*, 10417; *Gītavāditraçālin*, 10367; *Gītavāditratattvajñā*, 10417; *Gokarṇa*, 10351; *Gomāṛga*, 10430; *Gonarda*, 10430; *Gopratāra*, 10430; *Govinda*, 10430; *Govṛsha*, 10372; *Govṛsheçvaravāhana*, 10430; *Grahāḥ* (pl.), 10402; *Guḍhavarata*, 10424; *Guhyatapas*, 10424. *Hariçmaçru*, 10416; *Harikeça*, 10390; *Harita*, 10409; *Hāyi hāyi huvā hoyi huvā hoyi tathāsakṛt gāyanti tvaṃ . . . sāmagā brahmavādinaḥ*, 10399; *Hiṇḍuka*, 10414; *Hiraṇyagarbha*, 10362, 10429; *Hiraṇyakavaca*, 10362; *Hiraṇyakṛtacūda*, 10362; *Hiraṇyapati*, 10362; *Hiraṇyaretas*, 10437; *Homya*, 10412; *Hotṛ*, 10364, 10412; *Hotra*(*m*), 10412; 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Mahādevasahasranāmastotra (= Çiva, 1000 names[2]), the 1,008 names of Çiva, which were originally uttered by Brahmán and afterwards by Tandin. § 730 (Anuçāsanikap.): **XIII, 17**, 1443–1266. The names are the following, alphabetically arranged: *Abhigamya*, 1206; *Abhīrāma*, 1264; *Abhivādya*, 1147; *Acalopama*, 1239; *Acintya*, 1260, 1265; *Açanin*, 1157; *Açramapājita*, 1187 (*nityaṃ*); *Açramastha*, 1210; *Açva*, 1227; *Açvatīha*, 1184; *Adambha*, 1192; *Adhana*, 1215; *Adharshaṇa*, 1165; *Adhiroha*, 1238; *Adhyātmamyata*, 1191; *Ādi*, 1150; *Ādikara*, 1150; *Ādina*, 1152; *Aditi*, 1212; *Aditya*, 1181, 1253; *Ādya*, 1207, 1255 (only B., v. the next); *Ādyastuti*, 1255 (so C., B. reads *ādyas tu nityamaḥ* instead of *ādyastutir gamaḥ*); *Agama*, 1172; *Agnijvāla*, 1196; *Agravara*, 1262; *Ahaçcara*, 1161; *Ahas*, 1255; *Ahirbudhnya*, 1216; *Ahorātra(ṃ)*, 1226; *Aja*, 1159; *Ajaikapād*, 1217; *Ajita*, 1203, 1217; *Akāçani*, 1161 (Nīl. takes *akāçanirvirāpaḥ* as one word); *Akara*, 1182; *Aksha*, 1235; *Akshara(ṃ)*, 1193; *Alola*, 1224; *Amara*, 1177, 1261; *Amareça*, 1216; *Ambujāla*, 1211; *Aṃçu*, 1181; *Amila*, 1163; *Amitrajit*, 1194; *Amogha*, 1227; *Amoghārtha*, 1205; *Amṛta*, 1237, 1253; *Amukha*, 1173; *Amukhya*, 1179; *Anagha*, 1152; *Anala*, 1204, 1214, 1220; *Anantarūpa*, 1248; *Anaushadha*, 1193; *Angatubdha*, 1197; *Anila*, 1214, 1220; *Anilābha* (so C.) or *Nilābha* (so B.), 1216; *Animisha*, 1154; *Anindita*, 1213, 1226; *Aniti*, 1194; *Antarātman*, 1201; *Antarhitātman*, 1149; *Anukārin*, 1212; *Apara*, 1211; *Aparogaṇasevita*, 1230; *Ardana*, 1147; *Ardracarmāmbaravṛita*, 1162; *Arohaṇa*, 1238; *Artha*, 1166; *Arthakara*, 1184; *Aryaman*, 1218; *Asāhaya*, 1233; *Asaṃmānaya*, 1236; *Asat*, 1222, 1256; *Āshādha*, 1234; *Asneḥana*, 1203; *Atandrita*, 1165; *Atharvaçīrsha*, 1205; *Atidhāmra*, 1196; *Atidīpta*, 1183; *Ativīrdāha*, 1233; *Atman*, 1233 (C., B. reads *ātmasahāyaḥ* instead of *ātmā, sahāyaḥ*); *Ātmanirāloka*, 1183; *Ātmasahāya*, v. *Ātman*; *Ātmasaṃbhava*, 1260; *Atri*, 1152; *Atryāṇamaskartṛ*, 1152; *Atulya*, 1177; *Anuça*, 1181; *Avara*, 1166; *Aveça*, 1231; *Avedanīya*, 1231; *Avyakta(ṃ)*, 1256; *Avyaya*, 1185, 1262; *Ayu(ṣ)*, 1211; *Āyudhin*, 1157. *Babhru*, 1263; *Bahubhāṣa*, 1163; *Bahudhānindita*, 1215; *Bahudhara*, 1163; *Bahukarkaça*, 1236; *Bahula*, 1243; *Bahumāla*, 1240; *Bahuprada*, 1223; *Bahuprasāda*, 1194; *Bahuroçmi*, 1181; *Bahurupa*, 1159; *Bahuvidya*, 1223; *Bakula*, 1223; *Bala*, 1155, 1191; *Balacārin*, 1174; *Balahan*, 1166; *Balarūpadhṛk*, 1189; *Balavat*, 1193, 1220; *Balavira*, 1155; *Balin*, 1171; *Bāṇahasta*, 1156; *Bandhakartṛ*, 1214; *Bandhana*, 1214; *Bandhana(ḥ) asurendrāṇāṃ*, 1176; *Bhagahārin*, 1190; *Bhāgakara*, 1197; *Bhagavat*, 1147, 1242; *Bhāgin*, 1197; *Bhaktānāṃ paramā gatiḥ*, 1266; *Bhaumabhūta*, 1209; *Bhasmācāya*, 1209; *Bhasmagoptṛ*, 1209; *Bhava*, 1145, 1227; *Bhāva*, 1207; *Bhāvana*, v. *Sabhāvana*; *Bhikshu*, 1185; *Bhikshurūpa*, 1185; *Bhīma*, 1144; *Bhojana*, 1227; *Bhūtabhāvana*, 1147, 1219; *Bhūtacārin*, 1163; *Bhūtālaya*, 1226; *Bhūtanishevita*, 1210;

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*Ugra*, 1213; *Ugratejas*, 1170; *Umāḍhava*, 1250; *Umākānta*, 1250; *Umāpati*, 1154, 1250; *Unmattaveçaparacchanna*, 1148 (B. *°veshaᵒ*); *Unmāda*, 1164; *Upaçānta*, 1220; *Upadeçakara*, 1182; *Upakāra*, 1206; *Urdhveçāyin*, 1160; *Urdhvagātman*, 1249; *Urdhvalinga*, 1160; *Urdhvaretas*, 1160, 1213; *Urdhvasanāhanana*, 1243; *Ushaṅga*, 1219; *Ushṇīshin*, 1158; *Utsanga*, 1198; *Uttamaḥ sarvakarmāṇāṁ*, 1242; *Uttarana*, 1249. *Vaçaspatya*, 1187; *Vaçakara*, 1192; *Vaṭṭakara*, 1195; *Vaçya*, 1192; *Vadavāmukha*, 1169; *Vadha*, 1239; *Vāhitṛ sarvashṭutānāṁ*, 1227; *Vaiçravana*, 1217; *Vaidanshka*, 1192; *Vaidya*, 1261; *Vainavin*, 1172 (B. *Veᵒ*); *Vajasana*, 1187; *Vajrahasta*, 1186; *Vajrin*, 1245, 1262; *Vāma*, 1184; *Vāmadeva*, 1184; *Vāmana*, 1184; *Vaṁça*, 1213; *Vaṁçakara*, 1213; *Vaṁçanāda*, 1213; *Vaṁçja*, 1223; *Vapus*, 1234 (*avartamānebhyaḥ*); *Vara*, 1144, 1151, 1210, 1251, 1252; *Varada*, 1144, 1251; *Varāha*, 1251; *Varcasvin*, 1196; *Vardhakin*, 1223; *Vardhana*, 1232; *Varenya*, 1251; *Varnavibhāvin*, 1219; *Vāsava*, 1177; *Vasu*, 1253; *Vasucreshṭha*, 1234; *Vaswaga*, 1182; *Vāta*, 1232; *Vāteramhas*, 1249; *Vāyu*, 1218, 1243; *Vāyuvāhana*, 1204; *Vedakāra*, 1195; *Vibhāga*, 1173; *Vibhāgajña*, 1177; *Vibhu*, 1160, 1167, 1219, 1227, 1268; *Vibudha*, 1262; *Vicāra pati(ḥ)*, 1183; *Vicākha*, 1186; *Vicāla*, 1237; *Vicālapākha*, 1191; *Vicālāksha*, 1151; *Vicārada*, 1178; *Vicāravid*, 1188; *Vicya*, 1260; *Vicyabābhu*, 1173; *Vicyadeva*, 1216, 1264; *Vicyakarmamati*, 1210; *Vicyakshetra*, 1255; *Vicyarūpa*, 1149,

1155; *Vidhâtṛ*, 1219; *Vidvat*, 1195; *Vijaya*, 1165; *Vijayakâlavid*, 1170; *Vijayâksha*, 1178; *Vikhyâta*, 1244; *Vikrta*, 1244; *Vikurvaṇa*, 1244; *Vimarsha*, 1235; *Vimocana*, 1173; *Vinmkta*, 1266; *Vinata*, 1158; *Vipaṇa*, 1185; *Viraja*, 1261; *Virâma*, 1264; *Virûpa*, 1181 (Nîl. takes *akâçanirvirûpa* as one word), 1242; *Visarga*, 1241; *Vishaṇṇânga*, 1241; *Vishkambhin*, 1186; *Vishṇu*, 1218; *Vishṇuprasâdita*, 1169; *Vishvakṣena*, 1168; *Vistara*, 1254; *Vistâra*, 1240; *Vivasvat*, 1253; *Vratâdhipa*, 1266; *Vṛddha*, 1232; *Vṛksha*, 1223; *Vṛkshâkâra*, 1204; *Vṛkshakarṇakshiti*, 1167; *Vṛkshaketu*, 1204; *Vṛsharûpa*, 1148; *Vṛshaṇa*, 1196; *Vṛttâvṛttakara*, 1187; *Vyâghra*, 1261; *Vyâkaraṇottara*, 1224; *Vyakta*(*ṃ*), 1256; *Vyaktâvyakta*, 1237; *Vyâlarûpa*, 1175; *Vyâsa*, 1254; *Vyavasâya*, 1165. *Yaças*, 1184; *Yajña*, 1168, 1169, 1178, 1207; *Yajñabhâgavid*, 1177; *Yajñahan*, 1165; *Yajñapati*, 1268; *Yajñâri*, 1215 (*sa*°); *Yajñasamâhita*, 1207; *Yajuḥpûdabhuja*, 1205; *Yoga*, 1238; *Yogâdhyaksha*, 1191; *Yogakara*, 1238 (B. *Yuga*°); *Yogin*, 1153; *Yojya*, 1153; *Yugâdhipa*, 1228; *Yugarûpa*, 1239; *Yugâsaha*, 1191; *Yukta*, 1233; *Yuktabâhu*, 1233.

Çiva[2], name of a lac-house. § 213 (Jatugṛhap.): I, **146**, 5778 (*nivedayâm âsa gṛham Çvâkhyam açivaṃ tadâ*, sc. Purocana).

Çiva[3], a fire. § 490 (Âṅgirasa): III, **221**, 14177, 14178 (v. Açiva).

Çiva[4] = Kṛshṇa: VI, 3010; XII, 1863.

Çiva[5], pl. (°*âḥ*). § 317*b* (Kṛshṇa Vâsudeva); III, **12**, 513 (°*ânâm içvareçvara*, i.e. Kṛshṇa).—§ 565 (Gâlavac.): V, **109**, 3796 (*atra*—i.e. in the south—*siddhâḥ Çivâ nâma brâhmaṇâ vedapâragâḥ | adhitya sakalân Vedân lebhire mokṣham avyayaṃ*, so B.; for the reading of C. v. Çivâ°).

Çivâ[1], wife of the Vasu Anila. § 116 (Aṃçâvat.): I, **66**, 2589 (wife of Anila and mother of Manojava and Avijñâtagati).

Çivâ[2], wife of Aṅgiras. § 496 (Skandotpatti): III, **225**, 14299 (*bharyâ tv Aṅgirasaḥ*, Svâhâ assumed her form), 14301 (do.), (14303) (i.e. Svâhâ), 14305 (do., cohabited with Agni).

Çivâ[3], a brâhmaṇî. § 565 (Gâlavac.): V, **109**, 3796 (C. *atra*—i.e. in the south—*siddhâ Çivâ nâma brâhmaṇî vedapâragâ | adhitya sakalân Vedân lebhe sandeham akshayam*; for the reading of B. v. Çiva, pl.).

Çivâ[4], a river. § 574 (Jambûkh.): VI, 9λ, 332 (in Bhâratavarsha).

Çivakarṇî, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2647.

Çivapura ("the city of Çiva"). § 377 (Dhaumyatîrthak.): III, **88**, 8334 (having beheld the image of Çâlihi—i.e. Çiva—at Payoshṇî, one attains to *Ç.*).

Çivi[1–3], **Çivipurîya, Çivisûnu**, so C. for Çibi°, q.v.

Çivodbheda, name of a place. § 360 (Tîrthayâtrâp.): III, **82**, 5053 (there the river Sarasvatî reappears), 5054.

Çmaçânabhâj = Çiva (1000 names[3]).

Çmaçânavâsin = Çiva: X, 254; XIII, 1147 (1000 names[3]).

Çobhana = Çiva (1000 names[3]).

Çobhanâ, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Çokanâçana = Vishṇu (1000 names).

Çoṇa, a river. § 268 (Varuṇasabhâv.): II, **9**, 373 (among the rivers in Varuṇa's palace).—§ 276 (Jarâsandhavadhap.): II, **20**, 796 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Râjagṛha).—§ 370 (Tîrthayâtrâp.): III, **85**, 8150 (°*eṣya Jyotirathyâyâç ca saṅgame*), 8151 (°*eṣu Narmadâyâç ca prabhave* (B. *prabhede*) . . . *Vaṃçagulme*).—§ 459 (Mârkaṇḍeyas.): III, **188***a*, 12910 (seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 494 (Âṅgirasa): III, **222**, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambûkh.): VI, 9λ, 337 (enumeration of the rivers of Bhâratavarsha; both C. and B. have *Çoṇâṃ*).

Çoṇâçva, Çoṇâçvavâha, Çoṇahaya = Droṇa, q.v.

Çonitabhṛt = Kṛshṇa: XIII, 7367.

Çonitoda, a Yaksha. § 269 (Vaiçravaṇasabhâv.): II, **10**, 399 (in the palace of Kubera).

Çraddhâ[1] ('Faith'), daughter of Daksha and wife of Dharma. § 115 (Aṃçâvat.): I, **66**, 2578.

Çraddhâ[2] (dc.), daughter of Vivasvat. § 680*b* (Tulâdhâra-Jâjali-saṃv.): XII, **265**, 9449 (*Vaivasvatî Sûryasya duhitâ Sâvitrî*, of. the allegoric explanation of Nîl.), 9450.

Çrâddhadeva[1] = Manu: XII, 4507.

Çrâddhadeva[2] = Vivasvat: XII, ††13219 (*Mârttaṇḍo Vivasvân*).

Çrâddhaparvan (°*va*), "the section relating to the Çrâddha," the 87th of the minor parvans of Mhbh. § 10 (Parvas.): I, **2**, 349.—§ 620: *Kṛshṇa* censured *Gândhârî*, saying that this vast carnage had taken place by her fault, through her son *Duryodhana*; and told her not to grieve ("the cow brings forth offspring to bear burthens . . . the *Çûdra* woman to increase the number of servitors . . . a princess, like thee, brings forth sons to be slaughtered"). *Gândhârî* remained silent. Requested by *Dhṛtarâshṭra*, *Yudhishṭhira* said that one billion 660,020,000 men had fallen; and 24,165 had escaped; the fallen had all attained to regions like those of *Indra* (specifying those who had attained to G., Gh., *Brahmaloka*, and *Uttarakurus*). *Yudhishṭhira* said that in the forest he had obtained the gift of spiritual vision from *D.-r. Lomaça*. Urged by *Dhṛtarâshṭra*, *Yudhishṭhira* ordered *Sudharman*, etc. (*α*), to cause the funeral rites of the slain (*β*) to be duly performed; they burned them upon funeral pyres; the *Pitrmedha*-rites were performed for some of the illustrious dead; by the noise of *sâmans*, *ṛcs*, and lamentations all creatures became stupefied that night. Then *Yudhishṭhira* and *Dhṛtarâshṭra* proceeded towards the *Gaṅgâ* (XI, **26**). The *Kuru* ladies, etc., performed the water-rites for their fellow-kinsmen at the *Gaṅgâ*. *Kuntî*, in a paroxysm of grief, disclosed the truth about *Karṇa's* birth (*γ*) to her sons. The *Pâṇḍavas* grieved, and *Yudhishṭhira* lamented, hearing that *Karṇa* was his elder brother (*δ*). *Yudhishṭhira* caused *Karṇa's* wives, etc., to be brought before him, and with them performed the water-rite in honour of *Karṇa* (XI, **27**).

Çramaṇa = Vishṇu (1000 names).

Çrautaçrava (metron.) = Çiçupâla: III, 687.

Çrâva, king of Ayodhyâ. § 475 (Dhundhumâror.): III, **202**, 13517 (son of Yuvanâçva and father of Çrâvastaka).

Çravaṇa, a nakshatra (v. Sû. Si.). § 574 (Jambûkh.): VI, 3, 81 (°*ṇe ca Bṛhaspatiḥ*, sc. *vakraḥ*, omens), 85 (*nakṣhatrânuvakraṃ kṛtvâ ca Çravaṇaṃ pâvakaprabhaḥ | Brahmarâçiṃ samâvṛtya Lohitâṅgo vyavasthitaḥ*, where according to Nîl. *Brahmarâçi* is another name of *Ç.*, omens).—§ 614 (Gadâyuddhap.): IX, **34**, 1952 (*catcârimçad ahâny adya dve ca me nirjitasya vai | Pushyena samprayâto 'smi Çre punar âgatuḥ*).—§ 746 (Âṇuçâsanik.): XIII, **64**, 3279 (the merit acquired by gifts under the constellation *Ç.*).—§ 749 (do.): XIII, **89***a*, 4265 (the merit of performing çrâddhas under the constellation *Ç.*).—§ 759 (do.): XIII, **110**, 5393 (description of the candravrata).—§ 782*g* (Guruçishyasaṃv.): XIV, **44**, 1213 (*Ç.* is the first of the constellations—*rkshâṇi*).

Çrâvaṇa ("named after the nakshatra Çravaṇa," name of

a certain month). § 759 (Ânuçāsanik.): XIII, 106*β*, 5158 (*māsaṃ*); **109**, 5379 (*māsi*).

Çravaṇaja, adj. ("springing from the ear," viz. one of Brahmán's births). § 717*b* (Nārāyaṇīya): XII, **349**, IV), 13571 (*Çā srahtir Brahmaṇaḥ*).

Çravas, a ṛshi. § 736*b* (Vitahavyop.): XIII, **30**, 2002 (*ṛshiḥ*, son of Santa and father of Tamas).

Çrāvastaka, king of Ayodhyā. § 475 (Dhundhumārop.): III, **202**, 13518 (son of Çrāva and father of Bṛhadratha, founded Çrāvastī).

Çrāvastī, a city. § 475 (Dhundhumārop.): III, **202**, 13518 (founded by Çrāvastaka).

Çreṇimat, a king. § 130 (Amçāvat.): I, **67**, 2687 (*rājarshisattamaḥ*, incarnation of the fourth of the Kāleyas).—§ 232 (Svayaṃvarap.): I, **186**, 6991 (present at the *svayaṃvara* of Draupadī). — § 280 (Bhīmasena): II, **30**, 1075 (*Kumāravishaye*, vanquished by Bhīmasena on his *digvijaya*). — § 281 (Sahadeva): II, **31**, 1109 (vanquished by Sahadeva on his *digvijaya*).—§ 554 (Sainyodyogap.): V, **4***γ*, 84 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 570 (Sainyaniryāṇap.): V, **151**, 5161 (in Yudhishṭhira's army).—§ 572 (Rathātirathas.): V, **171**, 5919 (*Kauravaçreshṭhaḥ*, so C., but read with B. *Kauravaçreshṭha*, i.e Duryodhana).—§ 573 (Ambopākhyānap.): V, **196***μ*, 7650 (followed Yudhishṭhira). — § 585 (Bhishmavadhap.): VI, **83***γ*, 4151 (followed Bhīmasena). — § 592 (Saṃçaptakavadhap.): VII, **23***ο*, 987 (description of his horses, proceeded against Droṇa); 990 (followed Dhṛshṭadyumna). — § 604 (Karṇap.): VIII, **6**, 185 (has been slain—*gato Vaivasvatakshayaṃ*).

Çreshṭha[1] = Çiva (1000 names[1]). Do.[2] = Vishṇu (1000 names).

Çreshṭha(ḥ) çreyasām = Kṛshṇa; XII, 1613.

Çreyas = Vishṇu (1000 names).

Çrī, the goddess of beauty and prosperity. § 28 (Amṛtamanthana): I, **18**, 1146 (appeared at the churning of the milky ocean—*Çrīr ananlaram utpannā ghṛtāt pāṇḍaravāsinī*), 1148.—§ 71 (Âdivaṃçāvatāraṇap.): I, **61**, 2274 (*Çrīr Kṛshṇeneva saṃgatā*, wife of Kṛshṇa).—§ 75 (Matsya): I, **63**, 2373 (*sākshāc Chriyam ivāparāṃ*, sc. Girikā).—§ 132 (Amçāvat.): I, **67**, 2790 (a part of Ç. became incarnate as Rukmiṇī).—§ 133 (Dushyanta): I, **71**, 2897 (*Çrīr iva rūpiṇī*, sc. Çakuntalā). — § 162 (Çāntanūp.): I, **97**, 3890 (*sākshāc Chriyam ivāparāṃ*, sc. Gaṅgā).—§ 222 (Tapatyup.): I, **171**, 6540 (*rūpataḥ . . . Çriyam tarkayāṃ āsa*, sc. *Tapatīṃ*). —§ 238 (Pañcendrop.): I, **197**, †7305 (appointed to become the wife of the five Indras [incarnate as the Pāṇḍavas], and therefore ro-born as Draupadī).—§ 289 (do.): I, **197**, 7327 (*svarga-Çrīḥ Pāṇḍavārthan tu samutpannā mahāmakhe*, sc. as Draupadī).—§ 246 (Sundopasundop.): I, **211**, 7695 (*vigrahavatīva Çrīḥ*).—§ 266 (Çakrasabhāhv.): II, **7**, 286 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 458 (in the palace of Brahmán).—§ 298 (Dyūtap.): II, **65**, 2174 (*rūpeṇa Çrīsamānayā*, sc. Draupadī).—§ 330 (Indradarçanap.): III, **37**, 1488.—§ 344 (Naḷop.): III, **53**, 2084 (*sītuvrūpasampannā Çrīr iva*).—§ 347 (do.): III, **65**, 2582 (*iva*).—§ 350 (do.): III, **68**, 2654 (*iva*).—§ 436 (Yakshayuddhap.): III, **158**, 11605 (*naḷinīṃ . . . sākshāc Chriyam ivāparāṃ*). —§ 501 (Skandop.): III, **229**, 14404 (*padmarūpā Çrīḥ svayam eva çarīriṇī*, came to Skanda). —§ 545 (Pativratāmāhātmyap.): III, **293**, 16540 (*vigrahavatīva Çrīḥ*), 16645 (*Çrīr iva rūpiṇī*).—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 256 (*rūpeṇa sadṛçā Çriyā*, i.e. Draupadī).—§ 551 (Kiçakavadhap.): IV, **14**, 388 (Kiçaka asks Draupadī if she is Ç.).—§ 559 (Prajāgarap.): V, **39**, 1509, 1511 (*andhā*).—§ 564 (Mātaliyop.): V, **98**, 3534 (*dvitīyāṃ rūpataḥ Çriyaṃ*, sc. Jyotsnākālī).—§ 595 (Sṛñjaya): VII, **55***α*, 2143 (Nārada asks if the daughter of Sṛñjaya is Ç.).—§ 615*α* (Skanda): IX, **46***γ*, 2515 (came to the investiture of Skanda).—§ 626 (Rājadh.): XII, **20**, †513 (*svayaṃ*, came to the sacrifice of Marutta).—§ 641 (do.): XII, **59**, 2253, 2254 (born from the lotus of Vishṇu, married to Dharma and mother of Artha); **80**, 3385, 3386 (Ç. deserted Bali and went to Indra), 3388 (*Darpo nāma Çriyaḥ putro jajñe 'dharmād iti çrutiḥ*); **124**, 4606, (4610), 4613 (deserted Prahlāda).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8148 (deserted Bali), (8154), 8155, (8157), (8159), (8164), (8166), (8169), (8171), (8173), (8175).— § 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8335 (*Çriyā Çakrasya saṃvādam*), 8347 (*Padmāni*), 8350 (*Devarājā*[2]), (8352), 8353 (*Padmā*), 8354, (8361), 8422, †8427.—§ 717*b* (Nārāyaṇīya): XII, **340***θ*, 12919; **348**, 13536 (*Nārāyaṇaparā*).—§ 727 (Ânuçāsanik.): XIII, **11**, 507 (*Padmā*), †509, †511, (†512) (her discourse with Rukmiṇī).—§ 746 (do.): XIII, **82**, 3852 (*gobhiḥ . . . saṃvādaṃ Çriyā*), 3853, (3856), 3856, 3860, (3863), 3874, (3876), 3877.—§ 766 (do.): XIII, **125***α*, 5294; **127**, (5060).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6819 (*°garbhaç Ç°sahoshitaḥ*, sc. Kṛshṇa). — § 772*p* (Kapa, pl.): XIII, **158**, 7335. — § 783 (Anugītāp.): XIV, **52**, 1489 (*prasāde cāpi Padmā Çrīr nityaṃ tvayi*, i.o. in Kṛshṇa).—§ 795 (Svargārohaṇap.): XVIII, **4**, 136 (*Draupadīrūpā*, i.e. incarnate as Draupadī). Cf. Lakshmī, Padmā.

Çriça = Vishṇu (1000 names).

Çrīda = Vishṇu (1000 names).

Çrīdhara = Vishṇu: XIII, 5380, 7014 (1000 names).

Çrigarbha = Vishṇu (1000 names).

Çrikaṇṭha = Çiva: XII, 13294, 13705 (*Brahmaṇaḥ sutaḥ*).

Çrikara = Vishṇu (1000 names).

Çrikuṇḍa, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5028.

Çrikuñja, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6078 (on Sarasvatī).

Çrīmadrājapura, a city, the capital of the Kāliṅga king Citrāṅgada. § 621 (Rājadh.): XII, **3**, 100 (*Kaliṅgavishaye Citrāṅgadasya nagaraṃ*).

Çrīmat[1], son of Nimi. § 749 (Ânuçāsanik.): XIII, **91**, 4330, 4340 (the first of all crāddha oblations was performed to Ç.).

Çrīmat[2] = Çiva (1000 names[2]).

Çrīmat[3] = Vishṇu (1000 names).

Çrīmatām varaḥ = Vishṇu (1000 names).

Çrīmatī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2521.

Çrīnidhi = Vishṇu (1000 names).

Çrīnivāsa = Vishṇu (1000 names).

Çrīpadma = Kṛshṇa: XII, 1512.

Çrīpañcamī, a certain lunar day: III, 14453.

Çrīparvata, a mountain. § 370 (Tīrthayātrāp.): III, **85**, 8160, 8161 (the abode of Mahādeva, i.e. Çiva).

Çrīpati = Vishṇu (1000 names).

Çrīvāha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1558 (enumeration).

Çrīvardhana = Çiva (1000 names[2]).

Çrīvāsa[1] = Mahāpurusha (Mahāpurushastava). Do.[2] = Vishṇu (1000 names).

[Çrī-Vāsava-saṃvāda(ḥ)] ("the discourse between Çrī and Indra"). § 674*b* (Mokshadh.): *Bhishma* said: *Nārada*, who through his penance beholds both this and the other world at once, etc., wandered through the three worlds. Once at dawn he performed his ablutions in the *Gaṅgā*

(*Dhruvadvârabhavâm*), and so did *Indra*. They listened to the narratives told by the great D.-r. They hymned the rising Sun, and then in the opposite direction beheld a luminous object riding on *Vishṇu*'s vehicle adorned with *Garuḍa* and *Sûrya*; it was *Çrî* with many Apa. (description); her names: *Padmâ*, etc. (*a*). She said that they had formerly dwelt with the *Asuras* in consequence of her disposition to be bound by truth and merit; seeing, however, that the *Asuras* had assumed perverse natures, she had left them and wished to reside with *Indra*. Requested by *Indra*, she told that she had dwelt with the *Asuras* on account of their good behaviour, but after they had fallen off from virtue, she had deserted Dai. and Dâ. and had come to *Indra*; "there where I reside, the seven other goddesses (*β*) and *Jayâ* as the eighth, who love me, etc., desire to live; all of them and myself, having deserted As., have come to thee." D.-r., *Nârada*, and *Indra* gave her a hearty welcome. *Vâyu*, the friend of *Agni*, began to blow gently; all the deities assembled; heaven began to shower nectar upon the region of *Brahmân*, etc.; *Indra* began to pour rain; no one deviated from the path of rightcousness, etc.; D., K., Y., Ra. became cheerful, etc. (XII, **229**).

Çrîvatsa, the curl of hair on the breast of Vishṇu (Kṛshṇa): I, 2507 (*°âṅko Hṛshîkeçaḥ*); III, 10960 (on the breast of Vishṇu), 12900 (*Çrîvatsâbhishaṅaḥ*, i.e. Nârâyaṇa), 12901 (*°dhârî*, &c.), 15840 (*°orasi bhûshitaḥ*, Vishṇu as a dwarf), 15851 (*°dhâriṇaṃ*, Vishṇu as Kṛshṇa); V, 2955 (*°lakshaṇaṃ*, i.e. Kṛshṇa), 3590 (*°lakshaṅâḥ*, sc. the sons of Garuḍa); VI, 2993 (*°aṅkaṃ*, i.e. Kṛshṇa); XII, 13294 (on Nârâyaṇa's breast, its origin from the mark made by Çiva's lance), 13339 (*°lakshaṇaḥ*, sc. Nara-Nârâyaṇau); XIII, 6808 (*°aṅko Hṛshîkeçaḥ*).

Çrîvatsavakshas = Vishṇu (1000 names).

Çrîvibhâvana = Vishṇu (1000 names).

Çrîyâvâsin = Çiva (1000 names [2]).

Çrutaçravas[1], a ṛshi. § 13 (Paushyap.): I, **3**, ††674 (father of Somaçravas, the purohita of Janamejaya).—§ 59 (Sarpasattra): I, **53***d*, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya, C. has Çrutaçruvas).—§ 702 (Mokshadh.): XII, **293***a*, 10762.

Çrutaçravas[2], a râjarshi. § 267 (Yamasabhâv.): II, **8**, 319 (in the palace of Yama).

Çrutaçrî, a Daitya. § 564 (Mâtaliyop.): V, **105***b*, 3685 (had been slain by Garuḍa).

Çrutaçruvas, v. Çrutaçravas [1].

Çrutadhvaja, a Pâṇḍava warrior. § 600 (Ghaṭotkaçavadhap.): VII, **158**$_{\chi}$, 7011 (brother of Virâṭa ?).

Çrutâhvaya, v. Çrutâyus [4].

Çrutakarman[1], son of Sahadeva and Draupadî. § 159 (Pûruvaṃç.): I, **95**, ††3827.—§ 317 (Arjunâbhigamanap.): III, **12**, 534.—§ 578 (Bhîshmavadhap.): VI, **45**^{19}, 1735 (*Sâhadevaṃ*), 1736 (fights Sudakshiṇa).—§ 583 (do.): VI, **79**^{19}, 3482, 3484 (fights Durmukha).—§ 592 (Saṃçaptakavadhap.): VII, **23***a*, 981 (description of his horses; PCR. says that *Ç.* here is the son of Bhîmasena, but this (Sutasoma) is mentioned v. 975); **25**, 1090 (fights Caitraseni).—§ 605 (Karṇap.): VIII, **13**, 493 (fights Citrasena, the Abhishâra king); **14**, 526 (do.), 527, 534, 535, 537 (slays Citrasena), 544.—§ 608 (do.): VIII, **55**$_{\lambda\lambda}$, 2664, 2667 (fights Açvatthâman).—§ 616 (Sauptikap.): X, **8**, 377, 378 (is slain by Açvatthâman). Cf. Çrutasena [3], Draupadeya.

Çrutakarman[2], son of Arjuna and Draupadî. § 253 (Haraṇâharaṇap.): I, **221**, 8039, 8043 (origin of the name: *çrutaṃ karma mahat kṛtvâ nivṛttena Kirîṭinâ*).—§ 511 (Draupadî - Satyabhâmasaṃv.): III, **235**, 14731. Cf. Çrutakîrti.

Çrutakarman[3], son of Dhṛtarâshṭra. § 605 (Karṇap.): VIII, **25**, 1005 (fights Çatânîka).

Çrutakîrt(t)i, son of Arjuna and Draupadî. § 83 (Âdivaṃçâvatâraṇa): I, **63**, 2451.—§ 130 (Aṃçâvat.): I, **67**, 2763 (the sons of Draupadî are incarnations of the Viçvadevas).—§ 159 (Pûruvaṃç.): I, **95**, ††3827.—§ 317 (Arjunâbhigamanap.): III, **12**, 533.—§ 583 (Bhîshmavadhap.): VI, **79**^{19}, 3487 (fights Jayatsena), 3488.—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 982 (*Draupadeyaṃ*, description of his horses); **25**, 1095 (*Ârjuniṃ*, fights the son of Duḥçâsana).—§ 605 (Karṇap.): VIII, **13**, 496 (attacks Çalya); **14**, 530 (cf. Nîl., but should not we read *Çrutakarmâ* as PCR. has it?); **25**, 1032.—§ 608 (do.): VIII, **49**, 2363; **55**$_{\lambda\lambda}$, 2664, 2667, 2669.—§ 616 (Sauptikap.): X, **8**, 379 (slain by Açvatthâman). Cf. Ârjuni, Çrutakarman [2], Draupadeya.

Çrutânîka, a Pâṇḍava warrior. § 600 (Ghaṭotkaçavadhap.): VII, **158**$_{\chi}$, 7011 (brother of Virâṭa ?).

Çrutânta, son of Dhṛtarâshṭra. § 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1404 (among the eleven sons of Dhṛtarâshṭra who attacked Bhîmasena), 1411 (slain by Bhîmasena).

Çrutarvan[1], a king. § 382 (Agastyop.): III, **98**, 8595, 8601, 8606.

Çrutarvan[2], son of Dhṛtarâshṭra. § 608 (Karṇap.): VIII, **51***ββ*, 2446 (C. has *Çrutavân*).—§ 611 (Çalyap.): IX, **26**$_{\rho\rho}$, 1406 (among the eleven sons of Dhṛtarâshṭra who attacked Bhîmasena), 1413, 1421, 1427, 1431 (slain by Bhîmasena).

Çrutasena[1], brother of Janamejaya Pârikshita. § 12 (Paushyap.): I, **3**, ††662.

Çrutasena[2], a serpent. § 17 (Uttaṅka): I, **3**, 804 (*jaghanyajas Takshakaç ca Çrutaseneti yaḥ sutaḥ | avasad yo Mahodyumni prârthayan nâgamukhyatâṃ*, the true reading seems to be *Takshakasya* ("the younger brother of Takshaka," PCR.).

Çrutasena[3], son of Sahadeva and Draupadî. § 83 (Âdivaṃçâvatâraṇa): I, **63**, 2452.—§ 130 (Aṃçâvat.): I, **67**, 2763 (the sons of Draupadî were incarnations of the Viçvadevas).—§ 253 (Haraṇâharaṇap.): I, **221**, 8040, 8045 (origin of the name: *ajîjanat Kṛshṇâ nakshatre Vahnidaivate*).—§ 511 (Draupadî-Satyabhâmâsaṃv.): III, **235**, 14732. Cf. Çrutakarman [1].

Çrutasena[4], a Daitya. § 564 (Mâtaliyop.): V, **105***b*, 3685 (had been slain by Garuḍa).

Çrutasena[5], a Kuru warrior. § 605 (Karṇap.): VIII, **27**$_{\lambda\lambda}$, 1087 (= Citrasena, v. 1078 ?).

Çrutasoma, v. Sutasoma.

Çrutavat, v. Çrutarvan [2].

Çrutâvatî, daughter of Bharadvâja. § 615*γ* (Badarapâcana): IX, **48**, 2763, 2821 (*Bharadvâjasya duhitâ*, performed austerities at Badarapâcana, gratified Indra by her persevering in boiling five badara-fruits, and became the wife of Indra).—§ 615*aa* (Baladevat.): the viprarshi Bharadvâja saw the Apsaras Ghṛtâcî, then his vital seed came out. He caught it in his hand, and then kept it in a funnel of a leaf (*parṇapuṭe*); from that seed was born a girl, whom he in the presence of D. and R. called *Ç.* Keeping the girl in his hermitage, Bharadvâja repaired to the forest of *Himavat*: IX, **48**, 2829.

Çrutâyudha [1], king of the Kaliṅgas. § 264 (Sabhâkrîyâp.): II, **4***β*, 121 (*Kâliṅgaḥ*, among the kings who were present

when Yudhishṭhira entered his palace).—§ 576 (Bhīshmavadhap.): VI, **16***a*, 623 (*Kaliṅgaḥ*, in Duryodhana's army); **17***γ*, 537. Cf. Çrutāyus[2], Kaliṅga, Kāliṅga, Kaliṅgādhipati, Kaliṅgaka.

Çrutāyudha[2], a king. § 599 (Jayadrathavadhap.): VII, **92**, 3295 (fights Arjuna), 3301, 3303, 3304, 3310 (*e*) (*Ç.* was the son of Varuṇa and the river Parṇāçā; at the request of Parṇāçā, Varuṇa had given him a mace and mantras, by means of which he would be invincible in battle, if he did not hurl it at anyone who was not engaged in fighting, for then it would come back and slay himself), 3312, 3314 (*Ç.* hurled his mace at Kṛshṇa, who did not fight and was himself slain), 3315, 3317, 3320, 3337; **93**, 3338 (*hataḥ*); **94**, 3410 (*nihataṃ Saṃyatāçcina* (!)), 3438 (*nihataḥ*).—§ 611 (Çalyap.): IX, **24***vv*, 1297 (*hataḥ*).

Çrutāyu(s)[1], king of the Ambashṭhas. [The quotations not mentioning Ambashṭha or the like might also refer to Çrutāyus[2-3].] § 11 (Parvasaṅgr.): I, **2**, 535.—§ 130 (Aṃçāvat.): I, **67**, 2700 (among the kings who were incarnations from the Krodhavaçagaṇa).—§ 232 (Svayaṃvarap.): I, **186**, 7001 (present at the svayaṃvara of Draupadī). § 264 (Sauhārdyap.): II, **4***β*, 123 (among the kings who were present when Yudhishṭhira entered his palace).—§ 554 (Saṃyodyogap.): V, **4***γ*, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 561 (Yānasandhip.): V, **55***v*, 2207 (in the army of Duryodhana).—§ 571 (Ulūkodūtāg.): V, **160**, †5531 (*Çrutāyu - Hārdikya-mahāsaṃdraṃ*, sc. *yuroshodadhiṃ*, i.c. the army of Duryodhana; the half-çloka is wanting in B.).—§ 578 (Bhīshmavadhap.): VI, **45**[ββ], 1737, 1739 (fights Irāvat); **51***χ*, 2108 (on the right flank of Duryodhana's army).—§ 580 (do.): VI, **59***μ*, †2584 (*Ambashṭapatiḥ*, attacks Arjuna), (*ρ*), †2547 (do., vanquished by Arjuna).—§ 583 (do.): VI, **76***ζ*, 3298 (in the rear of Bhīshma's *krauñcavyūha*).—§ 584 (do.): VI, **81**[1], 3562 (attacked by Yudhishṭhira); **84**, 3696, 3697, 3702, 3709, 3712 (vanquished by Yudhishṭhira).—§ 586 (do.): VI, **93***δ*, 4506 (in the rear of Bhīshma's *sarvatobhadra* array); **102***κ*, 4667 (attacks Bhīmasena).—§ 599 (Jayadrathavadhap.): VII, **91***a*, 3253 (resists Arjuna); **93**, 3397 (*Ambashṭhaḥ*, is slain by Arjuna); **94**, 3437 (all. to chap. **93**).—§ 604 (Karṇap.): VIII, **5***ζ*, 107 (*Ambashṭhaḥ*, mentioned as slain), 115 (the same?).—§ 611 (Çalyap.): IX, **24***vv*, 1297 (*hata*). Cf. Ambashṭha, Ambashṭhapati.

Çrutāyus[3] = Çrutāyudha, the Kaliṅga king. § 579 (Bhīshmavadhap.): VI, **54**, 2240 (attacks Bhīmasena, his son Çakradeva is slain by Bhīmasena), 2301, 2305 (is slain by Bhīmasena). Cf. Çrutāyus[1].

Çrutāyus[3], brother(?) of Acyutāyus. § 599 (Jayadrathavadhap.): VII, **93**, 3344 (*Cº e acyutāyuṣ ca*, attack Arjuna), 3348, 3362 (with Acyutāyus he is slain by Bhīmasena), 3364 (*Ç.* and Acyutāyus' sons are Nīyatāyus and Dīrghāyus); **94**, 3438 (all. to chap. **93**).—§ 608 (Karṇap.): VIII, **72**, 3613 (all. to § 599). Cf. Çrutāyus[1].

Çrutāyus[4], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***ν*, 6913 (is slain by Açvatthāman; B. has *Çrutāheçayuṃ*).

Çrutāyus[5], a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †209 (among the remnants of Duryodhana's army).

Çruti, an ancient king. § 6 (Anukram.): I, **1***a*, 232 (in Sañjaya's enumeration of kings who have died).

Çrutiçāgara = Viṣhṇu (1000 names).

Çrutivarman, a Kuru warrior. § 604 (Karṇap.): VIII, **7**, †207 (among the remnants of Duryodhana's army).

Çrgāla, a king. § 621 (Rājadh.): XII, **4***ε*, 114 (*Sṭrīrājyādhipatiḥ*(?), came to the *svayaṃvara* of king Citrāṅgada's daughter).

Çrgālarūpa = Çiva (1000 names[2]).

Çṛṅga, a mountain = Çṛṅgavat. § 574*i* (Airāvata); VI, **8**, 295 (*uttareṣu tu Çṛṅgasya samudvānte janādhipa | varsham Airāvatam nāma*), 296 (B. *tasmāc Chṛṅgam atah paraṃ*; C. has *yasmāc Chṛṅgavatāch paraṃ*, but cf. the note of PCR.).

Çṛṅgapriya = Çiva (1000 names[2]).

Çṛṅgavat, a mountain. § 574 (Jambūkh.): VI, **6***β*, 199 (among the six *varshaparvatāḥ*).—§ 574 (Airāvata): VI, **8**, 296 (v. Çṛṅga).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7658.

Çṛṅgavera, a serpent. § 56 (Sarpasattra): I, **57**, 2154 (of Kaurava's race).

Çṛṅgaverapura, a city. § 372 (Tīrthayātrāp.): III, **85**, 8207 (there Rāma Dāçarathi formerly crossed [the Gaṅgā]).

Çṛṅgin[1], son of Çamīka. § 51 (Parīkshit): I, **40**, 1679, 1683; **41**, 1690, (1695), 1700, (1703), 1706, 1707; **42**, (1725) (Parīkshit was cursed by *Ç.* because he had outraged Çamīka).—§ 56 (do.): I, **50**, 1965 (had been born from a cow), 1966 (repetition of § 51).—§ 57 (Janamejaya): I, **50**, 2009.—§ 790 (Putradarçanap.): XV, **35**, 946 (*Çamīkaṃ ca mahātmānaṃ putraṃ tañ ca ṛṣiṃ Çṛṅgiṇam*, they were beheld by Janamejaya when Vyāsa had caused them to come from heaven).

Çṛṅgin[2] = Çiva (1000 names[2]).—Do.[3] = Viṣhṇu (1000 names).

Çubhā, v. Subhā.

Çubhakarman, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2344 (given to Skanda by Vidhātṛ).

Çubhāksha = Çiva (1000 names[2]).

Çubhānana = Skanda: III, 14631.

Çubhāṅga = Viṣhṇu (1000 names).

Çubhāṅgā, a king. § 232 (Svayaṃvarap.): I, **186**, 7002 (*Citrāṅgada-Cº aṃ*, came to the *svayaṃvara* of Draupadī).

Çubhāṅgī, a Dāçārha princess, the wife of Kuru. § 156 (Pūruv.): I, **95**, ††3722 (*Dāçārhiṇ*, the mother of Vidura).

Çubhavaktrā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2625.

Çubhekshaṇa = Viṣhṇu (1000 names).

Çuci[1], a month. § 213 (Jatugṛhap.): I, **151**, 5883 (*Çuci-Çukrāyame yathā; Jyeshṭhāshāḍhayoḥ saṅgame*, Nīl.).—§ 294 (Dṛṣṭāp.): II, **47**, 1685 (*Çuci-Çukrāgame kāle . . . iva; Jyeshṭhāshāḍau tayoḥ saṅgame grishmarttau*, Nīl.).—§ 608 (Karṇap.): VIII, **79**, †4072 (*yathograraçmiḥ Çuci-Çukramādhyaṃgaḥ sukhaṃ vicasvān haratejalaughān; Ashāḍajyeshṭhayor madhyagataḥ*, Nīl.), †4075 (*Çuci-Çukramadhyago yathaiva sūryaḥ*).

Çuci[2], a ṛshi. § 267 (Yamasabhāv.): II, **8**, 325 (in the palace of Yama).

Çuci[3], name of a caravan leader. § 347 (Nalopākhyānap.): III, **64**, 2526 (met the wandering Damayantī, who then followed the caravan).

Çuci[4], a fire. § 493 (Āṅgirasa): III, **221**, 14200, 14202 (among the fires in honour of which *ashṭakapāla* rites are to be performed for the sake of expiation at the time of the *agnihotra*).

Çuci[5] = Sūrya: III, 148.

Çuci[6] = Skanda: III, 14631.

Çuci[7] = Kṛshṇa: XII, 1605.

Çuci[8], a son of Vicvāmitra. § 721*b* (Viçvāmitrop.): **XIII**, **4***β*, 253.

Çuci[9] = Çiva (1000 names[2]).

Çuci[10], a son of Bhṛgu. § 747*b* (Suvarṇotpatti): XIII, **85**η, 4145 (the third of Bhṛgu's seven sons).

Çuci[11] = Viṣṇu (1000 names).

Çuciçravas = Kṛṣṇa: XII, 1505, 13250 (etymology).

Çucikā, an Apsaras. § 191 (Arjuna): I, **123**, 4818 (among the Apsarases who danced at the birth of Arjuna).

Çucipada = Kṛṣṇa: XII, 1605.

Çucishmitā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).

Çucisravas = Viṣṇu (1000 names).

Çucivrata, an ancient king. § 6 (Anukram.): I, **1***a*, 230 (in Sañjaya's enumeration of kings who have died).

Çuddha = Çiva (1000 names[2]).

Çuddha, pl. (*°āḥ*), a class of gods. § 730 (Ānuçāsanikap.): XIII, **18**λλ, 1372.

Çuddhātman = Çiva (1000 names[2]).

Çūdra, pl. (*°āḥ*), a people, mostly mentioned together with the Ābhīras. § 285 (Nakula): II, **32**, 1192 (*°ābhīragaṇāḥ*, in the west, vanquished by Nakula on his digvijaya).—§ 574 (Jambūkh.): VI, **9***o*, 375 (*°ābhīrāḥ*, in the north-east).—§ 589 (Droṇābhishek.): VI, **7**ζ, 183 (in the rear of Droṇa's array). — § 592 (Saṃçaptakavadhap.): VII, **20**γ, 798 (*°ābhīrāḥ*, in the neck of Droṇa's garuḍavyūha).— § 615 (Baladevatīrthy.): IX, **57**, 2119 (*°ābhīrān prati dveshād yatra nashṭā Sarasvatī*, sc. at Vinaçana).

Çūdra[2], pl. (*°āḥ*) = Çiva (1000 names[2]).

Çuka[1], son of Vyāsa. § 4 (Anukram.): I, **1**, 81 (knows 8,800 verses of the Mhbhr.), 103 (Vyāsa taught him an epitome of the Mhbhr.), 106 (revealed 1,400,000 verses of the Mhbhr. to the Gandharvas, etc.).—§ 78 (Vyāsa): I, **63**, 2418 (Vyāsa taught his disciples, and among them his own son Ç., the Vedas, of which the Mhbhr. was the fifth one).—§ 264 (Sahāsrakriyāp.): II, **4***a*, 106 (among the munis who were present when Yudhishṭhira entered his palace).— § 327 (Draupadīpariṭāpav.): III, **31**, 1171 (became wise like other ṛshis on account of *dharma*).—§ 515*ee* (Ādityatīrtha): IX, **49**, 2848 (resides in Ādityatīrtha).— § 677 (Mokshadh.): XII, **232**, 8485 (*Vaiyāsakiḥ*, received instruction from Vyāsa), (8486); **238**, (8688); **240**, (8735); **242**, (8804); **243**, (8824), (8833); **246**, (8915); **248**, (8974), (8980); **251**, (9038).— § 707 (do.): XII, **319***β*, 11783 (had instructed Viçvāvasu). — § 710 (do.): XII, **322**, 12044 (*Vaiyāsakiḥ*, attained to emancipation—*nirvedam āpannaḥ*).— § 712 (Çukotpatti): XII, **324**, 12158, 12159, 12162, 12167; **325**, 12195, 12197, 12200, 12202 (Vyāsa gratified Çiva, who granted to him that he should have a son. When Vyāsa saw Ghṛtācī transformed to a female parrot, his seed came out, and then Çuka was born from the fire-sticks (*araṇi*)).—§ 713 (Çukakṛtī): XII, **326**, 12215, 12218, 12240, 12242, 12243, 12246, 12255; **327**, 12263, 12267, (12270), (12280), (Ç. repaired to king Janaka of Mithilā and received instruction from him).— § 714 (Çukakṛtya): XII, **328**, 12343; **329**, 12387, 12389, 12391 (Ç. returned to Vyāsa). — § 715 (Çuka-Nāradasaṃv.): XII, **330**, 12422, 12423, 12425 (Nārada instructed Ç.). — § 716 (Çukābhipatana): XII, **332**, 12557, 12573, 12574, 12575; **333**, 12581, (12584), 12585 (*Dwaipāyanātmajaḥ*), 12601, 12604, 12606; **334**, 12608, 12617, 12620, 12623, 12624, 12625, 12626, 12628, 12629, 12630, 12633, 12645 (Ç. obtained emancipation, Vyāsa lamented the death of Ç., but was comforted by Çiva). — § 7175 (Nārāyaṇīya): XII, **341***μ*, 13026 (among the disciples of Vyāsa), 13119; **350***μμ*, 13647 (*Vyāsātmajaḥ*, among the disciples of Vyāsa).— § 746 (Ānuçāsanik.): XIII, **81**, 3808, 3849 (questioned Vyāsa about kine). — § 795*e* (Mahābhārata): XVIII, **5**, 199 (recited the Mhbhr. to the Gandharvas and Yakshas), 203. Cf. Araṇeya, Araṇisuta, Dwaipāyanātmaja, Vaiyāsaki, Vyāsātmaja.

Çuka[2], a Rākshasa, a counsellor of Rāvaṇa. § 535 (Setubandhana): III, **283**, 16320.

Çuka[3], name of a 'weapon. § 563 (Bhagavadyānap.): V, **96***φ*, 3490 (will be employed by Arjuna).

Çuka[4], a Gandhāra warrior, the son of Subala. § 585 (Bhishmavadhap.): VI, **90***σ*, 3997 (slain by Irāvat).

* **Çuka**, pl. (*°āḥ*), "parrots." § 126 (Aṃçāvat.): I, **66**, 2623 (the offspring of Çukī).

Çukābhipatana(m) ("the flying about" of Çuka): XII, **332–334** (12557–12649) (continued from *Çuka-Nāradasaṃvāda*, q.v.). § 716: Hearing the words of *Nārada*, *Çuka* understood that great misery follows the acquisition of children and wives, and that one has to undergo great labour in order to acquire science and Vedic lore. He resolved to attain to the highest end, that is fraught with the greatest felicity, and whence there is no return into the ocean of births; "that cannot be attained without *yoga*; I shall therefore have recourse to *yoga*, and throwing off this body I shall become transformed into wind and enter the Sun; for he does not wane like the Moon (Soma) with the gods; when after death one enters the moon he falls to earth and thence ascends to heaven; with the great Ṛishis I shall enter the energy of the Sun; I declare before all the creatures . . . earth, . . . D., Dā., G., Pç., U., Rā., and R., that I shall enter all creatures in the world." Obtaining *Nārada's* permission, *Çuka* went to *Vyāsa*, who asked him to stay there for the day that he might behold him for some time. But *Çuka*, only intent on emancipation, immediately left him and proceeded to *Kailāsa*, which was inhabited by crowds of ascetics (XII, 332). Having reached the summit of *Kailāsa*, *Çuka* set himself to practise *yoga* (description). Having then obtained the permission of *Nārada*, he soared into the skies and identified himself with the element of wind; Aps. (*Pañcacūḍā*, etc.), G., R., etc., wondered. *Çuka* proceeded in silence, his face turned towards the east, regarding the sun; then to the *Malaya* mountain; *Urvaçī* and *Pūrvacitti*, who always dwell on *Malaya*, wondered. *Çuka* asked the gods, etc., to return his father an answer from him, if he should repeatedly call on him (XII, 333). *Çuka* freed himself of the four kinds of faults, the eight kinds of *tamas*, the five kinds of *rajas*, the attribute of *sattva*, and then dwelt in *Brāhman*. Meteors began to shoot, etc.; *Indra* poured showers of rain; *Himavat* and *Meru* (the one yellow, made of gold; the other white, made of silver), each 100 yojanas in height and breadth, were in close contact with each other. Journeying towards the north, *Çuka* clashed against them, and they were immediately broken in two. He was adored by G., R., Y., Rā., and *Vidyādharas*. He saw from a high region the celestial stream *Mandākinī* running below, with many Aps. Beholding *Çuka*, who was bodyless, those unclad aërial beings felt no shame. *Vyāsa* followed behind him on the same aërial path, by means of high *Yoga*. *Çuka*, above the region of the wind, identified himself with *Brāhman*. R. represented to *Vyāsa* the achievements of his son. He indulged in lamentations; *Çuka*, who had entered the universe, had become the soul of everything, and had acquired omnipresence, answered by uttering *bho* in the form of an echo, and the entire universe echoed the answer of *Çuka* from that time; mountain caves and mountain sides still

echo sounds uttered there. Having cast off all the attributes of sound, etc., and showing his *yoga* prowess in the manner of his disappearance, *Çuka* in this way attained to the highest station. *Vyāsa* sat down and began to think of his son with grief; the Aps. who were sporting on the banks of the celestial stream *Mandākinī* saw him seated there, and all became agitated with shame. *Çiva*, with D., G., and great R., came and comforted *Vyāsa*, who by the favour of *Çiva* thenceforward always beheld a shadow of his son by his side. "This *Nārada* and *Vyāsa* repeatedly told me in days of yore" (XII, **334**). [PCR. rightly remarks that, according to this story, *Çuka* who recited the Bhāgavata to Parikshit, the grandson of Yudhishṭhira, could not possibly be the *Çuka* who was *Vyāsa's* son.]

Çukakṛti(h) ("the works of Çuka"). § 713 (Mokshadh.): XII, **326–7** (12215–12311) (continuation of *Çukotpatti*). *Bhishma* said to *Yudhishṭhira*: *Vyāsa* desired *Çuka* to study the *Mokshadharma*; *Çuka* mastered all the treatises on *yoga*, as also the science promulgated by *Kapila*. Then *Vyāsa* caused him to go to *Janaka*, the king of *Mithilā*, and not to the skies (by his *yoga* power); nor should he think himself superior to *Janaka*, though he was only his *gōjya*. Crossing the Varshas of *Meru* and *Hari* and *Himavat* (*Meror Hareç ca dve varshe varcham Haimavatan tataḥ*), *Çuka* came to *Bhāratavarsha*. Having seen many countries inhabited by *Çūdras* and *Mlēchas*, he reached *Āryāvarta*, and at last the country of the *Vidēhas*, protected by *Janaka*, and then *Mithilā*. He had not been fatigued on the way. He obtained permission to enter the city, but was at first roughly forbidden to enter the palace. At last he was admitted into the first chamber; thence he was led into the second chamber by the minister, and thence into a garden that was like a second *Caitraratha*, with damsels equal to the Aps., who entertained *Çuka* and gave him to eat; he, however, went unaffected through his ritos, and in the first part of the night he devoted himself to *yoga* (XII, **326**). The next morning he was received by *Janaka*, and was instructed by him about *mōksha* and the duties of a brahman; "ordinarily the purified understanding necessary for attaining *mōksha* cannot be obtained without passing through all four stages of religious life; but he who in the course of many births has obtained a pure mind, may attain to *mōksha* even in the very first stage (i.e. brahmacarya), and then there is no need for the three other stages," quoting a saying of king *Yayāti*; "through the favour of thy father I have acquired to omniscience; thy knowledge is much greater than what you think it to be" (XII, **327**). (For continuation v. *Çukakṛtya*.)

Çukakṛtya(m) ("the works of Çuka"). § 714 (Mokshadh.): XII, **328–9** (12312–12421) (continuation of *Çukakṛti*). *Bhishma* said to *Yudhishṭhira*: Having heard the words of *Janaka*, having entered Soul by [his] soul and having seen Self by his self (*ātmānam ātmanāsthāya dṛshṭvā ōātmānam ātmanā*), *Çuka* without putting further questions to *Janaka*, proceeded northwards to *Çaçira* (through the air). At that time *Nārada* proceeded to *Himavat*. (*b*). Then *Çuka* came to the asylum of *Vyāsa*. One day the disciples asked *Vyāsa* to let no sixth disciple be skilled in the Veda. *Vyāsa* answered that they ought to multiply, and the Veda to be spread, and taught them the qualifications of persons that can be accepted as disciples, and the rules in respect of the study of the Veda (XII, **328**). The disciples of *Vyāsa* took leave of him and descended from the mountain to the earth for the purpose of subdividing the Vedas; there they performed the agnishṭoma, etc., at the sacrifices of Brahmans, Kshattriyas, and Vaiçyas, and taught the Veda. *Vyāsa* remained with *Çuka*, passing his days in anxious thoughtfulness. *Nārada* came and asked him why Vedic sounds were silent now, so that the mountain now resembled a hamlet of *Nishādas*, and R., D., and G. did no longer shine as before; and exhorted *Vyāsa* to recite the Veda and thereby dispel the fears arising from Rā. *Vyāsa* and *Çuka* then set themselves to recite the Veda. One day a violent wind arose which *Vyāsa* declared to be an omen that the recitation of the Veda should be suspended; and he explained the *Devayāna* and the *Pitryāna*, and the Winds (*Samāna*, etc. [*g*]; cf. *Sādhyāḥ*), especially *Pravaha* (*h*), *Āvaha* (*i*), *Udvaha* (*j*), *Saṃvaha* (*k*), *Vivaha* (*l*), *Parivaha* (*m*), *Parāvaha* (*n*); "this wind is the breath of *Vishṇu's* nostrils." Having said this *Vyāsa* plunged into the celestial Ganges. (For continuation v. *Çuka-Nāradasaṃvāda*.)

Çuka-Nārada-saṃvāda(h) ("conversation between Ç. and N."). § 715 (Mokshadh.): XII, **330–332** (12422–12556) (continued from *Çukakṛtya*). *Bhishma* said to *Yudhishṭhira*: *Nārada* then came to *Çuka* for the object of asking *Çuka* the meaning of certain portions of the Veda. *Nārada* related what *Sanatkumāra* had said in days of yore to certain Ṛshis about avoiding attachment, etc., in order to attain to final emancipation; "with the aid of such instructions the deities succeeded in leaving the earth and became the denizens of heaven." (For continuation v. *Çukābhipatana*.)

Çukaprachānābhigamana. § 19 (Parvasaṃgr.): I, **2**, 352 (= XII, **232**, foll. ?).

Çūkara, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1882 (their king gave hundreds of elephants as tribute to Yudhishṭhira).

Çukasya āçrama(m), a tīrtha. § 370 (Tīrthayātrūp.): III, **85**, 8184.

Çukī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2623 (mother of the parrots).—§ 127 (Aṃçāvat.): I, **66**, 2633 (the same (?), daughter of Analā).

Çukla[1], one or two Pāṇḍava warriors. § 592 (Saṃçaptakavadhap.): VII, **23**$_{o}$, 1006 (description of his horses).—§ 608 (Karṇap.): VIII, **56**$_{ov}$, 2736 (among eight Pāñcālas who are attacked by Karṇa).

Çukla[2] = Çiva (1000 names[3]–[2]).

Çukladhvajapatākin = Çiva (1000 names[1]).

Çukotpatti(h) ("origin of Çuka"). § 712 (Mokshadh.): XII, **324–325** (12158–12214). Questioned by Yudhishṭhira about *Çuka*, whose mind became bent on Brāhman when he was a mere boy, Bhishma answered: The R. did not make merit depend upon age, etc., but upon the study of the Vedas and upon tapas; the merit of 1,000 horse-sacrifices or 100 *vājapeyas* cannot come up to even $\frac{1}{8}$ of the merit that arises from *yoga*. Once on the summit of *Meru*, *Mahādeva* sported with his followers and *Pārvatī*, while *Vyāsa*, devoted to yoga and dhāraṇā, practised austerities for 100 years for the sake of obtaining a son, subsistiag on air alone, adoring *Mahādeva*. Thither went R., B.-r., Lp., S., V., Ā., R., *Sūrya*, *Candramas*, *Indra*, M., the *Oceans*, the *Rivers*, A., D., G., *Nārada*, *Parvata*, *Viçvāvasu*, Sl., and Aps. This has been told to me by *Mārkaṇḍeya*. *Çiva* granted him that he would have a son like to *Fire*, *Wind*, *Earth*, *Water*, and *Space*, and devoted to *Brāhman* (XII, **324**). *Vyāsa* was one day employed in rubbing his sticks to make a fire, when he beheld the Aps. *Ghṛtāchī*, and fell in love with her. When

she approached, transformed into a she-parrot, he dropped his seed, which became a son, who, from this circumstance, came to be called by the name of *Çuka*. *Gaṅgā* came and bathed him in her waters; G. sung, and Aps. danced, etc. *Viçvāvasu, Tumburu, Nā., Hāhā*, and *Hahu* eulogized the birth of *Çuka*; there came Lp. with *Çukra*, D., D.-ṭ., and B.-r.; *Māruta* showered celestial flowers; *Çiva*, together with *Pārvatī*, invested *Çuka* with the sacred thread; *Çakra* gave him a celestial *kamaṇḍalu* and celestial robes, etc. As soon as *Çuka* was born, the Vedas, including the mysteries and abstracts (*sarahasyāḥ sasaṅgrahāḥ*), came to dwell in him, just as they dwelt in his father. *Çuka* selected *Bṛhaspati* for his preceptor, remembering the universal practice. Having studied the Vedas, the tradition (*itihāsaṃ*), and the state policy (*rājaçāstrāṇi*), *Çuka* returned home, after paying his preceptor the tuition fee. Adopting the vow of a brahmacārin he practised the hardest penances, even in his childhood. Taking no pleasure in the three modes of life (the domestic, etc.), he only kept in view the law of emancipation (*mokshadharmānudarçinaḥ*) (XII, 325). (For continuation v. *Çukakṛti.*)

Çukra[1], the upādhyāya of the Asuras (also named Uçanas) and the planet Venus. § 98 (Aṃçāvat.): I, **65**, 2544 (*Asurāṇām upādhyāyaḥ Ç°s tv ṛshisuto 'bhavat*, enumeration of his (*Uçanasaḥ*) four sons).—§ 121 (do.): I, **66**, 2606 (*Bhṛgoḥ putraḥ Kavir vidvāñ Chukraḥ Kavisuto grahaḥ*, Çukra became a planet; he divided himself into two persons and became the guru of both the Asuras and the gods).—§ 124 (do.): I, **66**, 2616 (father of Devī, the wife of Varuṇa).—§ 145 (Kaca): I, **76**, 3185, 3195, 3200, (3203), 3204 (*Kaviputraṃ Uçanasā*), (3215), (3228), (†3239), (†3241); **77**, 3263 (the Asuras, ruled by Vṛshaparvan, made *Ç.* (*Kāvyam Uçanasam*) their purohits; by his science Sañjīvinī he revived the fallen Asuras; in order to obtain this science Kaca, the son of Bṛhaspati, became the disciple of *Ç.*, and acquired it, after having gratified Devayānī, the daughter of *Ç.*).—§ 146 (Devayānī): I, **78**, 3297, (3314); **79**, (3319); **80**, (3340), (3343), 3351; **81**, 3367 (*Asuraguruḥ*), 3387 (*Bhārgavaḥ*), (3389), (3391), 3394, 3396 (Çarmiṣṭhā, the daughter of the Asura king Vṛshaparvan, threw Devayānī into a well. *Ç.* threatened that he would leave the Asuras; then Çarmiṣṭhā was given as a maid to Devayānī; Yayāti received Devayānī in marriage).—§ 147 (do.): I, **83**, (3454), (3459), (3462), (3464) (*Ç.* cursed Yayāti, because he had taken Çarmiṣṭhā as his second wife).—§ 148 (Yayāti): I, **85**, 3519 (*Çukrasya naptāraṃ . . . Yadum*), 3527 (*Kāvyenoçanasā*), 3530 (sll. to § 147).—§ 168 (Bhīshma-Satyavatīsaṃv.): I, **103**, 4151 (*°āṅgirasayor iva*, sc. Bhīshma).—§ 266 (Çakrasabhāv.): II, **7**, 303 (in the palace of Indra), 308 (do.).—§ 270 (Brahmasabhāv.): II, **11**, 446 (among other planets present in the palace of Brahmān.).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12703 (among the honourable appellations of a king).—§ 554 (Sainyodyogap.): V, **8**, 112 (*prajñāyāṃ sadṛçaṃ cāsi Çukreṇāṅgirasena ca*, sc. the purohita of Drupada).—[§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1918 (*Bṛhaspatiç coçanā ca*, approached Brahmān.).]—§ 562 (Bhagavadyānap.): V, **83***n*, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 564 (Mātaliyop.): V, **98**, 3543 (*etac chāstraṃ narendrāṇām mahac Chukreṇa bhāshitaṃ*).—§ 565 (Gālavacarita): V, **114**, 3898 (?, *nityaṃ Proshṭhapadābhyāṃ ca Çukra Dhanapatau tathā | manushyebhyaḥ samuddatte Çukraç cintṛjitaṃ dhanaṃ*, where, according to Nīl., the first *Ç.* is = *Çukravāsare* ("on Friday"), the following *Ç.* = Agni); **117**, 3972 (*reme . . . yathā . . . Çukraç ca Çataparvaṇi*).—§ 569 (Bhagavadgītānup.): V, **149**, 5045 (*Kāvyasya*, father of Devayānī and grandfather of Yadu).—§ 574 (Jambūkh.): VI, **3**, 82 (*Çukraḥ Prausṭhapade*—B. *Pro°—pūrve samārutya virocate | uttare tu parikramya sahitaḥ samudīkshyate*; the planet; omens); [**6**, 216 (on the top of Meru, Uçanas Kāvya [sports] with the Daityas (so B., C. has *divi*); to him (so Nīl.) belong the jewels and the jewel mountains, of which he gives a fourth part to Kubera)].—§ 578 (Bhīshmavadhap.): VI, **45**[b], 1726 (*Çukrāṅgārakayor iva*, sc. *yuddhaṃ*, the planet).—§ 586 (do.): VI, **101**, 4642 (*yathā Bṛihac ca Ç°ç ca, mahārāja, nabhastale*, the planet).—§ 589 (Droṇābhishek.): VII, **5**, 151 (*°āṅgirasadarçanāt*, sc. Droṇa).—§ 597 (Pratijñāp.): VII, **84**, 2993 (*sahito Budha-Çukrābhyāṃ tamo vighnan yathā çaçī*, the planet).—§ 605 (Karṇap.): VIII, **17**, 661 (*Çukrāṅgirasavarcasoḥ*, sc. Arjuna and Açvatthāman; *Çukrāṅgirasayor iva*, sc. *yuddhaṃ*).—§ 637 (Rājadh.): XII, **47***n*, 1595 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed), 1677 (*C. viryaṃ Ç°ḥ Prajāpatiḥ*, B. *etrye Ç°ḥ pratishṭhitaḥ*, in a hymn to Kṛshṇa).—[§ 641 (Rājadh.): XII, **59**, 2206 (*Kāvya* composed an abridgement of the *Bṛihaspatya* çāstra).]—§ 641*f* (Pṛthu Vainya): XII, **59**, 2231 (the purohita of Pṛthu Vainya).—§ 641 (Rājadh.): XII, **100**, 3701 (*yato Vāyur yataḥ Sūryaḥ yataḥ Çukraḥ*—i.e. the planet—*tato jayaḥ*); **124**, 4574 (*Bhārgavaḥ*, instructed Indra, but said that Prahlāda had better knowledge).—§ 650 (Āpaddh.): XII, **142**, 5454 (a saying of his is quoted).—§ 661 (Mokshadh.): XII, **198***a*, 7191 (*°aya, sc. sthānaṃ*).—§ 686 (do.): XII, **273**, 9818 (*C. Çukrasya cāpadhyānāt tu punar ājñāti dharmavit*; B. has more correctly: *Ç°eya punar ājñāpitā (ājñātiḥ*, var. lect., Nīl.) *Pārmādo nāma dharmavit*).—[§ 692 (Mokshadharm.): XII, **280-281** (Uçanas was about to instruct Vṛtra about Vishṇu).]—§ 701 (do.): XII, **290**, 10662 (*kathaṃ çāpy Uçanāḥ prāpya* (B. *prāpa*) *Çukratvaṃ*).—§ 7018 (Bhava-Bhārgavasaṃvāgamā.): XII, **290**, 10690 (Uçanas entered the body of Kubera and took his wealth away. Kubera applied to Çiva, who swallowed Uçanas up; Çiva permitted Uçanas to go out through his urethra (therefore Uçanas is named *Çukra*, and is unable to attain to the centre of the firmament); Umā then prevented Çiva from slaying Uçanas, who therefore became her son).—§ 702 (Mokshadh.): XII, **293**, 10760 (*yataḥ Ç°ivaṃ Uçanā Devadevaprasādanāt*, all. to § 701).—§ 707 (do.): XII, **319***b*, 11784 (had instructed Viçvāvasu).—[§ 7178 (Nārāyaṇīya): XII, **343**, V), ††13206 (when Çiva intended to attack Tripura, Uçanas tore a matted lock from his own head and hurled it against Çiva; from it arose serpents who bit Çiva, at which his throat became blue).]—§ 730*g* (Upamanyu): XIII, **14***A*, 805.—§ 730 (Āṇuçāsanik.): XIII, **17**, 1289 (*Bhārgavaḥ*, Taṇḍi communicated the 1,000 names of Çiva to *Ç.*, and *Ç.* to Gautama); **18**λλ, †1368 (*°Bṛhaspatiḥ*).—§ 747*b* (Suvarṇotpatti): XIII, **85***n*, 4148 (the fifth of the seven sons of Bhṛgu) [(*c*), 4150 (Kāvya is the second son of Kuvi, Uçanas the fourth)].—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4550, (4670).—§ 754 (Āṇuçāsanik.): XIII, **98**, 4686 (*Ç°eya ca Balec caiva saṃvādam*), 4687 (*Bhṛgukulodvahaḥ*), (4692).—[§ 758 (do.): XIII, **103**, †4945 (*Indreṇa guhyam*—i.e. the vow of fast, Nīl.—*nihitaṃ vai guhāyāṃ yad Bhārgavas tapasābhyavindat | jīvayāmāsa Uçanostejasetha tat sūdhayāmāsam ahaṃ* (i.e. Bhagīratha) *varenya*).]—§ 775 (do.): XIII, **166***a*, 7643 (the planet).—§ 788 (Açramavās.): XV, **28**, 753 (*Asureshu*, Vidura excelled Çukra in intelligence).

Cf. also the following synonyms:—

Bhârgava, Bhârgavadâyâda, q.v.

Bhṛguçreshṭha, Bhṛgûdvaha, Bhṛgukulodvaha, Bhṛgunandana, Bhṛgusûnu, q.v.

Kaviputra ("son of Kavi"): I, 3204 (*Çukrenoçanasâ*).

Kavisuta (do.): I, 2606 (*Çukraḥ*).

Kâvya (do.): I, 3188 (*Uçanasam*), 3190, 3192, 3193 (*Uçanasaḥ*), †3233 (*maharshiḥ*), †3238, †3249, 3268, 3304, 3305, 3307, 3332 (*Bhṛguçreshṭhaḥ*), 3388, 3411, 3449 (*Uçanasaḥ*), 3453, 3467 (*Uçanasaḥ*), 3493 (do.), 3499, 3527 (*Uçanasâ*); II, 2103 (a çloka recited by him in order to induce the Asuras to abandon Jambha, is quoted); V, 5045 (*Çukrasya*); VI, 216 (*Uçanâḥ Kâvyaḥ*, on Meru); IX, 2551 (had performed austerities at Kapâlamocana); XII, 2093 (among the ṛshis who surrounded Bhîshma as he lay on his arrow-bed), 2206, 8900 (went to heaven), 10660 (*Uçanâḥ*); XIII, 4150 (? second son of Kavi), 4741 (*Bhârgavaḥ*); XIV, 1785 (*senâpatir abhût . . . Kâvyo Daityapater vve*).

Uçanas : I, 2544 (*Çukraḥ*), 3165 (*munch*), 3188 (*Kâvyam*), 3193 (*Kâvyât*), 3204 (*Çukrena*), †3249, 3411 (*Kâvyaḥ*), 3449 (*Kâvyasya*), 3460, 3467 (*Kâvyasya*), 3493 (do.), 3527 (*Çukrena . . . Kâvyena*), ††3761 (*°so duhitâ Devayânî*), 4002 (*Uçanâ veda yac châstraṃ*); III, 11294 (*Bṛhaspaty-Uçanoktaiç ca* (*°naḥproktair*, B.) *nayaiḥ*), 15146 (*Bṛhaspaty - Uçanoktaiç ca mantraiḥ*), 16369 (*Uçanâ iva cûparaḥ | vyâkya cauçanasaṃ vyâkṛṣṭ*, sc. Râvaṇa); IV, 1829 (*buddhyâ tulyo hy Uçanasâ*, sc. Droṇa); V, 1918, 5288 (*bhavân Uçanasâ tulyaḥ*, sc. Bhîshma); VI, 216 (*Kâvyaḥ*), 1241 (*kavînâm Uçanâ kaviḥ, sc. asmi*, says Kṛshṇa); VII, 161 (*Daityânâm iveçanâḥ*), 275 (*Bṛhaspaty-Uçanastulyo buddhyâ*, sc. Droṇa); VIII, 1251 (*vyâkaṃ . . . Bṛhaspaty-Uçanomatam*), †1726 (*naye Bṛhaspaty - Uçanoḥ sadâ samaṃ*, sc. Droṇa); IX, 301 (*buddhyâ coçanasâ samaṃ*, sc. Açvatthâman), 3259 (a çloka sung by him is quoted), 3436 (*Bṛhaspaty-Uçanasor . . . upadeçaḥ*); XII, 1353 (*Uçanâ veda yac châstraṃ*), 2014 (*maharshiṇâ*, two çlokas sung by him are quoted), 2048 (a çloka of his is quoted), 5045 (*buddhyâ tvam*—i.e. the mouse Palita—*Uçanâḥ sikshât*), 5104 (two gâthâs of his are quoted), 5203 (two gâthas sung by him to Prahlâda are quoted), 5442 (*Daityân Uçanâḥ prâha saṃçayacchedanaṃ purâ*), 10004, 10012, (10025) (was about to instruct Vṛtra about Vishṇu), 10028 (*muninâ*), 10029, 10217 (*mahâmunir*, worshipped Çiva), 10660 (*devarshiḥ . . . Kâvyaḥ*), 10662, 10670, 10672, 10674, 10678, 10679, 10685, 10687 (*mahâmuniḥ*), 10695, 10760 (*yataḥ Çukrataṇaṃ*), 12740 (*Uçanâ Bṛhaspatiç caiva yadotpattau bhavishyataḥ | tadâ pravakshyataḥ çâstraṃ*), 13206; XIII, 1762 (among the ṛshis who surrounded Bhîshma as he lay on his arrow-bed), 2239 (*Uçanâ veda yac châstraṃ*), 4150 (fourth son of Kavi), †4945 (*Bhârgavaḥ*), 5284 (?, C. *Marutoçanasa*, B. *Mârutauçanasa*), 6304 (*°saḥ*, sc. *lokaṃ*); XV, 249 (*Uçanâ veda yac châstraṃ*).

Çukra[2], a month. § 213 (Jaṭugṛhap.): I, **151**, 5883 (v. Çuci).—§ 294 (Dyûtap.): II, **47**, 1685 (do.).—§ 608 (Karṇap.): VIII, **79**, †4072 (do.), 4075 (do.).

Çukra[3] = Agni: I, 8419, 8427; V, 3899 (accordiog to Nîl.).

Çukra[4] = Sûrya: III, 147; XII, 13906.

Çukra[5] = Çiva: X, 253; XIV, 210.

Çukratanayâ ("daughter of Çukra") = Devayânî: I, 3183.

Çuktimat, a mountain. § 280 (Bhîmasena): II, **30**, 1079 (conquered by Bhîmasena on his digvijaya). — § 574 (Jambûkh.): VI, **9**α, 318 (among the *kulaparvatâḥ* in Bhâratavarsha; C. has *Çaktimat*).

Çuktimatî[1], a river. § 75 (Vasu): I, **63**, 2367 (near the capital of the Cedi king Vasu Uparicara; by the mountain Kolâhala she became the mother of the generalissimo of Vasu and Girikâ, the queen of Vasu).—§ 574 (Jambûkh.): VI, 9λ, 342 (among the rivers of Bhâratavarsha; C. has *Muktimatî*).

Çuktimatî[2], a city. § 321 (Saubhavadhop.): III, **22**, 898 (*purîṃ*, the capital of the Cedi king Dhṛshṭaketu).

Çuktiçâhvaya, adj. ("named after the oyster"). § 785 (Anuçâs.): XIV, **83**, 2467 (*Cedînâṃ purîṃ çuktiçâhvayâṃ*, i.e. Çuktimatî).

Çûlabhṛt[1] = Çiva, q.v.

Çûlabhṛt[2] = Kṛshṇa: XIII, 7367.

Çûladhṛk, Çûlahasta, Çûlâṅka, Çûlapâṇi = Çiva, q.v.

Çûlavarâyudha = Vishṇu: XII, 4492, 4495.

Çûlin[1] = Çiva, q.v.—Do.[2] = Kṛshṇa: XII, 1668.

Çûna, an ancient king. § 595 (Shoḍaçarâj., v. Mândhâtṛ): VII, **62**α, 2281 (vanquished by Mândhâtṛ, only C., B. has *Pûrum*).

Çunahçepha (B. *°çepa*), son of Ṛcika. § 721 (Ânuçâsanik.): XIII, **3**α, 186 (*Ṛcîkasyâtmajaḥ*, had been the sacrificial animal at the sacrifice of Hariçcandra (read *Hariçcandrakratau* with B.), but having pleased the gods, he was delivered and became the son of Viçvâmitra; the translation of PCR. is incorrect).

Çunahsakha, the name of Indra, disguised as a mendicant. § 7505 (Bisastaiṇyop.): XIII, **93**, (4503), (4505), 4507 (*°â*, nom.), (4533), 4534, (4535).—§ 7515 (Çapathavidhi): XIII, **94**, (4586) (the name seems to be an error, as Ç. does not occur elsewhere in this tale, and Indra speaks, v. 4590).

Çunaka[1], a ṛshi. § 19 (Bhṛgu): I, **5**, 872 (son of Ruru and Pramadvarâ, and the great-grandfather (*pûrvapitâmaha*) of Çaunaka[1]).—§ 21 (Pramadvarâ): I, **8**, 940 (do.).—§ 264 (Sabhâkriyâp.): II, **4**α, 105, 112 (among the munis present in the palace of Yudhishṭhira).— § 7368 (Vîtahavyop.): XIII, **30**, 2005 (son of Ruru (of Vîtahavya's race) and Pramadvarâ, and father of Çaunaka[4]).

Çunaka[2], one or more princes. § 130 (Amçâvat.): I, **67**, 2674 (incarnation of the Asura Candrahantṛ). — § 406 (Tîrthayâtrâp.): III, **125**, 10414 (*navâdhipâḥ*, has obtained eternal regions).—§ 656 (Khaḍgotpatti): XII, **166**δ, 6198 (received the sword from Hariṇâçva, whereafter it passed to Uçîtura, etc.).

Çundika, pl. (*°âḥ*), a people. § 515 (Karnadigvijaya): III, **253**, 15243 (vanquished by Karṇa on his digvijaya; only B., C. has *Maṇḍikân*).

Çûnya = Vishṇu (1000 names).

Çûnyapâla, a ṛshi. § 677 (Mokshadh.): XII, **245**β, 8901 (went to heaven).

Çûra[1], an ancient king. § 6 (Aukṛram.): I, **1**α, 225 (in Sahâjaya's enumeration of kings who have died).

Çûra[2], a Yâdava, father of Vasudeva and Kuntî. § 131 (Kuntî): I, **67**, 2764 (*Yadupreshṭho Vasudevapitâ*, gave his daughter Pṛthâ, i.e. Kuntî, as a daughter to Kuntibhoja), 2766.—§ 175 (Karnasambhava): I, **111**, 4382 (*Yaduçreshṭho Vasudevapitâ*), 4385 (repetition from § 131).—§ 547 (Karṇa): III, **303**, 17020 (*°sya sutâ*, i.e. Kuntî).— § 562 (Bhagavadyânap.): V, **90**, 3221 (*°sya râjño duhitâ*, i.e. Kuntî).—§ 599α (Çini): VII, **144**, 6031 (*Yâdaveḥ*, son of Devamîḍha and father of Vasudeva), 6032 (*Kârttavîryasamaḥ*, forefather of Çini). —§ 7585 (Kṛshṇa Vâsudeva): XIII, **147**, 6835, 6836 (son of Citraratha and father of Vasudeva).

Çûra[3], son of Ilina. § 150 (Pûruvaṃç.): I, **94**, 3708 (C. Ch[2]).

Çûra[4] = Skanda: III, 14635.

Çûra[3], a Sauvîra, one of the standard-bearers of Jayadratha. § 522 (Draupadîharaṇap.): III, **265**, ††5598.

Çûra[4], a prince. § 554 (Sainyodyoga.): V, **4**$_{7}$, 75 (PCR. has "the king of the Mallas," among the princes to whom the Pâṇḍavas sought to send messengers).

Çûra[5] = Vishṇu (1000 names).

Çûra[6], pl. (*°âḥ*). § 295 (Dyûtap.): II, **52**, 1868 (among the peoples who brought tribute to Yudhishṭhira).—§ 402 (Tîrthayâtrâp.): III, **120**, ††10278 (*Sûrata-Çûra-senâ*, C. has *Sûra°*; perhaps a certain tribe among the Yâdavas?).—§ 607 (Karṇap.): VIII, **45**, 2107 (*sarvajñâ Yavanâ, râjan, Çûrâç caiva çiçeshataḥ*).

Çûrajaneçvara = Vishṇu (1000 names).

Çûraputra ("son of Çûra") = Vasudeva: XVI, 200.

Çûrasena[1], pl. (*°âḥ*), a people. § 273 (Râjasûyârambhap.): II, **14**, 590 (among the peoples who fled from fear of Jarâsandha).—§ 282 (Sahadeva): II, **31**, 1106 (vanquished by Sahadeva; read with B. *Çâraseṇân*, C. has *Sâraseṇât*).—§ 549 (Pâṇḍavapraveçap.): IV, **1***a*, 11; **5**, 144 (on their way from Dvaitavana to Upaplavya the Pâṇḍavas pass through the country of the *Ç.*).—§ 561 (Yânasandhip.): V, **54**, 2138 (disregard Duryodhana).—§ 574 (Jambûkh.): VI, **9***a*, 347 (among the peoples of Bhâratavarsha, 360 (do., C. has *Sº*).—§ 576 (Bhagavadgîtâp.): VI, **18***b*, 688 (in the army of Duryodhana).—§ 578 (Bhîshmavadhap.): VI, **51***e*, 2097 (do.).—§ 579 (do.): VI, **52**[1], 2139 (attacked by Arjuna).—§ 580 (do.): VI, **56**γ, 2408 (in the tail of Bhîshma's *garuḍavyûha*).—§ 586 (do.): VI, **106**γ, 4809 (defended Bhîshma, cf. v. 5649).—§ 587 (do.): VI, 117ρ, 5485 (attacked Arjuna); **119***aa*, 5649 (B. *saṃgrâmeṇa jahur Bhîshmaṃ*, C. *saṃgrâme nijahur*, etc., cf. v. 4809).—§ 589 (Droṇâbhishek.): VII, **7**ζ, 183 (followed Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **91***β*, 3254 (had formerly been vanquished by Karṇa); **93**γ, 3339 (attacked Arjuna); **141**, 5850 (attacked Sâtyaki); **150***β'*, 6526 (have been slain).—§ 600 (Ghaṭotkacavadhap.): VII, 157ρ, 6949 (were slain by Yudhishṭhira); **161***ee*, 7207 (were slain by Bhîmasena).—§ 604 (Karṇap.): VIII, **5**ζ, 126 (mentioned as slain).—§ 607 (do.): VIII, **45***v*, ††2098 (perform sacrifices).—§ 608 (do.): VIII, **47***κ*, 2227 (in Yudhishṭhira's army, attacked by Çakuni and Kṛpa).—§ 7685 (Kṛshṇa Vâsudeva): XIII, **147**, 6841 (*°eṣa saṃvyûḍhaḥ*, sc. Kṛshṇa). Cf. Çûrasenarâj.

Çûrasena[2], a Kuru warrior. § 583 (Bhîshmavadh.): VI, **75**γ, 3284 (in the neck of Bhîshma's *krauñcavyûha*).

Çûrasena[3], a Pâñcâla warrior. § 608 (Karṇap.): VIII, **48**γ, 2248 (slain by Karṇa).

Çûrasena[4] = Vishṇu (1000 names).

Çûrasenarâj ("king of the Çûrasenas") = Sunâman: VII, 390 (*8º*).

Çûrasenî ("daughter of the Çûrasena king"). § 150 (Pûrvv.): I, **94**, 3696 (wife of Pravira and mother of Manasyu).

Çûrasûnu ("son of Çûra") = Vasudeva: XIV, 391.

Çûrasuta (do.) = Vasudeva: III, 831, 837, 838, 840; XIV, 1521.

Çûrâtmaja (do.) = Vasudeva: XIV, 1850.

Çûrpaṇakhâ, name of a female Râkshasa. § 526 (Râmopâkhyânap.): III, **275**, 15896 (daughter of Viçravas and Râkâ), 15900 (*siddhavighnakarî*), 15907.—§ 528 (Râvaṇâgamana): III, **277**, 15986, 15989 (when Râma had slain Khara and Dûshaṇa, *Ç.* repaired to Râvaṇa to instigate him to take revenge).

Çûrpâraka, name of a place. § 284 (Sahadeva): II, **31**, 1169 (in the south, conquered by Sahadeva on his digvijaya).—§ 370 (Tîrthayâtrâp.): III, **85**, 8185 (*Jâmadagnyasevitaṃ*).—§ 377 (Dhaumyatîrthak.): III, **88**, 8337 (in *Ç.* are two sacrificial platforms (*vedî*) belonging to Jamadagni and named *Pashṇâtîrthâ* and *Punaçcandrâ*).—§ 400 (Tîrthayâtrâp.): III, **118**, 10221 (C. *Sû°*; near *Ç.* Yudhishṭhira saw the sacrificial platform (*vedîm*) of Rcika's son, i.e. Jamadagni, etc.), 10227 (C. *Sû°*).—§ 638*b* (Râmopâkhy.): XII, **49**, 1781 (the Ocean created for Râma Jâmadagnya the region *Ç.*).—§ 733*w* (Narmadâ): XIII, **25**, 4736 (*°odake*, a tîrtha; C. has *Sû°*).

Çvaitya[1] = Sṛñjaya: VII, 2183, 2195, 2208, 2223, 2248, 2262, 2271, 2291, 2302, 2320, 2333, 2355, 2376, 2393, 2426; XII, 1052.

Çvaitya[2]: I, 224 (so B. for Çaivya, q.v.).

Çvâsâ. § 116 (Vasu, pl.): I, **66**, 2583 (wife of Prajâpati and mother of Çvasana, i.e. Vâyu).

***Çvasana** = Vâyu (the Wind): I, 1489, 2583 (son of Çvâsâ); III, 770; VIII, 1511.

Çvâvillomâpaha, a tîrtha. § 364 (Tîrthayâtrâp.): III, **83**, 6031. Cf. next.

Çvâvillomâpanayana = Çvâvillomâpaha: III, 6032.

Çveta[1], one or more ancient kings. § 6 (Anukram.): *I*, **1***a*, 226 (in Sañjaya's enumeration of departed kings).—§ 6538 (Gṛdhra-gomâyusaṃv.): XII, **153**, 5743 (*râjarshe*, had revived his dead son).—§ 761 (Ânuçâsanik.): XIII, **115***b*, 5668 (among the kings who abstained from meat during the month of Kârttika).—§ 770 (do.): XIII, **151***u*, 7130 (*râjarshiṇ*; in C. and B. then follows the half-çloka *Sâgarasyâtmajâ* (C. *°jo*) *yena pûjyârtâs târitâs tathâ*, which would refer to *Ç.*, but PCR. inserts two çlokas, the first stating that *Ç.* gratified Çiva, who for his sake slew Andhaka, the second mentioning Bhagîratha, to whom then the half-çloka quoted above must refer (and so, as a matter of fact, it does, *vide* under the heading Bhagîratha, § 389)).—§ 775 (do.): XIII, **166**η, 7681 (*râjarshisattamaḥ*).

Çveta[2], a muni. § 22 (Pramadvarâ): I, **8***a*, 962.

Çveta[3], one of the elephants of the quarters. § 127 (Amçâvat.): I, **66**, 2630 (*dîçêṃ gajaṃ*, son of Çvetâ[1]).

Çveta[4], a prince. § 290 (Çiçupâlavadhap.): II, **44**, 1539.

Çveta[5], a mountain. § 418 (Tîrthayâtrâp.): III, **139**, 10820 (*giriṇ*, passed by the Pâṇḍavas), 10824 (do.).—§ 436 (Yakshayuddhap.): III, **158**, 11527 (*parvatarâjânaṃ*, description), 11540, 11554 (*parvataṃ*).—§ 459 (Mârkaṇḍeyas.): III, **188**, 12917 (seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 496 (Skandotpatti): III, **225**, 14309 (*parvataṃ*; Svâhâ deposited the seed of Agni in a golden lake near *Ç.*; from that seed Skanda was born), 14331 (*mahâgiraṇ*), 14335 (*gireḥ*; Skanda cleft the peak of *Ç.* in twain, then the mountain fled).—§ 501 (Skandopâkhyâna): III, 14429 (*Rudreṇa çukraṃ utsṛshṭaṃ tac Çvetaḥ parvato 'bhavat | Pâvakasyendriyaṃ Çvete Kṛttikâbhiḥ kṛtaṃ nage*).—§ 541 (Indrajidvadha): III, **289**, 16473 (a Guhyaka came from *Ç.*).—§ 561 (Yânasandhip.): V, **48**, ††879 (*giriṇ* = Kailâsa, PCR.).—§ 574 (Jambûkh.): VI, **6***β*, 198 (*çaçisannibhaḥ*, one of the *varshaparvatâḥ*).—§ 615 (Gadâyuddhap.): IX, **60**, 3349 (*°syeva mahâgireḥ*).—§ 619 (Strîvilâp.): XI, **19**, 567 (*bhâti . . . . agniṇva Çº giriḥ*).—§ 775 (Ânuçâsanik.): XIII, **166***a*, 7657 (*rajatânvitaḥ*).—§ 782*g* (Guruçishyasaṃv.): XIV, **43**η, 1174 (among the foremost of mountains). Cf. Çvetâcala, Çvetaparvata.

Çveta[6] = Çvetagraha. § 559 (Prajâgarap.): V, **37**, ††1376

(*Çveto grahas tiryag ivāpatan khe*, "like a comet," PCR.).— § 574 (Jambūkh.): VI, **3**, 79 (*Çveto grahas tathā Citrāṃ samatikramya tiṣṭhati*, omens; [= Ketu, Nil., and PCR.]), 83 (*Çveto grahaḥ prajvalitaḥ sadhūma iva pāṇcakaḥ | Aindraṃ tejasvi nakshatraṃ Jyeshṭhāṃ ākramya tiṣṭhati*, omens; [= Ketu, Nil., and PCR.]). Cf. Çvetagraha.

Çveta[1], a varsha. § 574 (Jambūkh.): VI, **6***γ*, 232 (north of the mountain Nīla).

Çveta[2], a Pāṇḍava warrior. § 578 (Bhīshmavadhap.): VI, **47**, 1850 (*Vairāṭiḥ* (!) [Nil. takes *Vairāṭiḥ* = Çaṅkha, and is right, the whole episode of Çveta being an interpolation, cf. the note of PCR., p. 170, and the note in B. to **47**, 43]), 1852, 1855, 1860; **48**, 1868, 1870, 1892, 1895, 1896, 1905, 1907 (fights Bhīshma), 1908, 1909, 1911, 1914, 1916, 1917, 1918, 1921, 1923, 1927, 1932, 1933, 1935, 1938, 1940, 1947, 1954, 1958, 1961, 1965, 1968, 1969, 1973, 1977 (is slain by Bhīshma), 1980; **49**, 1985 (*nihataṃ*), 1997, 2010.

Çveta[3], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2586.

Çveta[10], an island (= Çvetadvīpa). § 717*b* (Nārāyaṇīya): XII, **336**, †12703 (*Kshīrodakher yottarato hi dvīpaḥ Çvēta nāmataḥ*, it is more than 32,000 yojanas distant from Meru, description of the inhabitants).—§ 717*c* (Uparicara): XII, **337**, 12783 (*mahādvīpaṃ*, had been visited by Ekata, Dvita, and Trita). — § 717*b* (Nārāyaṇīya): XII, **338**, 12859 (*dvīpaṃ*); **339**, 12861 (*mahādvīpaṃ*, Nārada saw there Nārāyaṇa); **340**, 12994 (*mahādvīpaṃ*); **344**, 13334 (do.). Cf. Çvetadvīpa.

Çveta[11] = Vishṇu: XII, 13516, 13612.

Çveta[12], pl. (*°tāḥ*) = "the inhabitants of Çvetadvīpa" (?). § 717*b* (Nārāyaṇīya): XII, **349**, 13633 (*Çvetānāṃ Yatināṃ cāha cāntagatiṃ avyayāṃ*).

Çvetā[1]. § 127 (Aṃçāvat.): I, **67**, 2625 (daughter of Krodhavaçā), 2630 (mother of Çveta[3]).

Çvetā[2] = Umā: VI, 801.

Çvetā[3], a mātṛ. § 615*u* (Skanda): IX, **46***σ*, 2640.

Çvetabhadra, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **9**, 397 (among the Yakshas in the palace of Kubera).

Çvetācala, a mountain (= Çveta[5]). § 564*b* (Çesha): V, **103**, 3619 (*°nibhākāraḥ*, sc. Çesha). Cf. Çveta[5], Çvetaparvata.

Çvetāçva = Arjuna, q.v.

Çvetadvīpa, an island (= Çveta[10]). § 717*b* (Nārāyaṇīya): XII, **336**, †12709 (*°vāsināṃ*).—§ 717*c* (Uparicara): XII, **337**, 12778 (*Kshīrodadher uttarataḥ*), 12781 (*°vāsinaḥ*, description).—§ 717*b* (Nārāyaṇīya): XII, **344***ββ*, 13318, 13327, 13330, 13331, 13344, 13350, 13360 (Nārada had seen Nārāyaṇa on Ç.); **345**, 13393. Cf. Çveta[10].

Çvetagraha = Çveta[4]. § 584 (Bhīshmavadhap.): VI, **82**, 3588 (*Çvetagraham avośiṣyaṃ* = Çukra, PCR.).

Çvetahaya = Arjuna, q.v.

Çvetaketu[1], a muni, son of Uddālaka. § 59 (Sarpasattra): I, **53***a*, 2047 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 187*b* (Pāṇḍu): The muni Ç., son of Uddālaka, established the present usage among men that the sin of violating matrimonial chastity is regarded like to that of killing an embryo; this Ç. established from anger, as one day, in the presence of his father, a brahman came and seized his mother by the hand and took her away; Uddālaka, however, excused the fact as it was the practice sanctioned by antiquity: I, **122**, 4724, 4725, 4726, 4728, 4730, 4735 (*Uddālakasya putreṇa*).—§ 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra). — § 412 (Aṣṭāvakrīya): III, **132**, †10597 (*Auddālakiḥ*), †10598, †10599 (*Auddālakiḥ*), †10609, †10614, †10615, †10617 (Ç. was of the same age as Aṣṭāvakra, the son of Uddālaka's daughter, who regarded Ç. as his brother; Ç. informed Aṣṭāvakra that Uddālaka was not his father, then they both repaired to the sacrifice of Janaka).—§ 635 (Rājadharm.): XII, **34**, 1229 (Uddālaka caused his son Ç. to be begotten by a disciple).—§ 640 (do.): XII, **57**, 2056 (Uddālaka cast off Ç. because he deceived brahmans).—§ 775 (Ānuçāsanik.): XIII, **166***ζ*, 7671 (*Auddālakiḥ*, among the ṛshis of the north).

Çvetaketu[2] = Çvetaki: I, **223**, v. 69 (the çloka is wanting in C.).

Çvetaki, an ancient king. § 255 (Agniparābhava): I, **223**, 8098 (*Harihayopamaḥ*), 8116, 8119, 8127, 8129, 8137 (Çvetaki could not get any priests to assist him in his sacrifice; he then applied to Çiva, who caused Durvāsas to complete the sacrifice on the condition that Ç. poured libations of clarified butter into the fire for twelve years; from this Agni (fire) became sick; after the completion of the sacrifice Ç. ascended to heaven (only B.)). Cf. Çvetaketu[2].

Çvetaparvata, a mountain (= Çveta[5]). § 279 (Arjuna): I, **27**, 1037; **28**, 1038 (crossed by Arjuna on his digvijaya). —§ 506 (Skandapurāṇādhap.): III, **231**, 14540.—§ 532 (Sītāsāntvana): III, **280**, 16158, 16159 (in a dream Vibhīshana is seen to ascend Ç. together with his counsellors).—§ 555 (Indravijaya): V. **11***a*, 353. — § 574 (Jambūkh.): VI, **6***θ*, 247 (the abode of the gods and the Asuras).—§ 596 (Pratijñāp.): VII, **80**, 2845 (passed by Krshna and Arjuna on their way to the abode of Çiva).—§ 615*f* (Çaṅkhatīrtha) IX, **37**, 2138 (*°saṅkāçaṃ*, sc. Mahāçaṅkha).—§ 618 (Jalapradānikap.): XI, **10**, 278 (*°rāpebhyo grhebhyaḥ*). Cf. Çveta[5], Çvetācala.

Çvetapiṅgala = Çiva (1000 names[7]).

Çvetapiṅgalanetra = Çiva (1000 names[7]).

Çvetasiddhi, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2570.

Çvetavāha, Çvetavāhana = Arjuna, q.v.

Çvetavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2575.

Çvetopākhyāna. § 10 (Parvasaṅgrahap.): I, **2**, 333 (mentioned among the parvans of the fifth book, but it may perhaps refer to ch. **47**–**49** in the sixth book; B. has *Vīçvopākhyānaṃ*, which may refer to ch. **65**–**68** in the sixth book).

Çyāma, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 419 (*mahāgiriḥ*), 426.

Çyāmā = Draupadī: V, 3215, 4661.

Çyāmāyā āçrama(h), a tīrtha. § 733*m* (Citrakūṭa): XIII. **25**, 1716.

Çyāmāyana, son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 254.

Çyena, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 293 (in the palace of Indra).

***Çyena**, pl. (*°āḥ*) ("hawks"). § 126 (Aṃçāvat.): I, **66**, 2621 (the offspring of Çyenī).

Çyenacitra, an ancient king. § 761 (Ānuçāsanik.): XIII, **115***b*, 5665 (among the kings who abstained from meat during the month of *Kārttika*).

Çyenajit[1], son of Dala. § 461 (Vāmadevacar.): III, **192**, †13202.

Çyenajit[2], a prince. § 569 (Bhagavadyānap.): V, **141***η*, 4781 (has sided with the Pāṇḍavas).

[Çyena-kapotākhyāna(ṃ)] ("the story of the hawk and the pigeon"). § 738*b* (Ānuçāsanik.): *Bhīshma* said: Once

a pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the *Kāçi* king R.-ṛ. *Vṛshadarbha* (or *Uçīnara*), etc. [cf. Çyenakapotīya (§ 411 = III, 130 foll.), but here the birds are not *Indra* and *Agni*]. The three worlds together with *Indra* came to behold the king; he was bathed in a shower of nectar, etc.; D., G., and Aps. began to sing and dance around him, just as they do around *Brahmán*; he then ascended a celestial chariot and proceeded to the eternal heaven. Blessing upon the reader.

Çyenakapotīya(ṃ) ("the episode relating to the hawk and the pigeon"). § 11 (Parvasaṅgr.): I, **2**, 448 (*°m upākhyānam*). — § 411 (Plakshāv.): *Indra* in the shape of a hawk and *Agni* in that of a pigeon in fear of the hawk came to test king *Uçīnara's* merit (III, **130**). *Uçīnara* in vain offered the hawk another beast, and thereafter his kingdom, in order that he might spare the pigeon ("he who slays a *brahman*, he who slaughters a cow, the common mother of all the worlds, and he who forsakes one asking for protection, are equally sinful"); at last the hawk agreed upon receiving the pigeon's weight of *Uçīnara's* flesh; *Uçīnara* cut portion after portion of his flesh and placed it in the balance, and as it did not outweigh the pigeon he mounted the scale himself, utterly devoid of flesh. Then *Indra* said: "As long as man shall speak of thee, so long . . . . thou shalt inhabit the holy regions." Saying this *Indra* ascended to heaven, and so did king *Uçīnara* in a radiant shape, after having filled heaven and earth with his merits (III, 131).

Çyenī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2621 (mother of the hawks). — § 127 (do.): I, **66**, 2632 (wife of Aruṇa and mother of Sampāti and Jaṭāyus).

D

Daçabāhu = Çiva (1000 names [1-2]).

Daçabhuja = Çiva: XIV, 209.

Daçāçva, a king of Māhishmatī. § 720*b* (Sudarçanop.): XIII, **2**, 89 (son of Ikshvāku), 90 (father of Mādirāçva).

Daçāçvamedha, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5084.

Daçāçvamedhika, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6034.

Daçaçatāksha, Daçaçatanayana, Daçacatekshaṇa = Indra, q.v.

Daçagrīva[1], a Daitya. § 268 (Varuṇasabhāv.): II, **9**, 367 (in the palace of Varuṇa).

Daçagrīva[2] = Rāvaṇa, q.v.

Daçajyotis, son of Śubhrāj. § 3 (Anukrsm.): I, 1*β*, 44, 45 (father of 10,000 sons).

Daçakandhara = Rāvaṇa, q.v.

Daçalakshaṇasamyukta = Çiva (1000 names [1]).

Daçamālika, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*ξ*, 374 (among the peoples of the north).

Daçānana = Rāvaṇa, q.v.

Daçāpārçva, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 363 (only B.; C. has *Daçārṇāḥ*).

Daçaratha, king of Ayodhyā and father of Rāma. § 383*b* (Paraçurāma): III, **99**, 8656 (*Daçarathasya putro Rāmaḥ*), 8660.—§ 391 (Ṛishyaçṛṅga): III, **110**, 10008 (*Lomapādaḥ sakhā D°sya*).—§ 525 (Rāmopākhyāṇap.): III, **273**, 15877 (son of Aja, husband of Kausalyā, Kaikeyī and Sumitrā, and father of four sons: Rāma on Kausalyā, Bharata on Kaikeyī, Lakshmaṇa and Çatrughna on Sumitrā).—§ 527 (do.): III, **277**, 15947, 15949, 15957, 15974, 15976 (Kaikeyī prevailed upon *D.* to let Bharata be anointed and to banish Rāma; then *D.* died).—§ 530 (Viçvāvasumokshaṇa): III, **279**, 16045 (*sakhā D°sya . . . Jaṭāyuḥ*), 16064 (*sakhā D°sya*, i.e. Jaṭāyu).—§ 543 (Rāmābhisheka): III, **291***a*, 16549, (16556) (*D.* appeared to Rāma and attested the innocence of Sītā, and commanded him to return to Ayodhyā and rule there).—§ 548*a* (Vishṇu): III, **315**, 17467 (*Vishṇunā vasatā ṛāpi gṛhe D°sya vai*—i.e. incarnate as Rāma Dāçarathi—*Daçagrīve hatāḥ*).—§ 746 (Ānuçāsanik.): XIII, **74**, 3616.—§ 775 (do.): XIII, **166***ρ*, 7677.

Dāçaratha, adj. ("relating to Daçaratha"). § 621 (Rājadh.): XII, **8**, 242 (*panthāḥ*).

Daçarathātmaja = Rāma, q.v.

Dāçarathi[1] = Rāma, q.v.

Dāçarathi[2], dual (°*au*) = Rāma and Lakshmaṇa: III, 15946 (*Rāma-Lakshmaṇau*).

Daçārdhahavirātmaka = Kṛshṇa: XII, 1630.

Daçārha, pl. (°*āḥ*), a people. § 320 (Saubhavadhop.): III, **19**, 769 (*sarve°*).—§ 402 (Tīrthayātrāp.): III, **120**, †10263 (*senā*, will assist the Pāṇḍavas in the battle), †10287 (*vīrāḥ*). — § 451 (Mārkaṇḍeyas.): III, **183**, †12588 (*°yodhāḥ*, will assist Yudhishṭhira), †12591 (*°yodhaiḥ*). Cf. Dāçārha, pl.

Daçārha = Vishṇu (1000 names).

Dāçārha[1] = Kṛshṇa, q.v.

Dāçārha[2] = Sātyaki, q.v.

Dāçārha, pl. (°*āḥ*), a people (= Daçārha, pl.). § 243 (Vidurāgamanap.): I, **205**, 7513 (the followers of Kṛshṇa). — § 271 (Lokapālasabhākh.): II, **12**, 511 (*nagarīṇi*, i.e. Dvārakā). — § 553 (Vaivāhikap.): IV, **72**, 2350 (many *D.* came from the Anartta country to Upaplavya along with Kṛshṇa and Abhimanyu). — § 554 (Saṃyodyogap.): V, **7**, 171 (*°pravarair̥ḥ*, follow Kṛshṇa). — § 569 (Bhagavadyānap.): V, **140***a*, 4749.—§ 599 (Jayadrathavadhap.): VII, **110**, 4232 (*na hi D°a rane rakshanti jīvitaṃ*, so B.; C. has *D°a . . . . rakshati*), 4233 (*bhīrūṇāṃ asatāṃ māyyo naiśha D°seutaḥ*; C. reads *Dāçārha* (i.e. Sātyaki) *seviteḥ* in two words). — § 608 (Karṇap.): VIII, **65**, 3299 (*sarva-Dā°-mukhyāḥ*, i.e. Kṛshṇa).—§ 773*a* (Durvāsas): XIII, **160**, 7431 (*kṛtī*). Cf. Daçārha, pl.

Dāçārha, adj. ("belonging to Dāçārha, i.e. Kṛshṇa").— § 263 (Sabhākriyāp.): II, **3**, 84 (°*i Sudharmā*, i.e. Kṛshṇa's sabhā).

Daçārhabhartṛ = Kṛshṇa: III, †12579.

Daçārhādhipati = Kṛshṇa: III, †903.

Dāçārhakulavardhana = Kṛshṇa: XII, 1870.

Dāçārhanandana = Kṛshṇa: I, 8076.

Daçārhanātha = Kṛshṇa: VIII, †679.

Dāçārhaputraja = Dhṛshṭaketu: XI, 229 (*Cedirājaṃ*, Nil.: *atra putryāṃ api putraçabdaḥ* (the mother of Dhṛshṭaketu must then have been a Daçārha princess)).

Daçārhasiṃha = Kṛshṇa: III, †12578.

Dāçārhavīra = Kṛshṇa: V, †3303.

Dāçārhī[1] ("daughter of the Daçārha king") = Vijayā, wife of Bhumanyu: I, 3786 (*V°*).

Dāçārhī[2] ("do.") = Sudevā, wife of Vikuṃṭhana: I, 3789 (*Ś°*).

Dāçārhī[3] ("do.") = Çubhāṅgī, wife of Kuru: I, 3792 (*Ç°*).

Dāçārṇa, pl. (*°āḥ*), a people. § 177 (Pāṇḍudigvijaya): I, **113**, 4449 (vanquished by Pāṇḍu on his digvijaya).—§ 280 (Bhīmasena): II, **29**, 1063 (in the east, vanquished by Bhīmasena on his digvijaya).—§ 285 (Nakula): II, **32**, 1189 (in the west, vanquished by Nakula on his digvijaya).—§ 350 (Nalopākhyāṇap.): III, **69**, 2708 (*tvaṃ tu jātā mayā dṛshṭā* (*C. °tvā*) *D°eshu pitur gṛhe*, says Sunaṃḍa's mother, daughter of Sudāman, the king of the Daçārṇas, to Damayanti, the daughter of her[a]sister). — § 549 (Pāṇḍavaprav.): IV, **1***a*, 12; **5**, 144 (*uttareṇa D°āṃs te Pāñcālān dakshiṇena ca*).—§ 573 (Ambopākhyāṇap.): V, **189**, 7420 (ruled by Hiraṇyavarman). —§ 574 (Jambūkh.): VI, **9***μ*, 348 (in Bhāratavarsha), 350 (do.), 363 (do., only C.; B. has *Daçārṇavaº*). — § 578 (Bhīshmavadhap.): VI, **51***τ*, 2103 (in the army of Duryodhana, followed Droṇa). — § 592 (Saṃçaptakavadhap.): VII, **26**, 1162 (*rājā D°āṇāṃ*, fought Bhagadatta).—§ 605 (Karṇap.): VIII, **22***ζζ*, 864 (attacked the Pāñcālas).—§ 785 (Anugītāp.): XIV, **83**, 2470 (at the time of Yudhishṭhira's horse-sacrifice the *D.* were ruled by Citrāṅgada, who was vanquished by Arjuna).

Dāçārṇa ("king of the Daçārṇas") = Hiraṇyavarman: V, 7493 (*pārthiva*), 7519.

Dāçārṇa[1] (do.) = Hiraṇyavarman: V, 7445, 7468.

Dāçārṇa[2] (do.) = the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, **95**, 4276 (fought Bhagadatta).

Dāçārṇādhipati[1] (do.) = Sudāman: III, 2707 (*Ś°*).

Dāçārṇādhipati[2] (do.) = Hiraṇyavarman: V, 7417 (*°eḥ sutāṃ*, married to Çikhaṇḍin), 7425, 7459, 7483, 7498, 7500, 7512.

Dāçārṇādhipati[3] (do.), the king of the Daçārṇas at the time of the great battle. § 585 (Bhīshmavadhap.): VI, **95***zδ*, 4255 (among the Pāṇḍava warriors) (*ee*), 4271 (attacked Bhagadatta).—§ 592 (Saṃçaptakavadhap.): VII, **26**, 1164 (attacked Bhagadatta).

Dāçārṇaka, adj. ("belonging to the Daçārṇas"). § 280 (Bhīmasena): II, **29**, 1063 (*°o rājā Sudharmā*).—§ 573 (Ambopākh.): V, **189**, 7418 (*°eya nṛpateḥ*, i.e. Hiraṇyavarman, Ç. has *Daº*), 7419 (*Hiraṇyavarmeti nṛpo ye 'sau D°ḥ smṛtaḥ*), 7428 (*°o rājā*, i.e. Hiraṇyavarman); **190**, 7454 (do.); **191**, †7462 (*°o nṛpatau* = do.); **192**, 7499 (*°o rājā* = do.).

Dāçārṇanṛpa ("king of the Daçārṇas") = Hiraṇyavarman: V, 7503.

Dāçārṇapati (do.) = Hiraṇyavarman: V, 7464, 7509.

Dāçārṇarāja (do.) = Hiraṇyavarman: V, 7430.

Dāçārṇarāja (do.) = Hiraṇyavarman: V, 7515.

Dāçārṇeça (do.), the king of the Daçārṇas at the time of the great battle. § 578 (Bhīshmavadhap.): VI, **50***π*, 2080 (in the army of Yudhishṭhira).

Dāçārṇika, adj. ("belonging to the Daçārṇas"). § 573 (Ambopākh.): V, **189**, 7424 (*dhātryaḥ*). Cf. Dāçārṇaka.

Daçāsya = Rāvaṇa, q.v.

Daçāvara, an Asura. § 268.(Varuṇasabhāv.): III, **9**, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Daçeraka, pl. (*°āḥ*), a people. § 589 (Droṇābhishek.): VII, **11***ν*, 397 (had formerly been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***γ*, 798 (in the army of Duryodhana). Cf. next.

Dāçeraka, pl. (*°āḥ*), a people. § 578 (Bhīshmavadhap.): **50***π*, 2080 (*°gaṇaiḥ*, in the army of Yudhishṭhira).—§ 580 (do.): VI, **56***δ*, 2409 (*°gaṇaiḥ*, in the army of Duryodhana; C. has *Daś°*).—§ 587 (do.): VI, **117***ρ*, 5483 (*°gaṇāḥ*, attacked Arjuna; C. has *Daś°*). Cf. prec.

Daçeyī ("daughter of the fisherman") = Satyavatī: I, 4015; V, 5966 (C. *Daś°*).

Daçîvidarbha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 372 (in the south; B. has *Kekiki Vidarbhāḥ*).

Dadhîca, an ancient ṛshi. § 208 (Astradarçana): I, **137**, 5430 (Indra's *vajra* had been made from the bones of *D.*).—§ 368 (Tīrthayātrāp.): III, **83**, 7057 (*°sya . . . tīrthaṃ*).—§ 378 (do.): III, **92**, 8457 (*°a iva Devendraṃ . . . tathā rakshasvā*).—§ 384 (Agastyop.): III, **100**, 8695 (*nahān ṛshiḥ*), 8701 (*°syāçramaṃ*), 8706 (*°āçramaṃ*), 8707, †8709 (requested by the gods, *D.* gave up his life, then *Tvashṭṛ* made the *vajra* from his bones).—§ 615*gg* (Sārasvata): IX, **51**, 2929 (*munīḥ*; when *D.* saw the Apsaras *Alambushā* his vital seed came out; from that seed *Sārasvata* was born by the river *Sarasvatī*), 2952 (the weapons of Indra were made from *D.*'s bones; (§ 615*hh*: *D.* had been begotten by the *paramarshi Bhṛgu* (son of *Prajāpati*) by his penances; of stout limbs and great energy, *D.* was the strongest of the creatures in the world (*lokasāraḥ*) and became tall as the king of the mountains; Indra had always been afraid of his energy).—§ 717*b* (Nārāyaṇīya): XII, **343**, VII), ††13212 (*Bhārgavaḥ*), ††13213 (Dhātṛ made the *vajra* from *D.*'s bones). Cf. Dadhīci.

Dadhīci = Dadhīca. § 695*b* (Dakshesyajñāvināça): XII, **285**, 10283, 10288, (10293), (when Çiva had not been invited to Daksha's sacrifice, *D.* saw by his power of yoga what would happen, and warned Daksha).—§ 717*b* (Nārāyaṇīya): XII, **343**, 13268 (*D°vacanād Dakshayajñaṃ apāharat*, sc. Rudra, all. to § 695*b*). Cf. Dadhīca.

Dadhimukha[1], a serpent. § 47 (Sarpanāmsk.): I, **35**, 1553 (enumeration).—§ 564 (Mātallyop.): V, **103***γ*, 3628 (enumeration).

Dadhimukha[2], a monkey. § 534 (Setubandhana): III, **283**, 16275 (*harivṛddhaḥ*, came to Rāma with a large army of monkeys).

Dadhivāhanapautra. § 638*b* (Rāmopākhy.): XII, **49**, 1796 (*Dadhivāhanapautras tu pṛthivyāṃ Divirathasya ca* | *gṛṭas sa Gautamenāstā Gaṅgāyāṃ* **bhirakshitaḥ**. PCR. connects this çloka with the next (cf. Bṛhadratha[2]). According to Harivaṃça, v. 1693 foll., the grandson of Dadhivāhana and son of Diviratha is a king [of the Aṅgas?] named Dharmaratha).

Dagdharatha = Citraratha[1] (the king of the Gandharvas): I, 6475.

Dahadahā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2638.

Dahana[1], one of the eleven Rudras. § 108 (Aṃçāvat.): I, **66**, 2567 (son of Sthāṇu).—§ 191 (Arjuna): I, **123***a*, 4826 (present at the birth of Arjuna).

Dahana[2] = Agni, q.v.

Dahana[3], a companion of Skanda. § 615*u* (Skanda): IX, **45***δ*, 2536 (given to Skanda by Aṃça).

Dahati, a companion of Skanda. § 615*u* (Skanda): IX, **45***δ*, 2536 (given to Skanda by Aṃça).

Dāho jatugṛhasya. § 10 (Parvasaṅgr.): I, **2**, 313 (i.e. Jatugṛhaparvan).

Daiteya, pl. (*°āḥ*) ("sons or descendants of Diti"), a class of the enemies of the gods (= Daitya, pl.). § 28 (Amṛtamanthana): I, **18**, 1157 (*Dānava-D°āḥ*, after the churning of the ocean Nārāyaṇa took away the *amṛta* from them).—§ 130 (Aṃçāvat.): I, **66**, 2663 (*Çarabho nāma yas teshāṃ*

D°ānāṃ mahāsurāḥ).— § 320 (Saubhavadhop.): III, **17**, 695 (*Saubhāvāsinaḥ*, i.e. the followers of Śālva[2]); **19**, 756 (*°āstraṃ*, employed by Śālva).—§ 334 (Kairātap.): III, **41**, 1694 (*ebhis*—i.e. the nooses of Varuṇa— *tadā mayā vira saṃgrāme Tārakāmaye | D°ānāṃ sahasrāṇi samyatāni mahātmanāṃ*, says Varuṇa). — § 358 (Tīrthayātrāp.): III, **82**, 5017 (*hatvā D°-Dānavān*, sc. Viṣṇu).— § 378 (do.): III, **94**, 8491 (*°ā Dānavāṃ ca*), 8497 (*°ān Dānavāṃṣ ca Kalir apy āviṣat*).—§ 445 (Nivātakavacavuddhap.): III, **173**, 12215, 12220, 12223, 12226 (i.e. the inhabitants of Hiraṇyapura).— § 512 (Ghoshayātrāp.): III, **245**, 14996 (*dṛṣyamānā . . . D°ā iva Śakreṇa*).— § 513 (do.): III, **251**, 15144 (°-*Dānavāḥ*, summoned Duryodhana into their presence). — § 564 (Mātaliyop.): V, **98**, 3536 (*hṛtarājyānāṃ*); **99**, 3557 (*atra*—i.e. in Pātāla—*te dharmaniratā buddhāḥ kālena piṭiṭāḥ | D°ā nivasanti sma Tvāvasena hṛtaprayāḥ*); **105**, 3684 (*°vigrahe*).—§ 567 (Bhagavadyānap.): V, **128**, 4301, 4303, 4304 (Dharma bound the *D.* and the Dānavas and made them over to Varuṇa, who kept them within the depth of the ocean).—§ 581 (Bhīshmavadhap.): VI, **65**, 2955 (*°ānāṃ vadhāya ca*).—§ 599 (Jayadrathavadhap.): VII, **122**, 4910 (*petuḥ. . . . devāsure purā yuddhe yathā D°-Dānavāḥ*). — § 605 (Karṇap.): VIII, **31**, 1295 (*yathā*).—§ 608 (do.): VIII, **73**, 3690 (*purā Vishṇur iva hatvā D°-Dānavān*).—§ 611 (Śalyap.): IX, **25**, 1352 (*trailokyavijaye yuktā yathā D° -Dānavāḥ*). — § 615 (Baladevatīrthay.): IX, **43**, †2448 (*Dānavānāṃ D°ānāṃ Rākshasānāṃ ca devaiḥ . . . yuddhaṃ Tārakākhyaṃ*).— § 615*u* (Skanda): IX, **46**, 2685 (*sarva-D°ā Rākshasā Dānavāḥ*, defeated by the gods commanded by Skanda).— § 632*b* (Shoḍaśarāj., cf. § 595, v. Yayāti): XII, **29**, 990 (*vyūḍhenāsmavayuddhena hatvā D°-Dānavān*, sc. Yayāti).— § 650 (Āpaddh.): XII, **142**, 5442 (*°ān Uśanāḥ prāha saṃcayaccheḍanaṃ purā*). — § 671*b* (Bali-Vāsavas.): XII, **223**, 8074 (*°ā vyatishṭhaṃs tava*—i.e. Bali's—*pāsane*).— § 673*b* (do.): XII, **227***a*, 8266 (*Daiteya Dānavaṣ caiva*, enumeration of ancient rulers of the earth).—§ 674*b* (Śrī-Vāsavas.): XII, **229**, 8360 (*hitvā D°-Dānavān*, sc. Śrī).— § 707 (Mokshadh.): XII, **319***β*, 11786.—§ 758 (Anuśāsanik.): XIII, **148**, 6899 (*Daityā Dānavendrāṣ ca . . . . cakrāgnau kshayam āpannāḥ*). Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditija, pl.

Daiteya, sg. (cf. Daitya[1]). Names of single Daiteyas:—

Aṣvapati: I, 2651 (*Aṣ°*).
Bāṇa: IX, 2700 (*B°*).
Cibi: I, 2644 (*Ṣ°*).
Hiraṇyakaṣipu: XII, 12942 (*H°*).
Ilvala: III, 8543 (*I°*), 8552 (*I°*).
Maya: II, 10, 16 (*M°*).
Prahlāda: XII, 8032 (*P°*).
Tāraka: XIII, 4012, 4019.
Vegavat: III, 675 (*V°*).
Vipracitti: *XII*, 3661 (*V°*).
Virocana: V, 1187 (*V°*).
Virūpākṣha: I, 2658 (*V°*).

Cf. Asura, sg.; Daitya, sg.; Dānava, sg.

Daiteya, adj. ("belonging to Diti"). § 664 (Mokshadh.): XII, **207**, 7544 (°*ṣ prajāḥ*).
Daiteyāpasada = Śālva[2]: III, 796.
Daiteyī = Pulomā: III, 12203 (*P°*).

Daitya, pl. (°*āḥ*) ("sons of Diti"), a class of the enemies of the gods (= Daitya, pl.). § 11 (Parvasaṅgr.): I, **2**, 369 (°*ānāṃ . . . samudbhavaḥ*). — § 28 (Amṛtamanthana): I, **19**, 1158 (°-*Dānavāḥ*, battled with the gods about the *amṛta*).—§ 32*b* (Garuḍa): I, **23**, 1247 (*ahito D°-Rakshasāṃ*, sc. Garuḍa).— § 84 (Ādivaṃśāvatāraṇap.): I, **64**, 2482 (*Ādityaiḥ . . . nirjitā yudhi*).— § 121 (Aṃśāvat.): I, **66**, 2607 (Uçanas became their guru).—§ 146 (Devayānī): I, **78**, 3297, 3310 (*°ānāṃ asi gāyanī*, sc. Uçanas); **80**, 3343 (*°candrānāṃ*); **81**, 3396.— § 147 (do.): I, **82**, 3410 (*°kanyāṃ*, i.e. Śarmiṣṭhā). — § 190*d* (*Arjuna*): I, **123**, 4801 (*Nivātakavacā nāma D°āḥ*, will be vanquished by Arjuna, cf. § 443 foll.).—§ 233 (Svayaṃvarap.): I, **187**, †7011 (came to see the svayaṃvara of Draupadī).— § 246 (Sundopasundop.): I, **209**, 7650 (*hṛshṭaṃ pramuditaṃ sarvaṃ D°ānāṃ abhavat purāṃ*), 7651; **210**, 7653, 7654 (*°senaya*); **212**, 7730 (*°gaṇāḥ*). — § 257 (Khāṇḍavadah.): I, **225**, 8198 (armed with the discus Kṛshṇa is superior to the *D.*).—§ 258 (do.): I, **227**, 8239 (*°Dānavasaṅghānāṃ cakāra kadanaṃ mahat*, sc. Kṛshṇa); **228**, 8292 (*°āḥ Kṛshṇacakravidāritāḥ*). — § 268 (Varuṇasabhāv.): I, **9**, 368 (*°Dānavasaṅghiḥ*, in the palace of Varuṇa).— § 270 (Brahmasabhāv.): II, **11**, 472 (come as guests to the palace of Brahmán).—§ 271 (Lokapālas.): II, **12**, 480 (*°endrāḥ*, in the palace of Varuṇa). — § 290 (Çiçupālavadhap.): II, **45**, 1580 (*cakraṃ D°āṇāṃ Kṛshṇasya*, sc. Kṛshṇa's).— § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 478 (*avadhīs tvaṃ*—i.e. Kṛshṇa — *raṇe sarvān sametān D°ānāvīn*). — § 334 (Kairātap.): III, **41**, 1669 (accompanied Varuṇa).—§ 345 (Nalopākh.): II, **56**, 2170 (*°Dānavamardanaṃ Mahendraṃ*). —§ 357 (Tīrthayātrāp.): III, **82**, 4065 (had performed austerities in Pushkara and attained to godhood).— § 378 (do.): III, **94**, 8499 (*niryaçaskās tathā D°āḥ kṛtsnaṣo vilayaṃ gatāḥ*), 8509 (*vinaṅkshyanti Daityā iva*). — § 384 (Agastyop.): III, **101**, 8729 (*°vare*, i.e. Vṛtra); **102**, 8744 (i.e. the Kāleyas), [8758 (*Ādidaityāḥ . . . Hiraṇyakaçipuṣ*)]. — § 432 (Saugandhikāh.): III, **154**, †11390 (*sa Çakravad Dānava - D°saṅghān vikramya*). — § 443 (Nivātakavacavuddhap.): III, **168**, 12074 (*saharāṣi prayutāny arbudāny api rathenānena D°ānāṃ jitavān Maghavā yudhi*).—§ 444 (do.): III, **169**, 12085 (°*puraṃ*); **171**, 12137 (i.e. the Nivātakavacas); **172**, 12162, 12165, 12186 (*°nāryaḥ*).—§ 445 (do.): III, **173**, 12202 (*°ānāṃ puraṃ*, i.e. Hiraṇyapura), 12222 (i.e. the inhabitants of Hiraṇyapura).—§ 453 (Mārkaṇḍeyas.): III, **183**, 12610.—§ 459 (do.): III, **188**, 12925 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); **189**, 12977 (are slain when born among men, by the incarnate Nārāyaṇa [Viṣhṇu]). — § 474*b* (Dhundhumārop.): III, **201**, 13503 (°*endrāḥ parābhūtāḥ*, sc. by Viṣhṇu).—§ 476 (do.): III, **202**, 13534 (*avadhyo devatānāṃ hi D°ānām atha*, etc., sc. Dhundhu). —§ 495 (Skandotpatti): III, **224**, 14264 (*jetā yo dushṭa-D°ānāṃ*). —§ 502 (Manushyagrahak.): III, **230**, 14483 (°*ānāṃ yā Ditir mātā*). — § 507 (Skandayuddha): III, **231**, 14588, 14589, 14595 (°*bālāḥ*), 14603, 14605, 14608 (°*senā*), 14614 (°*gaṇāḥ*, battle with the gods). — § 513 (Ghoshayātrāp.): III, **251**, 15150 (summoned Duryodhana into their presence); **252**, 15172 (°*Rakshoganāṃ*, re-born as warriors in the great battle), 15177 (re-born as the Saṃçaptakas), 15181. — § 514 (do.): III, **252**, 15198.—§ 522 (Draupadiharsaṇap.): III, **265**, †15589 (Kotika believes Draupadī to be a *Daitya-varāṅganā*); **270**, †15710 (°*senāṃ*). — § 524*d* (Viṣhṇu): III, **272**, 15834 (°*ānām ādipurushaḥ*, i.e. Hiraṇyakaçipu).—

§ 526 (Rāmopākhyānap.): II, **275**, 15997 (*°ānāṃ devānāṃ ca balotkaṭaḥ ākramya ratnāny aharat*, sc. Rāvaṇa).—§ 533 (Sītā-Rāvaṇas.): II, **281**, 16175 (*°ānāṃ . . . yoshitaḥ*, wives of Rāvaṇa). — § 542 (Rāvaṇavadha): III, **290**, 16510 (*°-Dānaveṣu*, had been slain by Indra). — § 547 (Karṇa): II, **310**, 17201.— § 548*e* (Vishṇu): II, **315**, 17461 (*vadhārthaṃ D°ānāṃ*).— § 552 (Goharaṇap.): IV, **58**, 1887 (*jaḍaraṃ deva-D°ānāṃ*, i.e. Arjuna).—§ 554*b* (Vishṇu): V, **10**, 297 (had been slain by Vishṇu).—§ 554 (Indravijaya): V, **14**, 443 (*°Dānavasūdana*, i.e. Indra, *C.* has by error *°aṃ*.).—§ 556 (Sañjayaṇap.): V, **22**, †676 (*nirdahetāṃ Indrā- Vishṇū* (*Indro Vishṇur, C.*) *D°seniṃ yathāiva*). — § 561*d* (Nara-Nārāyaṇa): V, **49**, 1929 (*Çakro vijigye D°-Dānavān*).—§ 564 (Mātaliyop.): V, **98**, 3538 (*°jātyaḥ*); **99**, 3547 (*Pātālaṃ . . . D°-Dānavasevitaṃ*); **100**, 3567 (in Hiraṇyapura), 3580.—§ 565 (Gālavac.): V, **110**, 3805 (*atra*—i.e. in the west—*paçcāt kṛtā D°ā Vāyunā saṃyatās tadā | niçcāsanto mahāvātair arditāḥ sushupur deva*).—§ 574 (Jambūkh.): VI, **6**, 216 (only B.: *tasya*—i.e. Meru's—*nūrdhany Uçanāḥ Kāvyo D°aiḥ*—C.: *divi*).—§ 576 (Bhagavadgītāp.): VI, **20**, †745 (*°endraseneva*); **34**, 1234 (*Prahlādaç caṣmi D°ānāṃ*, says Kṛshṇa).—§ 579 (Bhīshmavadhap.): VI, **54**, 2245 (*yathendrasya . . . D°senayā*).—§ 580 (do.): VI, **59**, 2576 (*Bhīshmo nāçayet D°-Dānavān*). § 581 (do.): VI, **66**, 2981 (*°-Danava-Rākshasāḥ*, were re-born among men).—§ 583 (do.): VI, **77**, †3381 (*yadvat*); **80**, †3522 (*sadeva-D°aṃl lokān*). — § 584 (do.): VI, **83**, 3695 (*abhidudrāvatuḥ . . . yathā D°camūṃ rājan Indropendrāv ivāmarau*); **85**, †3768 (*vidīrṇāḥ . . . devā yathā D°gaṇaiḥ*).— § 585 (do.): VI, **87**, 3878 (*yathā D°-devasenāḥ*); **90**, 4063 (*?. saṅgrāme D°saṅkāçe*).—§ 586 (do.): VI, **107**, 4924 (*°-Dānavāḥ*).—§ 587 (do.): VI, **118**, 5546 (*yathā D°camūṃ Çakraṃ tāpayāṃ āsa*).—§ 589 (Droṇābhishek.): VII, **11**, 395 (*°puraṃ Saubhaṃ*). — § 592 (Saṃçaptakavadhap.): VII, **21**, 891 (*yathā D°gaṇe Vishnuḥ*, sc. *cakāra kadanaṃ*).—§ 596 (Pratijñāp.): VII, **79**, 2798 (*°-Dānavadarpahā*, i.e. Indra); **80**, 2838 (had been slain by Çiva with the Pāçupata weapon).—§ 599 (Jayadrathavadhap.): VII, **126**, 5125; **148**, †6444 (*Çakratulya . . . jaghnushi D°-Dānaviṃ*); **149**, 6464 (*Çakro hatvā D°āṃ*). — § 600 (Ghaṭotkacavadhap.): VII, **158**, 7021; **159**, 7073 (*Çakraṃ D°ā yathā purā*), 7088 (*Çakraṃ D°camūṃ iva*); **160**, 7143 (*Indro D°vadhe yathā*); **162**, 7227 (*yathendraṃ . . . D°vadhodyataṃ*).—§ 601 (Droṇavadhap.): VII, **185**, 8434 (had been slain by Arjuna).—§ 603*d* (Tripura): VII, **202**, 9550.—§ 605 (Karṇap.): VIII, **16**, 621 (*trailokyavijaye yadvad D°ānāṃ saha Vajriṇā*); **19**, 716 (do.), 734 (*°ān Indra ivāvadhīt*); **25**, 1035 (*yathā D°camūṃ . . . Devarājo mamarda*).—§ 605*e* (Vijaya): **31**, 1293 (*°gaṇāṃ . . . jitvāṇa vai Çatakratuḥ*).—§ 606 (Tripurākhyāna): VIII, **33**, 1394 (*saṅgrāmaṃ Tārakāmayaḥ | nirjiṭaç ca tato D°āḥ*), 1395, 1406 (*Mayaṃ . . . D°-Dānavāpajitaṃ*), 1412 (*trayas te D° rājānaḥ*, i.e. Tārakāksha, Kamalāksha, and Vidyunmālin), 1420; **34**, 1548, 1550 (*Tripuraṃ . . . D°-Dānavarakshitaṃ*). — § 606*b* (Paraçu-Rāma): VIII, **34**, 1595, 1604, 1605, 1606 (were slain by Rāma Jāmadagnya).—§ 608 (Karṇap.): VIII, **53**, 2588 (*yathendraḥ samare D°āṃs Tārakasya vadhe purā*); **60**, 2983 (*nirudāha . . . jihīrshava 'mṛtaṃ D°āḥ Çakrāgnihkyāṃ nāçakṣyt*), 3099 (*Çakrena yathā D°ān hanyamānān*); **79**, †4054 (had been slain by Arjuna); **82**, †4204 (*yuyudhe . . . digiçvaraiḥ D°patir yathā*).—§ 611 (Çalyap.): IV, **14**, 752 (*Çatakrator yathā pūrvaṃ mahatyā D°senayā*, sc. *vimardaḥ*); **20**, †1071 (*jaṭilā*); **24**, †1337 (*jaghāna D°ān iva Vajrapāṇiḥ*).—§ 612 (Hradapraveçap.): IV, **31**, 1750 (*Indreṇa nihatā D°-Dānavāḥ*), 1757 (*hatāḥ*). — § 615 (Baladevatīrthay.): IV, **39**, 2252 (*°-Dānavavigraham*); **43**, 2449 (*°antakartā*, i.e. Skanda); **44**, 2452 (*°ānāṃ . . . kadanaṃ*).—§ 615*u* (Skanda): IX, **45**, 2529; **46**, 2673, 2681, 2692, 2697, 2707, 2712 (battle between the *D.* and the gods), 2722 (*°kulāntakaḥ*, i.e. Skanda). — § 615 (Baladevatīrthay.): IX, **47**, 2730.— § 615*gg* (Sārasvata): IX, **51**, 2960 (*°-Dānavavināçaṃ jaghāna navatiṃ nava*, sc. Indra).—§ 615 (Gadāyuddhap.): IX, **55**, 3120 (*°āv iva*).—§ 616 (Saṃptīkap.): X, **4**, 156 (*°senāṃ iva kruddhaḥ sarva-Dānavasūdanaḥ*).— § 623 (Rājadh.): XII, **12**, †369 (*Çakro yathā D°balāni saṅkhye*).—§ 635 (do.): XII, **33**, 1186 (*jaghnur D°āṃs tathā devāḥ*), †189 (*devair D°ā ivolvaṇāḥ*).—§ 637 (do.): XII, **47***θ*, 1662.—§ 656 (Khaḍgotpattik.): XII, **166***η*, 6147 (*°-Dānavāḥ*, eight are enumerated).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188***β*, 6937.—§ 666 (Mokshadh.): XII, **209**, 7620, 7625 (*°-Dānavān*, destroyed by Vishṇu when incarnate as a boar).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8177 (*rājā D°ānāṃ Balir*).—§ 673*b* (do.): XII, **227**, 8218 (*°-Dānavasaṃkshaye*), 8267 (*°endrāḥ*, had formerly ruled the earth).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8360 (*°-Dānavān*, deserted by Çrī).—§ 693*b* (Vṛtravadha): XII, **282**, 10119 (*°āsuranibarhaṇa*, i.e. Indra).—§ 717*b* (Nārāyaṇīya): XII, **344***γγ*, 13365; **350**, 13666 (*°-Dānava-Gandharva-Rākshasaganyasaṃkulā . . . vasumatī*), 13667 (*°-Dānava-Rākshasāḥ*).—§ 723 (Anuçāsanik.): XIII, **6***a*, 312.—§ 730*g* (Upamanyu): XIII, **14**, 734 (Çiva assumes the form of *D.* and Dānavas), 796 (*°-Dānavamukhyānāṃ*), 798 (do.): (*v*), 820 (*°eçvarāḥ*). — § 736*b* (Vitahavyop.): XIII, **30**, 1998 (attacked Gṛtsamada, believing him to be Indra).—§ 748 (Anuçāsanik.): XIII, **81**, 3842 (*parābhavāçe ca D°ānāṃ*); **82**, 3856 (deserted by Çrī); **83**, 3885 (*parābhūteshu*).—§ 754 (do.): XIII, **98**, 4683 (*Brahmarshi-deva-D°ānāṃ, sc. kathāḥ*), 4717 (*°ānāṃ sallakīyaç ca kāṅkshitāḥ*).— § 766 (do.): XIII, **126**, 6015 (*cakreṇa nihataḥ*).—§ 772*k* (Agastya): XIII, **156**, 7273 (burnt by Agastya).—§ 772*l* (Vasishṭha): XIII, **156**, 7289 (slain by Vasishṭha).— § 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, †7364 (*sa*—i.e. Kṛshṇa—*eva pūrvaṃ nijeghāna D°ān*), †7371.— § 773*d* (Çiva): XIII, **161**, 7485 (in Tripura).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **5**, 115 (*tvam*—i.e. Indra—*ājaharatha D°ānāṃ eko viraçriyaṃ parāṃ*).—§ 784*b* (Uttaṅka): XIV, **54**, 1566.—§ 785 (Anugītāp.): XIV, **60**, 1785 (*Kāvyo D°pater iva*, sc. *senāpatiḥ*).—§ 793 (Mausalap.): XIV, **6***κ*, 153. Cf. Asura, pl.; Daitya, pl.; Dānava, pl.; Ditija, pl.

Daitya, sg. (cf. Daitya, pl.). § 450 (Ājagarap.): III, **180**, 12458 (Yudhishṭhira asks the *ajagara* if he is a *D.*).—§ 730*d* (Sudarçana): XIII, **14**, 666 (Çiva slew a *D.* who lived in the water).—Names of single Daityas:—

Bali: XII, 8080, 8225.

Çambara: III, †10271 (Ç°).

Dhundhu: III, 13544, 13551, 13612, 13623 (*Dhundhur nāma mahā-D°aḥ*).

Ilvala: III, 8631.

Maya: III, 16237 (*M°*).

Namuci: VI, 3678 (*N°ir D°-sattamaḥ*).

Naraka: III, 10914 (*N°*), 10915.

Prahlāda: II, 2320; XII, 4568 (*P°*).

Rāhu: I, 1165.

Tāraka: VII, 6718 (*T°aṃ D°-sattamaṃ*); IX, 1754 (*Tārakaṃ ca mahā-D°aḥ*); XIII, 4181 (*T°*).

Vātāpi: III, 8542.

Vrshaparvan: I, 3337.

Vrtra: VII, 3457 (*V°*); XII, 10002 (*V°*), 10031, 10046, †10055, †10059, †10061, †10066, 10138, 10148, 10151 (*V°*).

Cf. Asura, Daiteya, Dānava.

Daitya, *adj.* ("belonging to the Daityas"). § 743*b* (Vipulop.): XIII, **40***a*, 2281 (*vapuḥ*).

Daitya, dual (°*au*) = Sunda and Upasunda: I, 7622, 7656, 7678, 7711.

Daityadvīpa, a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, 101*b*, 3596 (enumeration).

Daityahan = Çiva (1000 names[2]).

Daityakanyā = Çarmishṭhā: I, 3410.

Daityanāçana = Kṛshṇa: XII, 1526.

Daityanibarhaṇa = Indra: XVII, 108.

Daityapa ("king of the Daityas") = Bali: XIII, 4698.

Daityapati[1] (do.) = Prahlāda: XII, 8056.

Daityapati[2] (do.) = Vṛtra: XII, 10128.

Daityasattama[1] = Namuci: VI, 3678 (*N°*).

Daityasattama[2] = Tāraka: VII, 6718 (*T°*).

Daityasenā ("the army of the Daityas"), daughter of Prajāpati and sister of Devasenā. § 495 (Skandotpatti): III, **224,** 14257, 14259 (robbed by the Asura Keçin).

Daityeçvara = Bali: XII, 8153.

Daityendra[1] = Bali: IX, 2708 (*°sya sutaṃ*, slain by Skanda); XII, 8182, 8185 (*B°*), 8224; XIII, 4690.

Daityendra[2] = Hiraṇyakaçipu: III, 15834, 15838.

Daityendra[3] = Ilvala: III, 8619 (*I°*).

Daityendra[4] = Naraka: III, 10923 (*N°*).

Daityendra[5] = Nikumbha: I, 7620 (*N°*).

Daityendra[6] = Prahlāda: II, 2315 (*P°*); III, 1030 (*P°*); XII, 4588, 4590, 4592, 4600, 4606, 8057.

Daityendra[7] = Tāraka: IX, 2691.

Daityendra[8] = Virocana: V, 1187.

Daityendra[9] = Vṛtra: XII, 10054.

Daityendra[10], dual (°*au*) = Sunda and Upasunda: I, 7641, 7645.

Daivakinandana = Vishṇu, v. Devakinandana.

Daivarāti = Janaka: XII, 11546 (*J°*), 11819.

Daivayāneya ("son of Devayānī") = Yadu: I, 3163.

Daksha[1] **(Prācetasa),** a Prajāpati. § 3 (Anukram.): I, 1, 33 (*Prācetasas tathā D°o D°putrāç ca sapta vai*, came out of the primordial egg). — § 87 (Aṃçāvat.): I, **65,** 2519 (thirteen daughters of *D.*, viz. Aditi, etc., married to Kaçyapa). — § 115 (Aṃçāvat.): I, **66,** 2574 (*D.* sprung from the right toe of Brahmán, and his wife from the left toe of Brahmán. *D.* had lost his sons (*nashṭaputraḥ*), (cf. § 138), but had 50 daughters, whom he made his *putrikāḥ*; 10 of them were married to Dharma, 27 to Indu, i.e. the Moon, 13 to Kaçyapa).—§ 136 (Yayātyup.): I, **75,** 3126 (*Prajāpateḥ*). — § 137 (Sambhavap.): Prācetas had 10 sons (*mukhajenāgninā yais te pūrvaṃ dagdhā mahaujasaḥ*, PCR. seems to have followed a different reading), from them sprang the muni *Daksha Prācetasa*, and from him the creatures (*sa hi Lokapitāmahaḥ*): I, **75,** 3130 (*Prācetasaḥ*). — § 138 (do.): *Daksha* had from his wife *Virūṇī* 1,000 sons, whom *Nārada* taught the *Sānkhya* as a means of salvation (*mokshaṃ adhyāpayāṃ āsa Sānkhya-jñānam anuttamaṃ*). Then *Daksha* made his 50 daughters his *putrikāḥ*, and bestowed 10 of them to Dharma, etc. (cf. § 115); I, **75,** 3131 (*Prācetasaḥ*), 3132 (*°putrāṇ*).— § 156 (Pūrṇv.): I, **95,** 3760 (father of Aditi).—§ 164 (Āpavop.): I, **99,** 3927 (*°sya duhitā . . . Surabhiḥ*).— § 191 (Arjuna): I, **123***a*, 4808 (*Prajāpatiḥ*, came to see the birth of Arjuna).—§ 270 (Brahmasabhāv.): II, **11,** 436 (*Pracetāḥ?*, in the palace of Brahmán).—§ 410 (Pārkshā-vatarnnag.): III, **130,** 10537 (performed a sacrifice at Sarasvatī and pronounced a blessing on the spot).—§ 439 (Yakshayuddhap.): III, **163,** 11854 (the seventh of Brahmán's spiritual sons). — § 496 (Skandotpatti): III, **224,** 14295 (Svāhā was daughter of *D.*).—§ 503 (Skanda-yuddha): III, **231,** 14516 (*°sya . . . kanyā Svāhā*). —§ 508 (Kārttikeyastava): III, **232,** 14643 (Skanda is identified with *D.*).—§ 564 (Mātaliyop.): V, **105,** 3683 (Garuḍa says: *mamāpi D°sya sutā janani*, i.e. Vinatā).— § 581 (Bhīshmavadhap.): VI, **68***p*, 3040 (*Prajāpatim*, Kṛshṇa is identified with *D.*).—§ 603 (Nārāyaṇāstramokshaṇa.): VII, **202,** 9544 (his sacrifice is destroyed by Çiva, cf. § 695*b*).—§ 615 (Prahlādotpattik.): IX, **35,** 2013 (*°sya tanayāḥ*, twenty-seven in number, married to Soma, i.e. the Moon), 2020, 2021, 2025, 2026, 2042, 2053 (how Soma was cursed by *D.*).—§ 615*i* (Saptasārasvata): IX, **38,** 2213 (performed a sacrifice at Gaṅgādvāra).—§ 615*u* (Skanda): IX, **45***ɣ*, 2512.—§ 617 (Aishikap.): X, **17***β*, 744 (*sapta D°ādīn Prajāpatīn*, created by the second creator).—§ 628 (Rājadh.): XII, **23,** 666 (*°aḥ Prācetaso yathā*), 695 (do.).—§ 637 (do.): XII, **47***γ*, 1597 (among the ṛshis who surrounded Bhīshma, as he lay on his arrow-bed). — § 656*c* (Khaḍgotpattik.): *Daksha* begat sixty daughters, who were all taken as wives by Brahmarshis; from them sprung all creatures (*bhūtāni*): D., P.-gaṇāḥ, G., Aps., diverse kinds of Rā., birds and animals and fishes, etc., and vegetables, and all beings that are oviparous or viviparous or born of filth: XII, **166,** 6136 (*Prācetasaḥ*).—§ 664 (Mokshadh.): XII, **207***b*, 7534 (the seventh of Brahmán's spiritual sons), 7536 (*Prajāpatiḥ*, sprung from the toe of Brahmán), 7539 (his daughters and their offspring).—§ 665 (do.): XII, **208,** 7573 (son of the ten Prācetases, and also named Ka).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8262 (among the ancient rulers of earth).—§ 694*b* (Jvarotpatti): XII, **284,** 10226 (*Prajāpatiḥ*, his sacrifice), 10232.— § 695 (Mokshadh.): XII, **285,** 10272 (*Prācetasasya*), 10273.—§ 695*b* (Dakshaya-jñāvināça): XII, **285,** 10275, 10276, (10292), 10294, (†10295), 10303, 10304, 10309, 10323 (*Prajāpatiḥ*), 10329, 10331, 10340 (*Prajāpatiḥ*), 10345 (having not been invited, Çiva destroyed *D.*'s sacrifice, then *D.* praised Çiva).—§ 696 (Mokshadh.): XII, **285,** 10346 (*Prajāpatiḥ*). — § 696*b* (Dakshaprokta-Çiva-sahasranāmastotra): XII, **285,** 10461, 10462, 10465, 10470, 10472 (Daksha hymned Çiva by enumerating Çiva's 1,000 names, etc.).—§ 714*n* (Parāvaha): XII, **329,** 12415 (*yaṃ*—i.e. Parāvaha—*samāsādya vegena diço 'ṣṭaṃ pratipedire | Dakshasya daça putrāṇāṃ saharāṇi Prajāpateḥ*). — § 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one *Prajāpatis*); **343,** IV), ††13206 (caused a third eye to appear on the forehead of Çiva); XI), ††18219 (repetition from IX, ch. **35**), (*u*), 13267 (*°yajñāḥ*), 13268, 13269 (*°yajñāṃ*); **349,** VII), 13596 (*D.* had sixty daughters, the ten last of which were married to Manu).— § 730 (Aṇuçāsanik.): XIII, **14***ββ*, 991 (in the abode of Çiva).—§ 746 (do.): XIII, **77,** 3706 (gave a bull to Çiva); **83,** 3908 (*°sya duhitā . . . Surabhiḥ*).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147,** 6830 (*Prajāpatiḥ*, son of Pracetas).—

§ 773*d* (Çiva): XIII, **161**, 7468 (*Prajāpateḥ*, his sacrifice is destroyed by Çiva, cf. § 603 and § 695*b*).— § 778*b* (Saṃvartta-Maruttīya): XIV, **5**, 94 (*Āsuraç caiva devaç ca Dᵛayāsyaṃ Prajāpateḥ | apatyaṃ*).—§ 785 (Anugītāp.): XIV, **88**, 2634 (*çṛṇuṣvāvahitaḥ tatra Dᵛaasyeva Prajāpateḥ*). Cf. Prajāpati, Pracetasa.

Daksha[2], a Supaṛṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3597 (enumeration).

Daksha[3] = Skanda: III, 14643.

Daksha[4] = Çiva (1000 names[2]).

Daksha[5], a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4360 (enumeration).

Daksha[6] = Viṣṇu (1000 names).

Daksha[7], a king (perhaps = Daksha[1]). § 775 (Ānuçāsanik.): XIII, **166***η*, 7679.

Dakshaduhitṛ ("daughter of Daksha") = Svāhā: III, 14295 (*S°*).

Dakshakanyā (do.): Kadrū: I, 2521 (*K°*).

Dakshakratuhara ("destroyer of Daksha's sacrifice"): X, 253; XII, 13149; XIII, 6565.

Dakshaprokta-Çivasahasranāmastotra ("the 1008 names by which Çiva was praised by Daksha"). § 696*b* (Mokshadh.): Daksha praised Çiva by enumerating his 1008 names (i.e. Çivasahasranāmastotra), and adding some further praises. *Çiva* became gratified and granted *Daksha* some further boons (among those the benefits of the *Pāçupata* religion); then Çiva disappeared. Blessing to the reader.

Dakshayāgāpahārin = Çiva (1000 names[2]).

Dakshayajñanibarhana ("destroyer of Daksha's sacrifice") = Çiva: VII, 8529.

Dakshayajñavināçana (do.) = Çiva: III, 1627.

[Daksha-yajña - vināça(h)] ("the destruction of Daksha's sacrifice"). § 695*b* (Mokshadh.): Vaiçampāyana(!) *said*: In days of yore *Daksha* made arrangements for performing a sacrifice on the top of *Himavat* in that sacred region inhabited by R. and Si., G. and Aps., where the *Gaṅgā* issues out of the mountains. The gods, etc. (*α*), came there. R. *Dadhīca* in wrath and grief said that this was no sacrifice, since *Rudra* (Çiva) was not adored in it, etc.; he, the great *yogin*, saw into the future; he beheld *Çiva* seated with *Nārada* and *Umā*. *Daksha* said he knew the eleven *Rudras* with lances and matted locks, but he did not know who this *Maheçvara* was. *Daksha* said that he would perform the sacrifice unto Vishṇu. Umā felt grief. *Çiva* said that it is to him as the Lord of Sacrifices that the chanters utter their praises in sacrifices, etc. (*β*). Then he created from his mouth a terrible being (description), and *Umā* herself, assuming the terrible form of *Mahākālī*, proceeded in the company of that being, that was the living embodiment of *Çiva*'s wrath and resembled *Çiva* himself, and came to be called *Virabhadra*. He then created from the pores of his body a large number of spirit-chiefs named *Raumyas*. These *Rudras* attacked the sacrifice (description; R., D., and men looked pale) and began to set fire to everything, and tore off the head of the sacrifice. D. and *Brahmán* and *Daksha*, informed by *Virabhadra*, hymned *Çiva* (*γ*), who, asked by *Daksha*, granted to him the boon that his sacrificial articles should be of use to him. Then Daksha knelt down and uttered his 1008 names (v. Daksha-prokta-Çiva-sahasranāmastotra).

Dakshayajñavināçana = Çiva: VII, 3464, 8593.

Dākshāyaṇī[1] ("daughter of Daksha") = Aditi: I, 3135 (mother of the Ādityas); III, 14261 (mother of Indra).

Dākshāyaṇī[2] (do.) = Surabhi: XII, 6432 (*S°*).

Dākshāyaṇī[3] (do.) = Vinatā: I, 1459 (*V°*).

Dākshāyaṇī[4] (do.) = the mother of Rājadharman (Naḍijaṅgha). § 658*b* (Kṛtaghnop.): XII, **170**, 6343.

Dākshāyaṇī[5], dual (*°yau*) = Kadrū and Vinatā: I, 1227 (*Kadrūçca Vinatā caiva*).

Dākshāyaṇī[6], pl. (*°yaḥ*). § 565 (Gālavac.): V, **108**, 3766 (*atra*—i.e. in the east—*pūrvaṃ prasūtā vai Dᵛyaḥ prajāḥ striyaḥ*).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8274 (*°puṭrāḥ Prājāpatyāḥ*).

Dākshāyanya ("son of the daughter of Daksha") = Āditya (the Sun): XIII, 6831.

Dākśeyī ("daughter of the daughter of Daksha") = Çukī: XIII, 227.

Dakshina = Çiva (1000 names[2]). Do.[2] = Viṣhṇu (1000 names).

Dakshiṇāpatha, the land in south (Dekhan). § 281 (Śahadeva): II, **31**, 1121.—§ 347 (Nalopākhyānap.): III, **61**, 2317, 2319.—§ 555 (Saṃyodyogop.): V, **19**, 593 (*°vāsibhiḥ*, i.e. the subjects of king Nīla).—§ 664 (Mokshadh.): XII, **207***η*, 7559 (*°gāminyaḥ*—so C.; B. has *°jaṃmānaḥ*—i.e. the Āndhrakas, etc.).·

Dakshiṇāpatha, pl. (*°thāḥ*) ("the inhabitants of Dakshiṇāpatha"). § 576 (Bhagavadgītāp.): VI, **15**, 604 (in Duryodhana's army). Cf. Dākshiṇātya, pl.

Dākshiṇātya, pl. (*°tyāḥ*) ("the Southerners"). § 515 (Karṇadigvijaya): III, **254**. 15247 (i.e. the subjects of Rukmin).—§ 561 (Yāmasandhip.): V, **57**, 2245 (assigned to Bhīmasena as his share of the foes).—§ 571 (Ulūkadūtāgamanap.): V, **160***γ*, †5510 (in Duryodhana's army); **161**, †5555 (do.).—§ 585 (Bhīshmavadhap.): VI, **87***β*, 3852 (followed Bhishma).—§ 589 (Droṇābhishekap.): VII, **7***ζ*, 184 (followed Karṇa); **11***ν*, 597 (had formerly been vanquished by Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, **113***χ*, 4412 (*Śatayotrapuraṃgamāḥ*).—§ 604 (Karṇap.): VIII, **5***ξ*, 138 (have been slain by Arjuna).—§ 605 (do.): VIII, **20***οδ*, 780 (slain by the Pāṇḍya king); **22***ξζ*, 863 (attacked the Pāñcālas).—§ 607 (do.): VIII, **45**, 2098 (*vṛshalāḥ*).—§ 608 (do.): VIII, **70***ττπ*, †3511 (have been slain), (*ppp*), †3524 (do.).—§ 609 (Çalyap.): IX, 1*γ*, 28 (do.).—§ 641 (Rājadh.): XII, **101***π*, 3737 (*asiṃjanayaḥ*). Cf. next.

Dākshiṇātya, adj. ("belongiog to the Southerners"). § 186 (Vyushitāçvop.): I, **121**, 4690 (*nṛpatīn*, vanquished by Vyushitāçva).—§ 401 (Balarāma): XII, **119**, †10254 (*mahīpān*, had been vanquished by Sahadeva).—§ 512 (Ghoshayātrāp.): III, **237**, 14774 (*rājānaḥ*, tributary to Yudhishṭhira).—§ 556 (Sañjayayānap.): V, **30**, †890 (sc. *rājānaḥ*, in Duryodhana's army).—§ 573 (Ambopākhyānop.): V, **195***ζ*, 7608 (*nṛpāḥ*, do.).—§ 599 (Jayadrathavadhap.): VII, **93**, 5369 (*nṛpāḥ*, attacked Arjuna); **111**, 4267 (*mahārathāḥ*); **113**, 4408 (*balaṃ*). Cf. prec.

Dākshiṇātya, sg. ("the king of the Southerners"). § 295 (Dyūtap.): II, **53**, 1914.

Dākshiṇātyapati (do.) = Bhīshmaka: V, 5351 (*°iḥ putro Rukmī*).

Dakshiṇāyanamṛtyu, pl. (*avaḥ*) ("who have died during the sun's progress towards the south"). § 267 (Yamasabhāv.): II, **8**, 342.

Dala, son of king Parikshit of Ayodhyā, and Suçobhanā the daughter of the frog-king. § 461 (Vāmadevacarita): III, **192**, ††13178, †13197, ††13198, †13199, †13203.

Dālbhya[1] = Baka: II, 106 (*B°*); III, 968 (*B°*), 984 (*B°*), (16874) (the same?); IX, 2317 (*B°*), 2318 (*B°*), 2322 (*B°*), 2325, 2330 (*B°*; C. has ℞ error *Dūrbhvaḥ*).

Dālbhya[2], a tīrtha. § 377 (Dhaumyatīrthak.): III, **90**, 8383 (in the north).

Dālbhya[3], a ṛshi named together with Baka. § 462 (Baka-Cākrasaṃv.): III, **193**, 13214 (*Baka-D°au*).

Dālbhyaghosha, a tīrtha. § 377 (Dhaumyatīrthak.): III, **80**, 8383 (in the north).

Dama[1], son of Bhīma, the Vidarbha king. § 344 (Nalopākhyānup.): III, **53**, 2080.

Dama[2], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1762.

Dama[3] = Vishṇu (1000 names).

Dāmacandra, a Pāṇḍava warrior. § 600 (Ghaṭotkaca-vadhap.): VII, **158**$_X$, 7009.

Damaghoshasuta = Çiçupāla, q.v.

Damaghoshātmaja = Çiçupāla, q.v.

Dāmagranthi, the name which Nakula assumed in the palace of Virāṭa. § 551 (Kīcakavadhap.): IV, **19**, 599.—§ 552 (Goharaṇap.): IV, **31**, 1020. Cf. Granthika.

Damana[1], an ancient king. § 5 (Anukram.): I, **1***a*, 224 (in Nārada's enumeration).

Damana[2], a Brahmarshi. § 344 (Nalopākhyānap.): III, **53**, 2077 (*Brahmarshiḥ*), 2079 (granted the Vidarbha king Bhīma that he should have three sons and a daughter).

Damana[3], son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, **53**, 2080 (second son of Bhīma).

Damana[4], a Kuru warrior. § 581 (Bhīshmavadhap.): VI, **61**$^{1}_{2}$, 2699 (*dāyādaṇ Pauravasya*, slain by Dhṛshṭadyumna).

Damana[5] = Çiva (1000 names[2]).

Damana[6] = Vishṇu (1000 names).

Damayantī[1], daughter of the Vidarbha king Bhīma, wife of Nala and mother of Indrasena and Indrasenā. § 11 (Parvasaṅgr.): I, **2**, 436.—§ 240 (Vaivāhikap.): I, **190**, 7351 (*°ī yathā Nale*).—§ 344 (Nalop.): III, **53**, 2080 (her birth according to a boon granted by Damana), 2081, 2087, 2092, 2094, 2097, 2098, 2102.—§ 345 (do.): III, **54**, 2104, 2105, 2108, 2109, 2111, 2113, 2124 (*Vidarbharājāo duhitā*), 2130; **55**, 2137, 2139, 2145, 2153; **56**, 2172, 2177, 2183, 2184; **57**, 2192, 2198, 2212, 2220, 2223, 2230, 2231, 2236, 2237 (married to Nala, and mother of Indrasena and Indrasenā).—§ 346 (do.): III, **58**, 2241, 2245; **59**, 2265; **60**, 2272, 2279, 2282, 2292.—§ 347 (do.): III, **61**, 2299, 2303, 2307, 2313, 2320, 2321, 2326, (2328); **62**, 2335, 2338, 2339, 2340, 2345, 2347, 2352; **63**, 2362, 2392, 2396, 2398; **64**, (2413), 2425, 2433 (*Vidarbharājātanayāṇ*), 2443, 2460, 2467, 2484, 2491, 2497 (*Ṛtuparṇanrpasnushā*), 2499 (*Bhīmasutā*), 2504, 2510, 2521; **65**, 2550, 2560, 2574, 2583, 2598, 2606, 2607.—§ 348 (do.): III, **66**, 2608.—§ 349 (do.): III, **67**, 2652.—§ 350 (do.): III, **68**, 2655, 2657, 2684, 2693; **69**, 2694, 2696, 2697, 2704, 2709, 2710, 2719, (2722), 2725, 2728, 2743.—§ 351 (do.): III, **70**, 2745, 2757, 2765, 2767; **71**, 2772, 2774.—§ 353 (do.): III, **73**, 2855, (2859), 2885, 2888; **74**, 2894, 2895, 2897, 2920; **75**, 2921, 2926, 2927, 2929, 2939, 2943; **76**, 2951, 2952, 2957, 2958, 2959, 2965, 2975, (2976), 2992, 2996, 3002, 3003, 3007; **77**, 3010, 3012, 3017.—§ 354 (do.): III, **78**, 3034, 3041, 3044; **79**, 3063, 3064.—§ 355 (do.): III, **79**, 3072.—§ 391 (Ṛshyaṣṛṅga): III, **113**, 10092 (*yathā . . . Nalasya vai D°ī*).—§ 555 (Saṅnyodyogap.): V, **8**, 223 (*yathā*).—§ 565 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . D°yāṇ Nalaḥ*). Cf. Bhaimī, Bhīmanandinī, Bhīmaputrikā, Bhīmasutā (III, 2273, 2278, 2380, 2499, 2500, 2998), Vaidarbhī, Vidarbhādhipatinandinī, Vidarbharājātanayā, Vidarbhatanayā.

Damayantī[2]: XII, 8604 (error in C. instead of Madayantī, q.v.).

Damayitṛ = Vishṇu (1000 names).

Dambara, a companion of Skanda. § 615*u* (Skanda): IX, **45**$_\zeta$, 2541 (given to Skanda by Dhātṛ).

Dambha = Çiva (1000 names[2]).

Dambhodbhava, an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Saṅjaya's enumeration).—§ 11 (Parvasaṅgr.): I, **2**, 508 (*°eya cākhyānāṃ*, i.e. Dambhodbhavopākhyāna).—§ 61 (Sarpasattra): I, **51**, 2112 (*°enāsi samo balena*, sc. Janamejaya).—§ 277 (Jarāsandhavadhap.): II, **22**, 877 (*çreyaso hy avamanyeha vinçuḥ*, cf. § 563).—§ 563 (Dambhodbhavop.): V, **96**, 3452, 3473, (3476), 3477.

Dambhodbhavopākhyāna(m) ("the episode relating to Dambhodbhava"). (Cf. Dambhodbhavasya ākhyānaṃ.) § 563 (Bhagavady.): There was a king of yore named *Dambhodbhava*, who was at the head of the earth; his sovereignty extended over the whole world. Every morning he used to ask if there were anyone superior or even equal to himself. Certain brahmans counselled him to curb his pride; and as he continued to ask the brahmans the same question day after day, some high-souled brahmans mentioned to him the ascetics *Nara* and *Nārāyaṇa*, "who have taken their birth in the race of men, and are now practising penances on *Gandhamādana*." The king marched to the spot with a large army, and found them emaciated with hunger and thirst, etc. He desired a battle with them. The *Ṛshis* declined; but as he repeatedly summoned them to fight, *Nara* took up a handful of grass-blades, and therewith baffled all their arrows and cut off the eyes and ears and noses of the warriors. The king fell at the feet of the *Ṛshis* and said, "Let me be blessed." *Nara* then told him to be obedient to the *brahmans* and be virtuous. The king returned to his city, and from that time began to practise righteousness.

Dambha, an Asura. § 621 (Rājadh.): XII, **3**, 93 (*mahāsuraḥ*, cursed by Bhṛgu to become the worm Alarka, because he had ravished the wife of Bhṛgu).

Damin, a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 5014.

Dāmodara = Kṛshṇa, q.v.—Do.[2] = Vishṇu (1000 names).

Dāmoshṇīça (B. °*ṣṇīça*), a muni. § 264 (Sabhākṛiyāp.): II, **4***a*, 108 (among the munis who were present when Yudhishṭhira entered his palace).

Damshṭrin = Çiva: XII, 10371 (1000 names[1]); XIV, 205.

Dānapati = Akrūra: I, 7989 (*A°*).

Dānava, pl. (°*āḥ*) ("sons of Danu"), a class of the enemies of the gods. § 11 (Parvasaṅgr.): I, **2**, 369 (*°ānāṃ . . . samudbhavaḥ*), 460 (*Nivātakavacāḥ*).—§ 28 (Amṛtamanthana): I, **18**, 1125 (*Asura-D°āḥ*, partake in the churning of the ocean), 1141, 1150, 1155, 1157 (*°Daiteyāḥ*); **19**, 1158 (*Daitya-D°āḥ*, battle with the gods about the *amṛta*), 1159 (*°endrobhyaḥ*), 1167, 1177 (*cakraṃ . . . D°sūdanaṃ*).—§ 43 (Garuḍa): I, **30**, 1396 (*ajeyaṃ ca deva-D°-Rākshasaiḥ*, i.e. Garuḍa).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2492 (re-born on earth).—§ 85 (Aṃçāvat.): I, **65**, 2513, 2514, 2515 (*deva-D°saṅghānāṃ . . . sambhavaḥ*).—§ 92 (do.): I, **65**, 2534 (*Danor vaṃçe*, enumeration), 2535 (*°mukhyānāṃ*).—§ 93 (do.): I, **65**, 2536 (*Danuputrāṇ . . . daça D°aṃçajāḥ*).—§ 97 (do.): I, **65**, 2542 (i.e. the sons of Kālā).—§ 930 (do.): I, **67**, 2637, 2639, 2698, 2703 (various *D.* incarnate as kings on earth).—§ 133 (Çakuntalop.): I, **68**, 2799 (*deva-D°-Rakshasāṃ*).—§ 145 (Kaca): I, **76**, 3189, 3196, 3209, 3220, 3223, †3252, †3253, 3254.—§ 146 (Devayānī): I, **80**, 3358 (*sarva D°aiḥ*).—§ 208 (Astradarçana): I, **135**,

5378 (*yathā D°saṃkṣaye purā*); **137**, 5430 (*vajraṃ kṛtaṃ D°sādanaṃ*).—§ 218 (Caitrarathap.): I, **167**, 6401 (*deva-D°-Yakshāṇāṃ īpsitāṃ*, sc. Draupadī).—§ 221 (do.): I, **170**, 6496 (know the history of the Kuru race).—§ 257 (Arjuna): I, **225**, 8182 (*deva D°-Gandharvapājitaṃ*, sc. the chariot which Varuṇa gave to Arjuna), 8186 (had been vanquished by Soma).—§ 258 (Khāṇḍavadah.): I, **227**, 8259 (*Daitya-D°saṅghānāṃ*, slain by Kṛshna in the battle at Khāṇḍava); **228**, 8285, 8291 (*sa-D°-niçāçarāḥ*), 8318.—§ 261 (Sabhākriyāp.): II, **1**, 5 (*°dānāṃ Viçvakarmā*, i.e. Maya).—§ 263 (do.): II, **3**, 59 (performed a sacrifice at Bindusaras).—§ 268 (Varuṇasabhāv.): II, **9**, 355 (*Kālakañjāḥ*, in the palace of Varuṇa), 368 (*Daitya-D°saṅghāḥ*, do.).—§ 270 (Brahmasabhāv.): II, **11**, 465 (worship Brahmán).—§ 275 (Rājasūyārambhap.): II, **18**, 731 (*°dānāṃ vināçāya sthāpitā divyarāçayaḥ*, sc. Jarā).—§ 277 (Jarāsendhavadhap.): II, **24**, 941 (*Çakra Dānavānāṃ jaghāna navatiṃ navat*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 478 (*Daitya-D°ān*, had been slain by Kṛshṇa).—§ 319 (Saubhavadhap.): III, **14**, 634 (i.e. the followers of Çālva).—§ 320 (do.): III, **17**, 710 (*°endrāḥ*, do.); **18**, 726; **20**, 804, 806; **22**, 852 (*°sainyāḥ*), 854, 877 (*Āgneyam astraṃ . . . D°antakaraṃ*, i.e. Kṛshṇa's discus Sudarçana), 873, 886.—§ 325 (Draupadiparitāpav.): III, **27**, 1014 (*pūjitaṃ deva-D°aiḥ*, sc. Arjuna).—§ 333*b* (Arjuna): III, **40**, 1638 (had been chastised by Nara, i.e. Arjuna).—§ 333*c* (Brahmaçāpa): III, **40**, 1645.—§ 333 (Kairātap.): III, **40**, 1659 (*deva D°aḥ*).—§ 334 (do.): III, **41**, 1684 (*ye manushyatvam āgataḥ | Nivātakavacāç caiva*), 1685 (*aṃçāḥ kshitisaṃprāptā deva - D° - Rakshasāṃ*).—§ 335 (Indralokābhigamanap.): III, **42**, 1729.—§ 345 (Nalopākhyānap.): III, **56**, 2170 (*Daitya-D°mardanaṃ | Mahendraṃ*).—§ 378 (Tīrthayātrāp.): III, **94**, 8491, 8497 (*°dānṃ çaiva Kalir apy āviçat*).—§ 384 (Agastyop.): III, **100**, 8691 (*Kālakeyāḥ*); **101**, 8716; **102**, 8742, 8751.—§ 386 (do.): III, **105**, †8811, 8813, 8817 (the Kāleyas were vanquished by the gods).—§ 426*b* (Kṛtayuga): III, **149**, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saṅgandhikah.): III, **154**, †11390 (*sa Çakravad D°-Daityasaṅghān vikramya*).—§ 436 (Yakshayuddhap.): III, **159**, 11655 (on Kailāsa).—§ 438 (do.): III, **161**, 11744 (*nihatya . . . D°ān Maghavān iva*).—§ 439 (do.): III, **163**, 11859 (*deva-D°aiḥ*).—§ 442 (Nivātakavacayuddhap.): III, **167**, 11990.—§ 443 (do.): III, **168**, 12063 (*Nivātakavacāḥ*, 12075, 12078.—§ 444 (do.): III, **169**, 12085, 12087, 12089, 12097, 12099; **170**, 12105, 12130; **171**, 12140, 12142, 12153, 12161; **172**, 12165, 12169, 12177, 12178, 12195, 12196 (the Nivātakavacas were slain by Arjuna).—§ 445 (do.): III, **173**, 12208 (the inhabitants of Hiraṇyapura), 12217 (*°endrāḥ*), 12219, 12242 (*°endrānāṃ*), 12251, 12252, 12258, 12271 (Hiraṇyapura was destroyed by Arjuna).—§ 447 (do.): III, **175**, 12292 (*jitāḥ*).—§ 456 (Sarasvati-Tārkshyasaṃv.): III, **186**, †12728 (*°saṃmṛddha . . . Narāḥ*).—§ 468 (Mārkaṇḍeyas.): III, **188**, 12808, 12875.—§ 469 (do.): III, **188**, 12942.—§ 462 (Bala-Çakrasaṃv.): III, **193**, 13233.—§ 474 (Mārkaṇḍeyas.): III, **201**, 13483.—§ 478 (Dhundhumārop.): III, **204**, 13584.—§ 495 (Skandotpatti): III, **223**, 14243, 14245 (defeated the gods).—§ 496 (do.): III, **224**, 14264.—§ 501 (Skandopākh.): III, **229**, 14423 (*°dānāṃ vināçaye*).—§ 507 (Skandayuddha): III, **231**, 14580, 14583, 14584, 14586, 14593, 14594, 14595 (*°endrānāṃ*), 14599, 14613, 14615, 14620, 14621, 14626 (battle with the gods).—§ 513 (Ghoshayātrāp.): III, **251**, 15144 (*Daitya-D°āḥ*), 15152, 15153 (summoned Duryodhana into their presence); **252**, (15155), †15164 (many D. were re-born on earth), 15167, 15182 (*°arshabhāḥ*), 15191.—§ 526 (Rāmopākhyānap.): III, **276**, 15936 (*deva-Gandharva-D°aḥ*, were born on earth in order to slay Rāvana and his followers).—§ 533*b* (Rāvaṇa): III, **281**, 16168.—§ 533 (Sītā-Rāvaṇasaṃv.): III, **281**, 16175 (*°kanyāḥ*, wives of Rāvaṇa).—§ 542 (Rāvaṇavadha): III, **290**, 16510 (*Çakraḥ . . . Daitya-D°ān . . . jaghnivān*), 16525 (*deva - Dānava-Kinnarāḥ*).—§ 543 (Rāmābhisheka): III, **291**, 16561 (*çatruḥ . . . D°ānāṃ*, i.e. Rāvaṇa).—§ 547 (Karṇa): III, **310**, †17213.—§ 551 (Kiçakavadhap.): IV, **23**, 821 (*Vajri D°ān iva*).—§ 552 (Goharaṇap.): IV, **36**, 1177 (*vitrāsayitvā . . . D°ān eva Vajrabhṛt*); **43**, 1346 (*deva-D°-Gandharvaiḥ pūjitaṃ*, sc. Gāṇḍīva); **44**, 1384 (*yudhyato D°arbahubhiḥ*, sc. Arjuna); **45**, 1430 (*deva-D°saṅkulaṃ*, all. to Khāṇḍavadahanap.); **49**, 1539 (*Kālakañjāḥ*), 1553 (*D°ā iva Vāsavaṃ*).—§ 554 (Saṅnyodyogap.): V, **7**, 151 (*purato deva-D°yor api*, sc. Kṛshṇa).—§ 555 (Indravijaya): V, **11**, 348; **14**, 445 (*Daitya-D°sādana*, i.e. Indra, C. has by error °*am*); **15**, 464; **16**, 499 (*°ān hatva*, sc. Indra).—§ 561 (Yānasandhip.): V, **49**, 1929 (*Çakro vijiçye Daitya-D°ān*); **51**, 2059 (*Mahendra iva vajreṇa D°ān*).—§ 564 (Mātaliyop.): V, **99**, 3547 (*Pātālaṃ . . . Daitya-D°sevitaṃ*); **100**, 3567 (in Hiraṇyapura), 3569, 3573 (*Nivātakavacāḥ*), 3584 (*deva-D°āḥ*), 3585.—§ 567 (Bhagavadyānap.): V, **128**, 4301, 4303 (*Daiteya-D°ān*), 4304 (do.), 4305 (Dharma bound the Daiteyas and the *D.* and made them over to Varuṇa, who kept them within the depth of the ocean); **130**, 4408 (i.e. the followers of Naraka).—§ 569 (do.): V, **138**, 4883 (*Nivātakavacāḥ*).—§ 570 (Sainyaniryāṇap.): V, **158**, 5378 (all. to Khāṇḍavadahanap.), 5379 (*Kālakeyaiḥ*).—§ 572 (Rathātirathas.): V, **165**, 5739 (*hanishyati . . . Mahendro D°ān iva*); **169**, 5871 (*°dānāṃ sahasrāṇi Hiraṇyapuravāsināṃ*, all. to § 445); **172**, 5924 (*yotsyati . . . Maghavān iva D°aiḥ*).—§ 573 (Ambopākhyānap.): V, **173**, 5961 (*Devarāḍ iva D°ān*).—§ 576 (Bhagavadgītāp.): V, **14**, 535 (*nighnan . . . D°ān iva Vajrabhṛt*), 549 (*vibudhāḥ . . . D°ān ghnadbhiḥ*); **23**, 806 (*jayasi D°ān*, sc. Umā); **34**, 1218.—§ 580 (Bhīshmavadhap.): VI, **57**, 2455 (*Tridaçā D°ān iva*); **58**, 2467 (applauded Arjuna); **59**, 2576 (*Bhīshmo nūnaṃ Daitya-D°ān*).—§ 581 (do.): VI, **62**, 2753 (*Vṛtrahā D°aiḥ iva*); **66**, 2981 (*nihataṃ ye te Daitya-D°-Rākshasāḥ*); **67**, 3026.—§ 582 (do.): VI, **68**, 3089 (*yuddhaṃ . . . devānāṃ D°air iva*).—§ 583 (do.): VI, **77**, 3348 (*yathā Devāsure yuddhe Mahendraḥ prāpya D°ān*), 3367 (*nighnantaṃ . . . D°ān iva Vāsavaṃ*).—§ 584 (do.): VI, **83**, 3666 (*yathā*).—§ 585 (do.): VI, **92**, 4096; **97**, 4442 (*jahi . . . Mahendro iva D°ān*).—§ 586 (do.): VI, **102**, 4660 (witness the battle); **107**, 4924 (*Daitya-D°aiḥ*).—§ 587 (do.): VI, **119**, 5589 (*saṅgrāme . . . devānāṃ D°air iva*), 5624.—§ 589 (Droṇābhishēka): VII, **3**, 113 (*deva-D°pūjitaḥ*, sc. Rāma Jāmadagnya); **6**, 162 (*jahindro D°ān iva*); **7**, 215 (*badhyamānā . . . Vāsaveneva D°āḥ*), 219 (*iva*).—§ 590 (do.): VII, **16**, 630 (*yuddhaṃ . . . devānāṃ iva D°aiḥ*), 634 (*yuddhaṃ . . . D°ānāṃ yathā surair*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 919 (*D°ā ivendreṇa badhyamānāḥ*).—§ 594 (Abhimanyuvadhap.): VII, **52**, 2013.—§ 596 (Prstijihāp.): VII, **75**, 2669 (*Hiraṇyapuravāsināṃ*, all. to § 445); **79**, 2798 (*Daitya-D°arpaṇā*, i.e. Indra); **80**, 2864 (*deva-D°-Yakshāṇāṃ . . . sādhanaṃ*, i.e. Çiva).—§ 599 (Jayadrathavadhap.): VII, **119**, 4728 (*hanishyāmi D°ān iva Vāsavaḥ*); **122**, 4910 (*pṛtuḥ . . . devāsure purā yuddhe yathā Daitya-D°āḥ*); **124**, 4973 (*Mahendro*

D°eshv iva); **144**, 6046; **147**, 6352 (witness the battle); **148**, †6444 (*Çatakratau . . . jaghnushi Daitya-D°ân*); **149**, 6459 (*yathâ . . . Dânavân Pâkaçâsanaḥ*); **151**, 6536.—§ 600 (Ghaṭotkacavadhap.): VII, **159**, 7075 (*yuddham . . . yathâ devâsure yuddhe Çakrasya saha D°aiḥ*), 7132; **168**, 7540 (*yathendrabhayavitrastâ D°âs Târakâmaye*); **170**, 7620; **181**, 8231.—§ 601 (Droṇavadhap.): VII, **185**, 8437 (*Hiraṇyapuravâsinâm*, all. to § 445).—§ 602 (do.): VII, **186**, 8483 (*D°â Vâsavam yathâ*); **190**, 8694 (*yathâ . . . Çakro D°ânâṃ kshayaṃ purâ*).—§ 603 (Nârâyaṇâstramokshap.): VII, **196**, 9033.—§ 603*d* (Tripura): VII, **202**, 9574 (in Tripura).—§ 603 (Nârâyaṇâstramokshap.): VII, **202**, 9638 (*trayâ*).—i. e. by Arjuna—*D°â hatâḥ*).—§ 605 (Karṇap.): VIII, **10**, 377 (*jahi . . . Mahendro D°ân iva*), 378 (*dravishyanti . . . Vishṇunâ dṛshṭvera D°âḥ*); **18**, †691 (°*nâgasannibham*, sc. the elephant of king Daṇḍadhâra); **19**, 726 (*jaghnivân . . . Mahendro iva D°ân*).—§ 606 (Tripurâkhyâna): VIII, **33**, 1406 (*Mayam . . . Daitya-D°gṛihîtam*), 1413 (°*mukhyânâṃ*, in Tripura), 1426; **34**, 1455, 1457, 1476, 1523, 1550, 1569 (Çiva destroyed Tripura, cf. § 603*d*).—§ 606*b* (Paraçurâma): VIII, **34**, 1601, 1603, 1607 (bad been slain by Râma Jâmadagnya).—§ 606 (Karṇap.): VIII, **35**, 1653 (*jahi . . . Mahendra iva D°ân*).—§ 608 (do.): VIII, **50**, 2439 (*syadvrâsyat . . . yathendro D°ân purâ*); **56**, 2759 (*yâdṛk purâ vṛttam devânâṃ D°aiḥ saha*), 2799 (*pramanâtha . . . D°ân iva Vâsavaḥ*); **73**, 3590 (*purâ Vishṇur iva hatvâ Daitya-D°ân*); **87**, 4409, 4426, 4460 (present at the encounter between Karṇa and Arjuna).—§ 610 (Çalyap.): IX, **6**, 320 (*jahi . . . Mahendro D°ân iva*).—§ 611 (do.): IX, **13**, 701 (*deva-Gandharva- D°âḥ*, witness the battle); **25**, 1352 (*yathâ Daitya-D°âḥ*).—§ 612 (Hradaprave̱çap.): IX, **31**, 1750 (*Indreṇa nihatâ Daitya-D°âḥ*), 1757 (*nihatâḥ*).—§ 615 (Baladevatîrthay.): IX, **39**, 2252 (*Daitya-D°vigrahaṇa*); **43**, †2448 (°*ânâṃ Daiteyânâṃ Râkshasânâṃ ca devaiḥ . . . yuddhaṃ Târakâkhyam*).—§ 615*u* (Skanda): IX, **44**, 2479, 2491; **46**, 2685 (battle with the gods).—§ 615*dd* (Yamunâtîrtha): IX, **49**, 2843 (*saṃgrâmaḥ . . . devânâṃ D°ânâṃ ca*).—§ 615*gg* (Sârasvata): IX, **51**, 2949, 2960 (*Daitya-D°stîrṇâṃ jaghna navatiṃ nava, sc. Indra*).—§ 616 (Sauptikap.): X, **3**, 132 (*çâdayishyâmi . . . Maghavân iva D°ân*); **4**, 156 (*sarva- D°sûdanaḥ*, i.e. Indra).—§ 617*b* (Brahmaçiras): X, **12**, 622, 642 (*cakraṃ deva-D°pûjitaṃ*).—§ 617 (Aishîkap.): X, **14**, 684 (*deva-D°sammataṃ*, sc. Nârada and Vyâsa); **15**, 715.—§ 619 (Strîvilâpap.): XI, **25**, 754.—§ 621 (Râjadh.): XII, **2**, 63.—§ 632*b* (Shoḍaçarâḍ.); cf. § 595, v. Yayâti): XII, **29**, 990 (*Daitya-D°ân*, had been slain by Yayâti).—§ 635 (Râjadh.): XII, **33**, 1187 (*Çâlavṛkâḥ?*).—§ 637 (do.): XII, **47***0*, 1608, 1662.—§ 641 (do.): XII, **64**, 2396.—§ 656 (Khaḍgotpattik.): XII, **166**, 6145 (°*endrâḥ*, sc. Hiraṇyakaçipu, etc. (*γ*)), 6147 (*Daitya-D°âḥ*), 6173, 6175, 6179, 6182, 6183, 6185 (battled with the gods; Çiva slew the *D.* with the sword).—§ 660 (Mokshadh.): XII, **188***β*, 6932.—§ 664*b* (Madhu): XII, **207**, 7533.—§ 664 (Mokshadh.): XII, **207***e*, 7544, 7545 (*Vipracittipradhânân*, are the offspring of Danu).—§ 666 (do.): XII, **209**, 7610 (°*mukheṣu . . . Narakâdyâ mahâsurâḥ*), 7611, 7612, 7613, 7615, 7617, 7622 (°*endrâḥ*), 7623 (do.), 7625 (*Daitya-D°ân*), 7628, 7633, 7635 (°*patin*; the *D.* were destroyed by Vishṇu when incarnate as a boar).—§ 671*b* (Bali-Vâsavas.): XII, **224**, 8127 (°*eçvarapûjitaṃ*, i.e. Bali).—§ 673*b* (dn.): XII, **227**, 8218 (*Daitya-D°saṃkshaye*), 8266, 8267 (°*endrâḥ*, have left the earth).—§ 674*b* (Çrî-Vâsavasaṃv.): XII, **229**, 8360 (*Daiteya-D°ân*, deserted by Çrî), 8381, 8394, 8413.—§ 695*b* (Dakshayajñavinâça): XII, **285***a*, 10278 (came to the sacrifice of Daksha).—§ 696*b* (Daksha-prokta-Çiva-sahasranâmastotra): XII, **285**, 10467.—§ 701 (Mokshadh.): XII, **290**, 10661 (*nityaṃ vairaṃbaddhâç ca D°âḥ surasattamaiḥ*).—§ 702 (do.): XII, **291**, 10709.—§ 705 (do.): XII, **303***a*, 11243.—§ 714*b* (Himavat): XII, **328**, 12333.—§ 716 (Çukâbhipatana): XII, **332**, 12570.—§ 717*e* (Uparicara): XII, **337**, 12811 (worship Nârâyaṇa).—§ 717*b* (Nârâyaṇîya): XII, **340**, 12954 (will be slain by Nârâyaṇa in his incarnation as Kṛshṇa); **344**γγ, 13365; **348**, 13478 (°*çreshṭhau*, i.e. Madhu and Kaiṭabha); **350**, 13666 (*Daitya-D°-Gandharva-Rakshoganyasamâkulâ . . . vasumatî*), 13667.—§ 730*g* (Upamanyu): XIII, **14***n*, 734 (Çiva assumes the forms of Daityas and Dânavas), (*δ*), 796 (*Daitya-D°mukhyânâṃ*), 798 (do.).—§ 730 (Anuçâsanik.): XIII, **14***ss*, 996 (worship Çiva); **17**, 1294 (*nâsya vighnaṃ vikurvanti Dânavâ Yaksha-Râkshasâḥ*, etc.); **18**λλ, 1373.—§ 743*b* (Vipulop.): XIII, **40**, 2263 (*deva-Gandharva- D°âḥ*).—§ 746 (Anuçâsanik.): XIII, **82**, 3865 (do.).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4023 (*deva-D°- Râkshasân*).—§ 754 (Anuçâsanik.): XIII, **98**, 4719 (*deva-D°- Bhûtânâṃ*).—§ 759 (do.): XIII, **107**, 5258 (*Rudraṃ . . . deva-D°ammatalaṃ* (C.°*aḥ*)).—§ 768 (do.): XIII, **148**, 6899 (°*endrâḥ*), had been slain by Kṛshṇa with his discus).—§ 770 (do.): XIII, **151**, 7158 (*jitaḥ*, sc. by Indra and the Vasus).—§ 772*k* (Agastya): XIII, **156**, 7267, 7270, 7272, 7277 (burnt by Agastya).—§ 772*l* (Vasishṭha): XIII, **156**, 7281 (*Khalino nâma*), 7282.—§ 772*m* (Atri): XIII, **157**, 7292 (battled with the gods), 7293.—§ 772*p* (Kapa, pl.): XIII, **158**, 7345.—§ 778 (Açvamedhikap.): XIV, **3**, 47 (*devâḥ kriyâvanto D°ân abhyadarshayan*).—§ 778*b* (Saṃvarta-Maruttîya): XIV, **9**, †248 (*apâkurshaṃ D°ân anlârikshât*, says Indra).—§ 782*b* (Brâhmanagîtâ): XIV, **26**, 756.—§ 782*g* (Guruçishyasaṃv.): XIV, **43**, 1183 (*deva- D°- Nâgânâṃ . . . içvaraḥ*, i.e. Vishṇu); **44**, 1226 (*deva-D°- Bhûtânâṃ . . . içvaraḥ*, i.e. Vishṇu).—§ 785 (Anugîtâp.): XIV, **59**, 1768 (*kṛtvâ nasukaraṃ karma D°eshv iva Vâsavaḥ*).—§ 789 (Putradarçanap.): XV, **31***ζ*, 849 (had been incarnate and thus slain in the battle). Cf. Asura, pl.; Daiteya, pl.; Daitya, pl.; Dânaveya, pl.; Danuja, pl.; Danuputra, pl.

Dânava, sg. (cf. Dânava[1]). § 435 (Jaṭâsuravadhap.): III, **157**, 11507 (*saṃkhye deva-D°yor iva*).—§ 551 (Kirâtavadhap.): IV, **23**, 795 (*pothitaṃ . . . Indreṇeva D°ṃ*).—§ 552 (Goharaṇap.): IV, **58**, 1876 (*prahâraḥ . . . deva-D°yor iva*).—§ 578 (Bhîshmavadhap.): VI, **45***e*, 1706 (*yuddham . . . deva-D°yor iva*), 1733 (*vyadârayata . . . Maghavâ iva D°ṃ*).—§ 586 (do.): VI, **101**, 4594 (*samiyattuḥ saṅkhye . . . yathâ deva-D°au*).—§ 589 (Droṇâbhishek.): VI, **11**, 385 (Kṛshṇa slew a Dânava who had assumed the form of a bull).—§ 590 (do.): VII, **13**, 492 (*Mahendram iva D°aḥ*).—§ 599 (Jayadrathavadhap.): VII, **135**, 5548 (*Mahendrasyeva D°ḥ*); 139, 5773 (*saṅkhye deva-D°yor iva*).—§ 608 (Karṇap.): VII, **60**, 3024 (*devâsure . . . mṛdhe deva-D°yor iva*).—Names of single Dânavas:—

Bali: XII, 8071, 12947 (*B°*).
Çâlva: III, 858.
Dirghajihva: I, 2538 (*D°*).
Durjaya: I, 2531 (*D°*), 2698 (*D°*).
Hara: I, 2659 (*Haraḥ . . . D°ottamaḥ*).
Hiraṇyakaçipu: XIII, 662 (*H°*).

Ilvala: III, 8613 (*C°*).
Kaitabha: XII, 8265 (*K°*).'
Mada: XIV, †252.
Mahisha: III, 14596 (*M°*).
Maya: I, 8332 (*M°*), 8478 (*M°*); II, **7**, 1709 (*M°*).
Naraka: XII, 12957 (°*ottamaṃ*).
Piṭha: XII, 12956 (*P°*).
Prahlāda: XII, 6668 (°*ottama*).
Puloman: I, 895, 896 (°*ottama*).
Rāhu: I, 1161 (*R°*), 1162, 1164.
Tāraka: XIII, 4214 (*T°*).
Vipracitti: VI, 4212 (*VI°*).
Vivindhya: III, 680 (*V°*).
Vṛtra: XII, 10004, 10026 (°*sattama*), 10041, 10047 (°*sattama*), 10048, 10136.

Dānava, dual (°*au*): Madhu and Kaiṭabha: III, 498 (*Madhu-Kaiṭabhau*), 13561, 13566; XII, 13482, 13509 (*Madhu-Kaiṭabhau*), 13523.

Dānava, adj. ("belonging to the Dānavas"). § 445 (Nivātakavacayuddhap.): III, **173**, 12221 (*māyāṃ*).—§ 507 (Skaṇḍayuddha): III, **231**, 14590 (*saṃyam*). — § 608 (Karṇap.): VIII, **87**, 4442 (*pakṣhaḥ*).

Dānavaçatru = Indra: I, †2164 (*Vajri*).

Dānavaghna = Indra: XIV, †254.

Dānavanandana = Puloman: I, 893 (*P°*).

Dānavapati = Bali: III, 15844 (*B°*).

Dānavapuṅgava = Arka: I, 2668 (*A°*).

Dānavapura = Hiraṇyapura: III, 12262.

Dānavāri = Indra: XII, 10152 (*Maghavān*).

Dānavarshabha[1] = Dīrghajihva: I, 2675 (*D°*).

Dānavarshabha[2] = Vipracitti: I, 2640 (*V°*).

Dānavarshi, pl. (°*ayāḥ*). § 444 (Nivātakavacayuddhap.): III, **169**, 12101.

Dānavasūdana = Indra: I, 1533; III, 14279, 16989.

Dānaveçvara = Bali: XII, 8078.

Dānavendra[1] = Bali: III, 15841.

Dānavendra[2] = Çambara: XIII, 2183.

Dānavendra[3] = Dhundhu: III, 13531.

Dānavendra[4] = Vṛshaparvan: I, 3368 (*V°*), 3455.

Dānavendra[5] = Vṛtra: XII, 10029, 10030, †10059.

Dānavendra, dual (°*au*) = Madhu and Kaiṭabha: XII, 13515.

Dānavendrāntakaraṇa = Kṛshṇa: XII, 1662.

Dānaveya, pl. (°*āḥ*) = Dānava, pl. § 608 (Karṇap.): VIII, **73**, 3692.

Dānavī (a "female Dānava"). § 162 (Çāntanūp.): I, **97**, 3894 (Çāntanu asks Gaṅgā if she is a *D.*).—§ 522 (Draupadīharaṇap.): III, **265**, †15589 (Koṭika asks Draupadī if she is a *D.*).

Danāyus, daughter of Dakṣha and wife of Kaçyapa. § 87 (Aṃçāvat.): I, **65**, 2520.—§ 96 (do.): I, **65**, 2541 (mother of four sons, Vikshara, etc.).—§ 130 (do.): I, **67**, 2677 (her sons became incarnate. C. has *Anāyus*).

Daṇḍa[1], brother of the Magadha king Daṇḍadhāra. § 11 (Parvasaṅgr.): I, **2**, 544.—§ 130 (Aṃçāvat.): I, **67**, 2681 (incarnation of the Asura Krodhahantṛ).—§ 232 (Svayaṃvarap.): I, **186**, 6992 (the same (?), son of Vidaṇḍa, present at the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1091 (°*ṛi ca Daṇḍadhāraṅ ca*, vanquished by Bhīmasena on his digvijaya).—§ 605 (Karṇap.): VIII, **18**, †701 (his brother Daṇḍadhāra slain by Arjuna), †704 (slain by Arjuna).

Daṇḍa[2], a follower of Sūrya (the Sun). § 310*b* (Sūrya): III, **3**, 198 (*Mātharāruṇa-D°ādyāḥ*).

Daṇḍa[3], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***vv*, 2740 (slain by Karṇa).

Daṇḍa[4] = Çiva (1000 names[1]).

Daṇḍa[5] = Vishṇu (1000 names).

Daṇḍabāhu, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2575.

Daṇḍadhāra[1], king of the Magadhas. § 130 (Aṃçāvat.): I, **67**, 2682 (incarnation of the Asura Krodhavardhana).—§ 232 (Svayaṃvarap.): I, **186**, 6987 (the same (?), present *at* the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1091 (comieg to the country of the Magadhas, Bhimasena vanquished Daṇḍa and Daṇḍadhāra).—§ 554 (Saiṅyodyogap.): V, **4***γ*, 84.—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5764 (a ratha in the army of Duryodhana).—§ 605 (Karṇap.): VIII, **18**, 687, 689, †695 (king of the Magadhas, brother of Daṇḍa, is slain by Arjuna; cf. Daṇḍasena). Cf. Girivrajeçvara (VIII, †696), Māgadha.

Daṇḍadhāra[2], son of Dhṛtarāshtra. § 130 (Aṃçāvat.): I, **67**, 2736.—§ 608 (Karṇap.): VIII, **56**, 2727 (rescued Duryodhana); **83***ε*, 4262 (among ten sons of Dhṛtarāshtra who are slain by Bhīmasena).

Daṇḍadhāra[3], various Pāṇḍava warriors. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1000 (proceeded against Droṇa, description of his horses).—§ 604 (Karṇap.): VIII, **6**, 163 (has been slain by Droṇa).—§ 608 (Karṇap.): VIII, **49**, 2327 (a Pāñcālya, slain by Karṇa).

Daṇḍadhāra[4] = Çiva (1000 names[1]).

Daṇḍagaurī, an Apsaras. § 336 (Indralokābhig.): III, **43***α*, 1784 (among the Apsarases who danced in the palace of Indra).

Daṇḍaka[1], pl. (°*āḥ*), a people. § 284 (Sahadeva): II, **31**, 1169 (in the south, vanquished by Sahadeva on his digvijaya).—§ 772*b* (Pavanārjunasaṃv.): XIII, **154**, 7223 (their kingdom had been destroyed by a brahman).

Daṇḍaka[2], a forest. § 479 (Pativratop.): III, **206**, 13678 (*munīnāṃ . . . yeshāṃ krodhāgnir adyāpi D°e nopaçāmyati*).—§ 771 (Anuçāsanik.): XIII, **152**, 7178 (*yeshāṃ kopāgnir adyāpi D°e nopaçāmyati*). Cf. next.

Daṇḍakāraṇya = Daṇḍaka[2]. § 370 (Tīrthayātrāp.): III, **85**, 8183.—§ 425 (Hanūmad-Bhīmasaṃv.): III, **147**, 11198. — § 527 (Rāmopākhyānap.): III, **277**, 16985. — § 530 (Viçvāvasumokshaṇa): III, **279**, 16070. —§ 615*k* (Mahodara): IX, **39**, 2255. Cf. the prec.

Daṇḍaketu, a prince. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1015 (proceeded against Droṇa, description of his horses).

Daṇḍākhya, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8157 (in Campā). Cf. Daṇḍārtta.

Daṇḍapāṇi[1] = Antaka: V, 5779 (*iva*); VI, 1952 (°*ṛ ivāparaḥ*).

Daṇḍapāṇi[2] = Çiva: VII, 9455.

Daṇḍārt(ṭ)a, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8141 (in Campā, PCR. has Daṇḍaparṇa). Cf. Daṇḍākhya.

Daṇḍasena, a prince. § 11 (Parvasaṅgr.): I, **2**, 544 (°*sya vadhaḥ*, seems to allude to VIII, ch. **18**, where is read Daṇḍadhāra; v. Daṇḍadhāra 1).

Daṇḍimuṇḍa = Çiva (1000 names[1]).

Daṇḍin[1], son of Dhṛtarāshtra. § 130 (Aṃçāvat.): I, **67**, 2738.

Daṇḍin[2] = Yama: I, 7077 (*Pitṛrājaḥ*).

Daṇḍin[3] = Çiva: XII, 10358 (1000 names[1]), 10420 (do.), 10445; XIII, 1244 (1000 names[2]); XIV, 204.

Dānta[1], a son of the Vidarbha king Bhīma. § 344 (Nalopākhyānap.): III, **53**, 2080.

Dānta[2] = Çiva (1000 names[1]).

Dāntā, an Apsaras. § 731*b* (Aṣṭāvakra-Dikṣaṃv.): XIII, **19***β*, 1425 (among the Apsarases who danced in the palace of Kubera).

Dantakrūra. § 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**, 2431 (°*ṃ jaghāna ha.* Nīl. *deçādhipatiṃ*, but cf. BR. s.v. *dantakrūraṃ*).

Dantakūra. § 556*d* (Sahadeva): V, **23**, †708 (*Kalingān samūgatān ajayad D°e.* D. seems to be the name of a place (so also BR.), but Nīl. takes it = *saṃgrāme*).—§ 561*c* (Kṛshṇa Vāsudeva): V, **48**, †1883 (*Kalingāṃ D°e mamarda*, Nīl. as above).

Dantavakra, a king. § 130 (Aṃçāvat.): I, **67**, 2698 (so B.; C. has °*vaktra*, incarnation of the Dānava Durjaya?).—§ 273 (Rājasūyārambhap.): II, **14**, 577 (*Karūshaḥ?*, among the princes who wait upon Jarāsandha).—§ 281 (Sahadeva): II, **31**, 1107 (*Adhirājādhipaṃ?*, vanquished by Sahadeva on his digvijaya).—§ 290 (Çiçupālavadhap.): II, **44**, 1537.—§ 554 (Sainyodyogap.): V, **4***γ*, 79.

Dantavaktra, v. Dantavakra.

Dantin. § 269 (Vaiçravaṇasabhāv.): II, **10**, 415 (a being in the palace of Kubera).

Dantolūkhalikāḥ, a kind of ascetics: IX, 2182; XII, 521, 8895; XIII, 647.

Dantolūkhalinaḥ (= the prec.): IX, 2166.

Danu, daughter of Daksha and wife of Kaçyapa, mother of the Dānavas. § 84 (Adivaṃçāvatāraṇap.): I, **64**, 2486 (°*oḥ putrāḥ*, i.e. the Dānavas, became incarnate on earth).—§ 87 (Aṃçāvat.): I, **65**, 2520 (daughter of Daksha and wife of Kaçyapa).—§ 92 (do.): I, **65**, 2529 (mother of 40 sons, of whom 32 (?) are enumerated), 2534.—[§ 93 (do.): I, **65**, 2536 (v. Danuputra, pl.).]—§ 270 (Brahmasabhāv.): II, **11**, 456 (in the palace of Brahmān).—§ 331 (Kairātap.): III, **39**, 1557 (*Mukuṃ nāma D°oḥ putraṃ*).—§ 349 (Indralokābhig.): III, **47**, 1895 (*Pātālavāsināṃ . . . D°oḥ putrāḥ*).—§ 641 (Rājadh.): XII, **98***ξ*, 3661 (°*oḥ putrān*).—§ 664 (Mokshadh.): XII, **207**, 7545 (mother of the Dānavas).

Danuja, pl. (°*āḥ*) ("sons of Danu") = Dānava, pl. § 28 (Amṛtamanthana): I, **19**, 1180.

Danuputra, pl. (°*āḥ*) ("sons of Danu") = Dānava, pl. § 93 (Aṃçāvat.): I, **65**, 2536 (°*āḥ, mahārajan, daça Dānavavaṃçajāḥ*, i.e. Ekāksha, etc.).

Darada, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1031 (vanquished by Arjuna on his digvijaya).—§ 295 (Dyūtap.): II, **52**, 1869 (among the peoples who brought tribute to Yudhishṭhira).—§ 342 (Indralokābh.): III, **51**, 1990 (had been present at the rājasūya of Yudhishṭhira).—§ 449 (Ājagarap.): III, **177**, 12350 (*Cināṃs Tushārān D°ān*, their country crossed by the Pāṇḍavas on their way from Badarī to the capital of Subāhu).—§ 554 (Sainyodyogap.): V, **4***γ*, 78 (the king of the *D.* mentioned among the princes to whom the Pāṇḍavas ought to send messengers).—§ 574 (Jambūkh.): VI, **9***ο*, 375 (among the peoples in the east and the north).—§ 578 (Bhīshmavadhap.): VI, **51***ν*, 2106 (in the army of Duryodhana).—§ 587 (do.): VI, **117***ρ*, 5484 (attacked Arjuna).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 398 (had formerly been vanquished by Kṛshṇa).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70***β*, 2435 (*Kāçmīra-Daradān*, had been slain by Rāma Jāmadagnya).—§ 599 (Jayadrathavadhap.): VII, **93***ε*, 3380 (attacked Arjuna); **119***ββ*, 4716, 4722 (vanquished by Sātyaki); **121***οο*, 4847 (attacked Sātyaki).—§ 608 (Karṇap.): VIII, **73**, 3652 (among the allies of Duryodhana).—§ 739 (Anuçāsanik.): XIII, **35***e*, 2158 (have from being kshatriyas been degraded to çūdras).

Darada, a Bāhīka king. § 130 (Aṃçāvat.): I, **67**, 2694 (*Vahlikaḥ*, incarnation of the Asura Sūrya).—§ 290*b* (Çiçupālavadhap.): *D.* rent the earth as soon as he was born: II, **44**, 1526 (*Vāhlikaṃ*).

Dārada, pl. (°*āḥ*), a people = Darada, pl. § 578 (Bhīshmavadhap.): VI, **50***ν*, 2083 (*Piçāca Dāradāç caiva*, in the army of Yudhishṭhira).

Darbhi(n), an ancient ṛshi. § 368 (Tīrthayātrāp.): III, **83**, 7024, 7027 (made the tīrtha Ardhakīla and brought the four oceans thither).

Darçaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 361 (in Bhāratavarsha).

Darçapa, pl. (°*āḥ*), a class of gods. § 730 (Anuçāsanik.): XIII, **18**λλ, 1372.

Dardura, a mountain. § 269 (Vaiçravaṇasabhāv.): II, **10**, 412 (among the mountains in the palace of Kubera).—§ 295 (Dyūtap.): II, **52**, 1892 (precious gifts from the Malaya and Dardura mountains brought to Yudhishṭhira).—§ 534 (Hanumatpratyag.): III, **282**, 16239 (in the south).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7658 (only B.; C. has by error *Dururdadāḥ*).

Darī, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Darpa, son of Adharma and Çrī. § 641 (Rājadh.): XII, **90**, 3388 (*D°o nāma Çrīyaḥ putro jajñe 'dharmād*), 3390.

Darpada = Vishṇu (1000 names).

Darpahan = Vishṇu (1000 names).

Darpaṇa = Çiva (1000 names[2]).

Dāruka, the charioteer of Kṛshṇa. § 262 (Bhagavadyāna): II, **2**, 36, 50.—§ 292 (Rājasūyikap.): II, **45**, 1620.—§ 320 (Saubhavadhap.): III, **19**, 755 (°*eṇāham utpannaḥ*, says Dāruki), 762 (°*eya sutaḥ*, i.e. Dāruki); **20**, 799, 800; **21**, 821, 822; **22**, 876.—§ 552 (Goharaṇap.): IV, **45**, 1412 (°*o Vāsudevasya yathā*, sc. *sārathiḥ*).—§ 562 (Bhagavadyānap.): V, **83**, 2978; **84**, 3014; **94**, 3341.—§ 567 (do.): V, **131**, 4445.—§ 568 (do.): V, **137**, 4674.—§ 596 (Pratijñāp.): VII, **79**, 2781, 2795, 2798, 2801, 2804, 2805, 2813, 2815, (2818).—§ 597 (do.): VII, **82**, 2911.—§ 599 (Jayadrathavadhap.): VII, **112**, 4350 (°*syānujo bhrātā*, i.e. the charioteer of Sātyaki); **147**, 6338, 6342, 6343 (Sātyaki rode upon the chariot of Kṛshṇa, guided by *D.*), 6351, 6376, 6378 (°*syānujaḥ*, i.e. the charioteer of Sātyaki), 6381.—§ 608 (Karṇap.): VIII, **72**, 3597, 3598, 3599.—§ 615 (Gadāyuddhap.): IX, **62**, 3500; **63**, 3533, 3578.—§ 637 (Rājadh.): XII, **46**, 1584, 1587.—§ 639 (do.): XII, **53**, 1917, 1918.—§ 783 (Anugītāp.): XIV, **52**, 1478, 1534.—§ 793 (Mausalap.): XVI, **3**, 61, 103; **4**, †105, †106, †107, †108; **5**, 133, 136; **7**, 182.

Dārukanandana ("son of Dāruka") = Dāruki: III, 746.

Dārukātmaja (do.) = Dāruki: III, 728, 748.

Dāruki (do.), the charioteer of Pradyumna. § 320 (Saubhavadhap.): III, **18**, 719, 731; **19**, 759. Cf. prec.

Dāruna[1], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3594.

Dāruṇa[2], pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***ξ*, 373 (in the north).

Dāruṇa[3] = Vishṇu (1000 names).

Darva, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1869

(among the peoples who brought tribute to Yudhishṭhira).—§ 574 (Jambūkh.): VI, 9μ, 362.—§ 739 (Ānuçāsanik.): XIII, 35ε, 2158 (have from being kshatriyas become degraded to çūdras). Cf. next.

Dārva, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1026 (in the north, vanquished by Arjuna on his digvijaya). — § 599 (Jayadrathavadhap.): VII, **93**δ, 3380 (°*atisūrāḥ* (B. °*ābhiḥ*), attacked Arjuna).—§ 608 (Karṇap.): VIII, **73**, 3652 (°*ābhisārāḥ*, had been vanquished by Arjuna in the battle). Cf. prec.

Darvī (B. *Da°*), a country (?). § 574 (Jambūkh.): VI, 9μ, 362.

Darvīsaṃkramaṇa, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8023.

Dāsamīya, pl. (°*āḥ*), a people (?). § 607 (Karṇap.): VIII, **44**, 2056 (*vrātyānāṃ Dāsamīyānāṃ Bāhlikānāṃ ayajyavanāṃ | na devāḥ pratigṛhṇanti*, etc. PCR. translates "begotten by Çūdras on the girls of other castes" (agreeable to Nil., who, however, also gives another explanation: *Dasamadeçobhāvānāṃ*), 2069 (*vrātyānāṃ D°ānāṃ annaṃ devā na bhuñjate*, PCR. as above); **45**, 2090 (*vrātyānāṃ D°ānāṃ*, PCR. as above).—§ 608 (do.): VIII, **73**, 3650 (*Govāsa-D°ānāṃ*). Cf. next.

Dāsaniya, a people (?). § 295 (Dyūtap.): II, **51**, 1825 (*Govāsanā brāhmaṇāḥ ca Dāsaniyāç ca*, Nil. = *dāsyayogyāḥ çūdrādayaḥ*. BR. compares the preceding).

Dāsarha, v. Dāç°.

Dāseraka, v. Dāç°.

Dāseyī, v. Dāç°.

Dāsī, a river. § 574 (Jambūkh.): VI, 9λ, 338 (in Bhāratavarsha).

Dasra, one of the Açvins. § 15 (Upamanyu): I, 3, ††723 (*Nāsatya-D°au*).—§ 608 (Karṇap.): VIII, **89**, ††4594 (among the surgeons of Indra, not in B.).—§ 665 (Mokshadh.): XII, **208**γ, 7583 (*Nāsatyaç caiva Dasraç ca smṛtau dvāu Açvināv api*).—§ 717b (Nārāyaṇīya): XII, **340**, 12917 (*Nāsatyaṃ caiva D°aç ca smṛtau dvāu Açvināv apī*).—§ 770 (Ānuçāsanik.): XIII, **151**, 7095 (*Nāsatyaç cāpi D°aç ca smṛtau dvāu Açvināv apī*).

Dasyu, pl. (°*avaḥ*) (" impious men "): I, 3153 (°*saṅghātān*), 3503, 4308, 4309, 4312, 4315, 4341; II, 1025, 1032; III, 362, 13111 (°*vadhe ratāḥ*); IV, 199, 482, 704, 839; V, ††1873 (°*saṅghān*), ††1889 (°*vadhāya*); VII, 2443 (*nirdasyuṃ pṛthivīṃ kṛtvā*), 4749, 4825, 6730 (°*dharme*); VIII, 3450; XII, 360, 708, †723, 789, 2281 (°*vadhe*), 2284 (°*nibarhaṇāt*), 2431 (°*jīvinaḥ*), 2433 (*sarva°*), 2434, 2437, 2439, 2496, 2554, †2782, †2784, 2835, 2934, 2952 (°*bale*), 2953, 2956, 3255, 3288, 3325, 3342, 3436, 3588, 3684, 3832, 4793, 4825, 4826, 4829, 4831 (sg.), 4833, 4852 (sg.), 4854 (°*tvāt*), 4860 (°*tvāḥ*), 4861, (4862), 4873, 4875, 4879, 5247, 5324, 5421 (°*maryādā*), 5449 (°*gaṇāḥ*), 6295 (sg.), 6298 (sg.), 6301, 6302, 6305, 6306, 6310, 6411 (sg.), 6422, 6425, 6426, 6573, 6621, 7807, 7808 (sg.), 9563, 9568, 9580 (sg.), 10925, †13204; XIII, 2543, 3047 (°*vat*); XVI, †108, 222, 225, 236, 238.

Dasyumat, a fire. § 493 (Āṅgīrasa): III, **221**, 14203 (only C.; B. has Vasumat).

Datta, a ṛshi. § 702 (Mokshadh.): XII, **297**ε, 10875 (among the ṛshis who have obtained their position by way of penances). Cf. Dattātreya.

Dattāmitra = Sumitra: I, 5537.

Dattātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**γ, 4359 (enumeration).

Dattātreya, a ṛshi. § 393 (Arjuna Kārtavīrya): III, **115**, 10136 (Arjuna Kārtavīrya, who had 1,000 arms, obtained by the favour of *D.* a celestial chariot (*vimāna*) of gold).—§ 638b (Rāmopākhy.): XII, **49**, 1751 (by the favour of *D.* Arjuna Kārtavīrya got 1,000 arms).—§ 749 (Ānuçāsanik.): XIII, **91**, 4329, 4330 (father of Nimi and grandfather of Çrīmat).—§ 772b (Pavanārjunasaṃv.): XIII, **153**, 7189 (granted four boons to Arjuna Kārtavīrya: 1,000 arms, etc.; C. has by error °*etāya* instead of °*eyāya*); **154**, 7224 (°*prasādena*); **158**, 7351 (do.).

Dauhçāsana[1], patron., v. Duhçāsani.

Dauhçāsana[2], adj. ("belonging to Duhçāsana"). § 608 (Karṇap.): VIII, **83**, †4242 (*rudhiraṃ*, drunk by Bhīmasena).

Dauhçāsani, patron., the son of Duhçāsana Dhārtarāshṭra. § 592 (Saṃçaptakavadhap.): VII, **25**, 1096 (fought with Çrutakīrti).—§ 593 (Abhimanyuvadhap.): VII, **33**, 1472; **48**, 1893, 1894; **49**, 1935, 1938 (slew Abhimanyu); **51**, 1988 (had slain Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2677 (do.).—§ 604 (Karṇap.): VIII, **5**ζ, 103 (had been slain by a son of Draupadī); **6**, 160 (all. to § 593).—§ 615 (Gadāyuddhap.): IX, **64**εε, 3515 (among the slain).—§ 620 (Çrāddhap.): XI, **26**β, 787 (his body is burnt; C. has °*nam*).—§ 785 (Anugītāp.): XIV, **61**, 1825, 1828 (all. to § 593).

Daurmukhi, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158χ, 7008 (*Janamejayaḥ* ?).—§ 601 (Droṇavadhap.): VII, **184**α, 8366.

Dauryodhana, adj. ("belonging to Duryodhana"). § 552 (Goharaṇap.): IV, **55**, 1712 (*balaṃ*).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 720 (*sainyaṃ*).—§ 592 (do.): VII, **18**, 744 (*balaṃ*), 749 (*sainyaṃ*).—§ 608 (Karṇap.): VIII, **93**, 4864 (*balaṃ*).—§ 611 (Çalyap.): IX, **16**, 860 (*sainyaṃ*).—§ 785 (Anugītāp.): XIV, **60**, 1791 (*bale*).

Dauryodhani, patron. ("son of Duryodhana") = Lakshmaṇa: VI, 2367.

Daushmanta, v. Daushyanti.

Daushmanti, v. Daushyanti.

Daushyanta, adj. (" originating from Dushyanta "). § 157 (Pāruvaṃç.): I, **95**, ††3805 (*vaṃçaḥ*).

Daushyanti, patron. (" son of Dushyanta ") = Bharata: I, 2989, 3105; VII, 2377 (*Bh°*; C. has *Daushmantaḥ*); XII, 938 (*Bh°*; C. has *Daushmantiṇ*), 940 (*Bh°*; C. has *Daushmantiḥ*), 6195 (*Bh°*; C. has *Daushmantiḥ*); XIV, 50 (*Bh°*; C. has *Daushmantiḥ*); XVIII, 107 (*Bh°*; C. has *Daushmantiḥ*).

Dauvālika, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1874 (among the people who brought tribute to Yudhishṭhira).

Dayāvāsa = Mahāpurusha (Mahāpurushastava).

Deçarakshin = Çiva: X, 260.

Deha = Çiva (1000 names[2]).

Dehakartṛ = Sūrya (the Sun): III, 157.

Deva[1] = Çiva (1000 names[1–2]).

Deva[2] = Vishṇu (1000 names).

Devabhishagvara, dual (°*au*) = Açvinau: III, 10356.

Devabhishaj, dual (°*au*) = Açvinau: I, 721 (*A°*).

Devabhrāj. § 3 (Anukram.): I, 1, 43 (son of Mahya (so C., B. Sahya) and father of Subhrāj).

Devabhṛt = Vishṇu (1000 names).

Devācārya ("teacher of the gods") = Bṛhaspati: XIV, 134 (*B°*).

Devaçarman, a ṛshi. § 59 (Sarpasattra): I, **53**α, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—

§ 743*b* (Vipulop.): XIII, **40**, 2262 (*ṛshiḥ*), 2264, (2269), (2275), 2287; **41**, 2335, 2341, 2343; **42**, 2355; **43**, 2377, (2378), (2380), 2393 (Vipula, the disciple of *D.*, protected Ruci, the wife of *D.*, against Indra).—§ 775 (Āṇuçāsanik.): XIII, **166***ζ*, 7672 (one of the ṛshis of the north).

Devaçunī ("the bitch of the gods") = Saramā: I, 671 (*S°*).

Deva-Dānavapūjita = Çiva (1000 names[1]).

Devadāruvana, a tīrtha. § 733*k* (Vaimānika): XIII, **25**, 1713.

Devadatta, the conch-shell of Arjuna. § 263 (Sabhākriyāp.): II, **3**, 65 (*mahāçaṅkhaḥ*, belonged to Varuṇa (*Vāruṇaḥ*) and was placed in Bindusaras), 78 (Maya fetched *D.* from Bindusaras and gave it to Arjuna).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12076 (*jalodbhavaṃ*, was given to Arjuna by the gods).—§ 444 (do.): III, **169**, 12090.—§ 446 (do.): III, **174**, 12278.—§ 447 (do.): III, **175**, 12296 (*vārijaṃ*).—§ 552 (Ghoṣayātrap.): IV, **57**, 1785 (*çaṅkhavaraṃ*); **66**, †2133.—§ 561 (Yānasandhip.): V, **48**, †1872.—§ 574 (Jambūkh.): VI, **1**, 19.—§ 576 (Bhagavadgītāp.): VI, **25***c*, 844.—§ 578 (Bhīshmavadhap.): VI, **51***aa*, 2115.—§ 592 (Saṃçaptakavadhap.): VII, **18**, 729; **19**, 762.—§ 596 (Pratijñāp.): VII, **73**, 2610.—§ 599 (Jayadrathavadhap.): VII, **90**, 3197; **104**, 3902.—§ 608 (Karṇap.): VIII, **53**, 2584; **76**, †3862; **79**, †4054 (all. to § 443); **94**, 4955.

Devadeva[1] ("the god of the gods") = Brahmān (Prajāpati): I, 1628; III, 4062 (*°sya tīrthaṃ . . . Pushkaraṃ*); XII, 7341 (*Prajāpatiḥ*), 9213; XIII, 298 (*Pitāmahaḥ*).

Devadeva[2] = Bṛhaspati: XIII, 3693 (*°opadishṭaṃ dharmaṃ*, so C., but B. has *ṛedadeco*).

Devadeva[3] = Çiva: I, 160 (*Tryambakaṃ*), 7324, 7831 (*Pināḳadhṛk*), 7832; III, 1525, 1526 (*Çaṅkaraṃ*), 1612, 1625, (1636), 8057 (?), 11992 (*Tryambakasya*), 12237 (*Rudrāya*); V, 1994 (*Umāpatiṃ*), 7393; VII, 9523, 9564 (*Pināḳadhṛk*), 9627, 9639; VIII, 1589 (*Çulinā*), 1605, 1609, 4362 (*Çulinaḥ*); IX, 2472 (*Umāpatiṃ*); X, 248 (*Umāpatiṃ*); XII, †612 (*hairātmānaṃ D°o baḍhāva*), 4521, 5795, 6184, 10214 (*Pināḳadhṛk*), 10328 (*Umāpatiṃ*), 10347, 10679, 10760, 13150 (*Maheçvare*, identified with Nārāyaṇa), 13300 (*Kapardinaṃ*), 13301; XIII, 594 (*Brahmāṇaṃ asṛjat tasmād D°aḥ Prajāpatiḥ*), 603, 698, 700, 726, 800, 818 (*Rudreṇa*), 836, 841, 957, 960, 1035, 1222 (1000 names[2]), 6483, (6627), 6651, (6671), 6786 (*Kapardinaḥ*), 6877; XIV, 195, 1922.

Devadeva[4] = Dharma: III, 17441; XV, 756.

Devadeva[5] = Indra: III, 12001 (?).

Devadeva[6] = Varuṇa: I, 8176.

Devadeva[7] = Vāyu: XII, 9226 (*V°*).

Devadeva[8] = Vishṇu (Kṛshṇa): I, 1333 (*Hariṃ*, not identified with Kṛshṇa), 2785 (*Nārāyaṇaḥ*, a portion of him incarnate as Kṛshṇa), †3594 (?, *°sya niveçane*); III, 8352 (= Kṛshṇa, in Dvāravatī), 10139, (10150), 10934 (*Ādidevaṃ*), 11865, 12948, 13015, 15537 (= Kṛshṇa), 15808 (*Vishṇuḥ*, = do.); V, 410 (*Vishṇunā*), 2954 (= Kṛshṇa); VI, 1219 (= do.), 1259 (= do.), 3040 (= do.), 4462 (= do.), 4864 (= do.); VII, 6467 (= do.); XII, 7653 (*Vishṇoḥ*, = do.), 12716 (*Janārdanaṃ* = do.), 12763 (= do.), 12775 (*Nārāyaṇātmakaṃ*, = do.), 13060 (= do.), ††13205 (= do. ?), 13395 (= do.), 13421 (*Pṛshākapiḥ*, = do.); XIII, 6939 (Vishṇu's 1000 names); XIV, 1569 (= Kṛshṇa); XVIII, 170 (*Nārāyaṇaḥ*, Kṛshṇa entered into that god).

Devadeva, dual (*°au*) = Brahmān and Çiva: VIII, 4456.

Devadeveça[1] ("lord of the chiefs of the gods") = Çiva: I, 8123; II, 416 (*Ç°*); VII, 9560; IX, 2812; X, 632 (*Çitikaṇṭhaṃ*); XII, 10338, 10348 (1000 names[1]), 10396 (do.); XIII, 930; XIV, 1884 (*Kapardinaṃ*).

Devadeveça[2] = Indra: III, 17191.

Devadeveça[1] = Mahāpurusha (Mahāpurushastava).

Devadeveça[4] = Vishṇu (Kṛshṇa): III, 8762; VII, 2963 (= Kṛshṇa), 8850; XII, 7742 (= Kṛshṇa).

Devadeveçvara (do.) = Vishṇu (Kṛshṇa): VI, 3038 (= Kṛshṇa).

Devādhideva[1] = Brahmān: XIII, 5285 (?, *°sya kumāryaḥ*).

Devādhideva[2] = Çiva: VIII, 1445; XIII, 880, 962.

Devādhideva[3] = Vishṇu: XII, 7624.

Devādhipa[1], a prince. § 130 (Aṃçāvat.): I, **67**, 2663 (incarnation of the Asura Nikumbha).

Devādhipa[2] = Indra, q.v.

Devādhipati = Çiva (1000 names[2]).

***Devadūta**[1] ("messenger of the gods"): I, 636, 969, (969), (973), 975, 977, 3108; III, 2156, 15434, 15437, (15441), 15477, 15478, (15482), 15485; V, 1966; XIII, 7640; XVIII, 40, 41, 42, 52, 54, 77.—Do.[2] (pl.): XIV, 2774.

***Devadūtaka** (= the prec.): III, 15438.

***Devagaṇa**, pl. (*°āḥ*) ("troops of gods"). § 120 *bis* (Aṃçāvat.): I, **66**, 2604 (the text of this section (vv. 2601–2605) is not clear, and Nīl. is silent, but cf. the translation of PCR.).

Devagandharva, pl. (*°āḥ*) ("celestial Gandharvas"). § 101 (Aṃçāvat.): I, **66**, 2552 (enumeration of 16 *D.*, sons of Muni—*Mauneyāḥ*).—§ 102 (do.): I, **66**, 2556 (enumeration of 10 *D.*, sons of Prādhā—*Prādheyāḥ*).—§ 191 (Arjuna): I, **123**, 4815 (present at the birth of Arjuna; the enumeration is somewhat different from that of §§ 101–102). Cf. Gandharva, pl.

Devaganeçvara[1] ("the lord of the divine hosts") = Indra: I, 4788; XIV, 116.

Devaganeçvara[2] (do.) = Vishṇu: III, 10921 (*V°*).

Devaganeçvara[3] (do.) = Çiva (1000 names[1]).

Devagiri = Himavat (?): XIII, 6872.

Devagraha, a demon of disease. § 502 (Manushyagrahak.): III, **230**, 14601.

Devaguru[1] ("the preceptor of the gods") = Bṛhaspati: V, 480; XII, 1353, 5667 (*B°*).

Devaguru[2] = Çiva: XIII, 696.

Devahavya, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 300 (in the palace of Indra).

Devahotra, a ṛshi. § 717*c* (Uparicara): XII, **337**, 12760 (among the sadasyas at the saerifice of king Vasu Uparicara).

Devahrada, name of various tīrthas. § 370 (Tīrthayātrāp.): III, **85**, 8162, 8180 (*Kṛshṇavenājalodbhave*).—§ 372 (do.): III, **85**, 8199.—§ 730*t* (Viçālā): XIII, **25**, 1730.

Devāhvaya, an ancient king. § 6 (Anukram.): I, 1*a*, 228 (in Sañjaya's enumeration).

Devaka[1], a Gandharva king. § 130 (Aṃçāvat.): I, **67**, 2704 (*Gandharvapatiḥ*, re-born on earth, presumably as one of the princes mentioned under the heading Devaka[2]).

Devaka[2], one or more princes. § 179 (Vidurapariṇaya): I, **114**, 4480 (*mahīpateḥ*, Vidura married his daughter, who was a *pūraçcatī*).—§ 554 (Sainyodyogap.): V, **4**-*γ*, 80 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 599*s* (Çini): VII, **144**, 6033 (father of Devakī, the wife of Vasudeva).

***Devakanyā** ("a celestial maiden"): III, 10004 (sg., transformed into a hind she became the mother of Ṛshyaçṛṅga); IV, 258 (sg.); IX, 2468 (pl.); XI, 564 (pl.); XIII, 626 (pl.), 5238 (pl.). Cf. Apsaras.

Devakī, daughter of Devaka, wife of Vasudeva, and mother of Kṛshṇa. § 82 (Kṛshṇa Vāsudeva): I, **63**, 2428 (*Vishnuḥ . . . Vasudevāt tu Dᵛyāṃ prādurbhaviṣyati*). — § 238 (Pañcendrop.): I, **197**, †7308 (the black hair of Vishṇu entered *D.* and was born as Kṛshṇa).—§ 599*e* (Çini): VII, **144**, 6034 (*Devakasya . . . duhituḥ*), 6035 (won at a svayaṃvara by Çini for Vasudeva).—§ 637 (Rājadh.): XII, **47***ᴏ*, 1616 (*yaṃ devaṃ Dᵛi ajījanat*, i.e. Kṛshṇa).—§ 746 (Ānuçāsanik.): XIII, **64**, 3253 (*ᵛyāç caiva saṃvādaṃ maharsher Nāradasya ca*), 3254.—§ 783 (Anugītāp.): XIV, **52***ᴀ*, 1522.—§ 785 (do.): XIV, **66**, 1950; **71**, 2074.—§ 793 (Mausalap.): XVI, **7**, 194 (among the widows of Vasudeva).

Devakimātṛ, Devakinandana, Devakinandana' = Kṛshṇa, q.v.

Devakinandana[2] (Dai°, C.) = Vishṇu (1000 names).

Devakiputra, Devakisuta, Devakitanaya = Kṛshṇa, q.v.

Devakūṭa, a sacred mountain. § 370 (Tīrthayātrāp.): III, **84**, 8119.

Devala, v. Asita Devala.

***Devaloka** ("the world of the gods"): I, 1352, 2866 (*ᵖpratikāçaṃ*), 3552, †7302; III, 925, 1727, 11163, 11533, †12719, †12723, ††13342, 16957; VI, 260, 299, 3986; VIII, †4921; IX, 2990, 3085; XII, †725, †726, †727, †729, †730, †764, †765, †766, 1047, 1866, †10068, 10096 (pl.), 12958; XIII, 1714, 1739, 2994, 7562; XIV, †235, 436, 1755 (*iva*); XV, 895, 902; XVII, †85; XVIII, 197, 237.

Devamata, a ṛshi. § 782*b* (Brāhmaṇagītā): XIV, **24**, 711 (*Nāradasya ca saṃvādaṃ ṛsher Devamatasya ca*), (712).

Devamātṛ[1] ("the mother of the gods") = Aditi: IX, 2515 (*Aᵒ*).

Devamātṛ[2], pl. (*°āraḥ*): XIII, 626.

Devamīdha, a Yādava prince. § 599*e* (Çini): VII, **144**, 6030 (father of Çūra and grandfather of Vasudeva).

Devamitrā, a mātṛ. § 615*u* (Skanda): IX, **46***ᴅ*, 2632.

***Devanadī** ("celestial river"): I, 6458 (i.e. Gaṅgā); II, 372; III, 9948 (i.e. Gaṅgā), 9989 (*Kauçikī*), 11622 (i.e. Gaṅgā), 15548, 15557; XIII, 101 (*Narmadā*), 7855.

Devanagara ("the city of the gods"). § 444 (Nivātakavacayuddhap.): III, **172**, 12187. Cf. Devapura.

Devapatha, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8187.

Devapati = Indra, q.v.

Devāpi, son of Pratīpa. § 155 (Pūruvaṃç.): I, **94**, 3750 (eldest son of Pratīpa), 3751 (renounced the world—*pravavrājā*). — § 156 (do.): I, **95**, ††3797, ††3798 (being yet a child *D.* retired to the woods, and Çāntanu therefore became king).—§ 569 (Bhagavadyāṇap.): V, **149**, 5055, 5056, 5057, 5062, 5066 (on account of a skin disease *D.'s* installation on the throne was forbidden by the brahmans; *D.* then retired to the woods).—§ 615 (Baladevatīrthayātrāp.): IX, **39**, 2282; **40**, 2286, 2294 (had become a brahman).—§ 619 (Strīvilāpap.): XI, **23**, 651 (*°ināṃ samaṃ*, sc. Bhishma).

Devaprastha, a city. § 279 (Arjuna): II, **27**, 1022 (the capital of Senābindu, conquered by Arjuna on his digvijaya).

Devapura ("the city of the gods"). § 596 (Pratijñāp.): VII, **73**, 2608 (in Arjuna's oath). Cf. Devanagara.

Devapurohita ("the priest of the gods") = Bṛhaspati: II, 2458 (*Bᵒ*); IX, 2102 (*Bᵒ*); XII, 12752.

Devarāj[1] = Indra, q.v.

Devarāj[2] = Nahusha, q.v.

Devarāja[1] = Indra, q.v.

Devarāja[2] = Nahusha, q.v.

Devarāja[3] = Vasishṭha: XIII, 6256 (*Vᵒ*).

Devarāja[4], an ancient king. § 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Devarājābhinandana = Arjuna: III, 1858.

Devarājan[1] = Indra, q.v.

Devarājan[2] = Nahusha, q.v.

***Devāraṇya**, pl. (*°āni*) ("the forests of the gods"): I, 6060, 7853 (*°vihāra*, sc. Vargā); V, 433, 7354; VII, 2267.

Devarāta[1], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 121 (waited upon Yudhishṭhira).

Devarāta[2], a muni, son of Viçvāmitra. § 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 188 (fifty sons of Viçvāmitra were cursed to become *çvapacas* because they did not honour their eldest brother *D.*).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 249 (enumeration of the sons of Viçvāmitra).

Devāribalasūdana = Çiva (1000 names').

Devarshi[1], pl. ("celestial ṛshis," or "gods and ṛshis"). § 7 (Anukram.): I, **1**, 248.—§ 20*b* (Agni): I, **7**, 936.—§ 70 (Adivaṃçāvatāraṇap.): I, **60**, 2219 (*°gaṇapājitaṃ*, sc. Vyāsa).—§ 155 (Pūruv.): I, **94**, 3752 (*°kalpaḥ . . . rājasattamaḥ*).—§ 164 (Āpavp.): I, **99**, 3930 (*°sevitaṃ*, sc. *vanaṃ*).—§ 165 (Satyavatīlābhop.): I, **100**, 3983.—§ 171 (Vicitravīryasutotpatti): I, **105**, 4273.—§ 173 (Pāṇḍurājyābhishekа): I, **109**, 4346 (*°-Cāraṇaiḥ*).—§ 186*b* (Vyushṭāçvop.): I, **121**, 4687.—§ 221 (Caitrarathap.): I, **170**, 6497 (*Nāradaprabhṛtīnāṃ*).—§ 233 (Svayaṃvarap.): I, **187**, †7011, †7017 (*°Gandharvacaturthakulaṃ*).—§ 246 (Sundopasundop.): I, **211**, 7679.—§ 266 (Çakrasabhāv.): II, **7**, 289 (in the palace of Indra), 291 (do.), 307 (do.).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 401 (in the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 468.—§ 289 (Arghāharaṇap.): II, **36**, 1309.—§ 336 (Indralokābhigamanap.): III, **43**, 1775 (*Çakrasaṃ Dᵒgaṇasevite*).—§ 356 (Tīrthayātrāp.): III, **81**, 4034 (*deçe . . . Dᵒsevite*).—§ 358 (do.): III, **82**, 4082 (*Jambūmārgaṃ . . . Dᵒ-Pitṛ-sevitaṃ*).—§ 360 (do.): III, **82**, 5049 (*Devikā . . . Dᵒsevitā*).—§ 370 (do.): III, **84**, 8119 (*Devakūṭaṃ . . . Dᵍaṇasevitaṃ*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8302 (*°çubhāyāṃ*, sc. *diçi prāyāt*), 8303 (*Gomatī . . . Dᵒsevitā*); **88**, 8347 (*°vitrena Nāradena*); **89**, 8361 (*°sevite*, sc. the mountain Vaidūryaçikhara); **90**, 8402 (in Badari).—§ 378 (Tīrthayātrāp.): III, **94**, 8487 (*°sattama*, i.e. Lomaça), 8508.—§ 383 (Paraçurāma): III, **99**, 8675.—§ 412 (Aṣṭāvakrīya): III, **134**, 10659 (*duau devarshi Nārada-Parvatau*).—§ 421 (Gandhamādanapr.): III, **142**, 10902 (*mahānadī Badarīprabhavā . . . Dᵍaṇasevitā*).—§ 423 (do.): III, **143**, 10966 (*deçān Dᵍaṇasevitān*); **145**, 11054 (*deva-Dᵍpūjitaṃ Nara-Nārāyaṇāçramaṃ*), 11065 (*°carite deçe*).—§ 432 (Saṅgasādhikāharaṇap.): III, **154**, 11371.—§ 434 (do.): III, **156**, 11439 (*divyapushkariṇī . . . siddha-Dᵍpūjitā*).—§ 436 (Yakshayuddhap.): III, **159**, 11651 (*parama-siddhānāṃ*).—§ 439 (do.): III, **163**, 11855 (*sapta Devarshayaḥ . . . Vaçishṭhapramukhāḥ*, on Mahāmeru).—§ 444 (Nivātakavacayuddhap.): III, **169**, 12101 (*°ayaç caiva Dānavarshayaḥ*).—§ 447 (do.): III, **175**, 12303.—§ 450 (Ājagarap.): III, **178**, 12368 (*deçān girer Himavataḥ . . . Dᵒ-Siddhacaritān*).—§ 462 (Baka-Çakrasaṃv.): III, **193**, 13236 (*°gaṇasevita*, sc. Baka).—§ 496 (Skandotpatti): III, **224**, 14281 (*Vaçishṭhapramukhāḥ*).—§ 505 (Skandayuddha): III, **231**, 14538.—§ 525 (Rāmopākhyānap.): III, **273**, 15862 (*ᵛiṣṇu tvaṃ khyāto bhūtabhavishyavit*, sc. Mārkaṇḍeya).—§ 526 (do.): III, **276**, 15929.—§ 547 (Karṇa): III,

310, †17219 (°*iṇāṃ caritaṃ*, told by Mārkāṇḍeya to the Pāṇḍavas).—§ 555 (Indravijaya): V, 10, 341; 12, 378 (°*sattama*, i.e. Bṛhaspati), 382 (do.); 16, 496 (°-*Gandharvaiḥ*), 498, 505 (°*gaṇatejasa*); 17, 528.—§ 562 (Bhagavadyānap.): V, 83, 2985.—§ 564 (Mātaliyop.): V, 98, 3528 (°*saṅrçiṇ pāyāṃ*).—§ 565 (Gālavacarita): V, 109, 3783 (in the east).—§ 576 (Bhagavadgītāp.): VI, 34, 1230 (°*iṇāṃ Nāradaḥ*, sc. *asmi*, says Kṛshṇa).—§ 578 (Bhishmavadhap.): VI, 45, 1753 (came to see the battle).—§ 584 (do.): VI, 61, 3571.—§ 596 (Pratijñāp.): VII, 73, 2607 (*Brahma-devarshayaḥ*).—§ 599 (Jayadrathavadhap.): VII, 139, 5746 (applauded the combatants).—§ 600 (Ghatotkacavadhap.): VII, 163, †7292 (°-*Gandharva-surarshisaṅghāḥ*).—§ 605 (Karṇap.): VII, 16, 626 (°*saṅghāḥ*).—§ 608 (do.): VIII, 87, 4423 (*Deva-Brahma-nṛparshiṇāṃ gaṇāḥ*), 4438 (*saha-Dº-Cāraṇāḥ*), 4452 (*saha-Dº-Cāraṇaiḥ*).—§ 615*u* (Skanda): IX, 44, 2481; 45*b*, 2509.—§ 615*x* (Arundhatī): IX, 48, 2812 (*siddha-Dº-dayitaṃ . . . Badarapācanaṃ*).—§ 615*aa* (Çrutāvatī): IX, 48, 2829 (°*gaṇasaṃsadi*).—§ 618 (Jalapradānikap.): XI, 8*ç*, 214 (*Nāradapramukhāç ca sarva-Dº-ayaḥ*).—§ 621 (Rājadh.): XII, 10, 298.—§ 624 (do.): XII, 18, 543.—§ 635 (do.): XII, 37, 1352 (*Bṛhaspatipurogāṇ*).—§ 637 (do.): XII, 47*a*, 1607 (surrounded Bhishma as he lay on his arrow-bed).—§ 641 (do.): XII, 91, 3460 (°-*Pitṛ-Gandharvāḥ*); 122, 4473 (°*sadṛçaḥ*, sc. Vasuhoma).—§ 663 (Mokshadh.): XII, 201, †7367 (°*saṅghapravaro maharshiḥ* | *Bṛhaspatiḥ*).—§ 666 (Mokshadh.): XII, 209, 7612.—§ 667 (do.): XII, 210, 7653 (°*caritaṃ Gārgyaḥ*, sc. *veda*).—§ 674*b* (Çrī-Vāsavasaṃv.): XII, 229, 8339 (°*jushṭāyāḥ*, sc. *Gaṅgāyāḥ*), 8341 (°*kathitāḥ kathāḥ*).—§ 677 (Mokshadh.): XII, 233, 8523 (°*Pitṛmānavān*); 235, 8587 (°*Pitṛgurvarthaṃ*).—§ 694*b* (Jvarotpatti): XII, 284, 10218 (*Aṅgirāḥ-pramukhāḥ*).—§ 704 (Mokshadh.): XII, 302*β*, 11106 (°*vishvāṇ*).—§ 712 (Çukotpatti): XII, 324, 12178 (*vane . . . deva-Dº-saṅkule*); 325, 12203.—§ 714 (Çukukṛtya): XII, 329, 12378 (°*gaṇajushṭaḥ*, sc. *parvataḥ*; C. has by error °*guṇa*°).—§ 717*b* (Nārāyaṇīya): XII, 341, 13062, 13093.—§ 718*b* (Uñchavṛttyup.): XII, 362, 13866.—§ 721 (Ānuçāsanik.): XIII, 3, 190 (°*sevitā*, sc. *Kauçikī*).—§ 730 (do.): XIII, 14*aa*, 987.—§ 751*b* (Çāpathavidhi): XIII, 94, †4589 (*Brahmarshi-Dº-nṛparshimādhye*).—§ 759 (Ānuçāsanik.): XIII, 107, 5319 (°*caritaṃ*), 5322 (do.), 5335 (*Rudra-Dº-kanyāvāhiḥ*).—§ 760 (do.): XIII, 112, 5543 (°*Pitṛ-mānavāḥ*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, 140*a*, 6347 (°*gaṇaseviṭaṃ*, sc. *sado Vrahabhānkasya*, on Himavat).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, 148, 6817 (°*çaraṇasya*, i.e. Kṛshṇa).—§ 775 (Ānuçāsanik.): XIII, 166, 7686.—§ 778*b* (Saṃvartta-Maruttīya): XIV, 7, 157 (°*sattamaḥ*, i.e. Nārada).—§ 779*f* (Muñjavat): XIV, 8, 184 (on Muñjavat).—§ 782*b* (Brāhmaṇagītā): XIV, 26, 751 (*Prajāpatau punnayināṃ Dº-ṛṣiṇā ca saṃvidaṃ*), 752, 756 (*sarga-Dº-Dānavāḥ*).—§ 785 (Anugītāp.): XIV, 77, 2237, 2244; 88, 2638 (°*saṅkulaḥ*, sc. the açvamedha of Yudhishṭhira).—§ 787 (Açramavāsap.): XV, 1, 14 (*kathāḥ . . . purāṇarshi-Dº-Pitṛ-Rakshasāṃ*).—§ 788 (do.): XV, 27, 736 (*Vyāsaḥ . . . Dº-gaṇaseviṭaḥ*).—§ 789 (Putradarçanap.): XV, 31*ζ*, 848, 849 (have been incarnate as warriors in the battle).—§ 794 (Mahāprasthānikap.): XVII, 3, 95, 106.

Devarshi[2], sg. Names of single Devarshis:—

Asita: I, 4045 (*Aº*).

Bhūrbhuva: XIII, 5285 *f*read with B. *Bhūrbhuvaṃ cāpi*).

Bṛhaspati: I, 2705 (*Bº*); II, 1793 (*Bº*); V, 378 (°*sattama*), 382 (do.).

Kaçyapa: I, 2557.

Lomaça: III, 8471 (*Lº*), 8487 (°*sattama*); XI, 775 (*Lº*).

Nārada: I, 7342 (*Nº*), 7604 (*Nº*), 7605, 7609, 7740 (*Nº*), 7874 (*Nº*), 7875; II, 145, 268, 2654; III, 4022, 8261 (°*caritaṃ*), 8347 (°*vīrena*), 12603 (*Nº*), 12605 (do.), 16662; V, 3583, 3637; VI, 1217 (*Nº*); VII, 2034 (*Nº*), 2035, 2127, 2144, 2168 (*Nº*); IX, 3056; XI, 14 (*Nº*); XII, 144 (*Nº*), 1074 (*Nº*), 3029, 5529, 7038 (*Nº*), 7520 (*Nº*), 7564 (*Nº*), 8348 (*Nº*), 8418 (*Nº*), 10555 (*Nº*), 11510, 12314 (*Nº*), 12423 (*Nº*), 12583 (*Nº*), 12647 (*Nº*) 12893, 13772; XIII, 2204 (*Nº*), 2208, 2209, 2210, 2222, 2227, 3255 (*Nº*), 6337 (*Nº*); XIV, 130 (*Nº*), 157 (°*sattamaḥ*), 864 (*Nº*); XV, 542 (*Nº*), 562, 574, 1011 (*Nº*).

Parvata: III, 8483 (*Pº*).

Tanu: XII, 4679.

Uçanas: XII, 10660 (*Uçanāḥ*).

Vasishṭha: III, 16600; XIII, 3968 (*Vº*).

Devarshi[3] = Çiva (1000 names[2]).

Devasārathi = Mātali: III, 12254.

Devasenā ("the army of the gods"), the wife of Skanda. § 495 (Skandotpatti): III, 224, 14257 (*Prajāpateḥ* (i.e. Kaçyapa's) *kanyā*, sister of Daityasenā; Indra liberated her from Keçin), 14278 (Brahmā selected the son whom Agni would beget (i.e. Skanda) to become her husband).—§ 501 (Skandop.): III, 229, 14446, 14447 (Skanda married *D.*), 14450, 14452.

Devasenāpati ("general of the army of the gods," or "husband of Devasenā") = Skanda: III, 14454, 14455, 14568.

Devasenāpriya = Skanda: III, 14635.

Devasiṃha = Çiva (1000 names[2]).

Devasthāna, a Brahmarshi. § 621 (Rājadharm.): XII, 1*β*, 4.—§ 626 (do.): XII, 20, 601, (602); 21, (615).—§ 637 (do.): XII, 37*η*, 1370; 47*η*, 1592.—§ 640 (do.): XII, 58*η*, 2116.—§ 780 (Açvamedhikap.): XIV, 14*β*, 355, 364.

Devāsura, adj. ("concerning the gods and the Asuras"): I, 1418 (*abhātapūrvaṃ saṃgrāme tadā Dºe 'pi ca*), 4104 (*yuddhaṃ . . . Dºopamaṃ*); III, 12269 (*atideveāsuraṃ karma*), 13216 (*saṃgrāme*), 14268 (*saṃgrāmaṃ*), 16374 (sc. *yuddhe*); IV, 1040 (°*samaḥ*, sc. *samāgamaḥ*), 1902 (°*samaḥ saṃniṣkaḥ*); V, 1927 (*yuddhe*), 2966 (°*sya drashṭāraḥ*, sc. *yuddhasya*), 3645 (*yuddheshu*), 4299 (*yuddhe*); VI, 768 (*yuddhe*), 1754 (*raṇaṃ . . . Dºopamaṃ*), 2073 (sc. *yuddhe*), 2474 (*yathā Dºṃ yuddhaṃ*), 3474 (*yathā Dºe yuddhe*), 3649 (°*opamaṃ*, sc. *janakshayaṃ*), 4483 (*yathā Dºe yuddhe*), 4583 (do.), 5411 (do.), 5567 (*yuddhe Dºopame*); VII, 542 (*yathā Dºe yuddhe*), 583 (*yuddhaṃ Dºopamaṃ*), 758 (*yathā . . . yuddhe Dºe*), 1084 (*yuddhaṃ . . . Dºopamaṃ*), 2295 (*yuddhe*), 3821 (*mṛdhe*), 3947 (*yathā Dºe yuddhe*), 3968 (*saṅgrāmaḥ . . . Dºopamaḥ*), 4495 (*yuddhaṃ . . . Dºopamaṃ*), 4601 (°*opamaṃ*), 4910 (*yuddhe*), 5231 (*yuddhaṃ Dºopamaṃ*), 5886 (*yuddhe . . . yathā*), 7075 (*yathā Dºe yuddhe*), 7582 (do.), 8819 (*yuddhe . . . Dºopame*); VIII, 516 (*yathā Dºe yuddhe*), 565 (do.), 1205 (*saṅgrāmaṃ . . . Dºopamaṃ*), 1391 (*yathā . . . yuddhe Dºe*), 2233 (*saṅgrāmaḥ . . . Dºopamaḥ*), 2273 (*yuddhaṃ . . . Devāsuropamaṃ*), 3024 (°*e . . . mṛdhe . . . iva*); IX, 2529 (*yuddhe*), 3519 (*yuddhe*); XIII, 2175 (sc. *yuddhaṃ*).

Devāsuraganāçraya = Çiva (1000 names[2]).

Devāsuraganādhyaksha = Çiva: VIII, 1574; XIII, 1259 (1000 names[2]).

Devāsuraganāgrani = Çiva (1000 names[2]).

Devāsuraguru[1] = Brahmán: XIII, 7634.

Devāsuraguru[2] = Çiva (1000 names[2]).

Devāsuramahāmātra = Çiva (1000 names[2]).

Devāsuramaheçvara = Çiva (1000 names[2]).

Devāsuramaskrta = Çiva (1000 names[2]).

Devāsuraparāyana = Çiva (1000 names[2]).

Devāsurapati = Çiva (1000 names[2]).

Devāsuravaraprada = Çiva (1000 names[2]).

Devāsuravinirmātr = Çiva (1000 names[2]).

Devāsureçvara = Çiva (1000 names[2]).

Devasya tirtham = Brahmasaras: XIII, 4553.

Devatātman = Çiva (1000 names[2]).

Devātideva[1] = Brahmán: XII, 10681 (*B°*).

Devātideva[2] = Çiva (1000 names[2]).

Devātithi, a prince. § 156 (Pūruvaṃç.): I, **95**, ††3775 (son of Akrodhana and Karambhā), ††3776 (husband of Maryādā and father of Ariha).

Devavana, name of a sacred place. § 377 (Dhaumyatīrthak.): III, **87**, 8322 (*rāmyaṃ tāpasair upaçobhitaṃ*, in the east).

Devavara[1] = Sūrya: III, 161.

Devavara[2] = Vishṇu: III, 13580.

Devavara[3] = Brahmán: XIII, 4949.

Devavara[4] = Çiva: XII, 10805 (*Ç°*).

Devavrata = Bhishma, q.v.

Devāvṛdha, a prince. § 6 (Anukram.): I, **1***a*, 228 (in Sañjaya's enumeration of departed kings).—§ 608 (Kaṇṇap.): VIII, **85***p'*, ††4307 (*Kṛātha-Dʾaiu*, among the *Kuru* warriors; but should we not read *Daiwavṛdha*? cf. *Devavṛdhasānuḥ*, v. 4322).—§ 677 (Mokshadh.): XII, **235**, 8595 (by having given a costly umbrella to a brahman *D.* attained to heaven).—§ 767 (Ānuçās.): XIII, **137***a*, 6251 (do.).

Devāvṛdhasūnu = Babhru: VIII, ††4322.

Devayājin, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2572.

***Devayāna**, subst. (or adj., sc. *pathin*) ("the way that leads to the gods"): I, 3681; III, 123 (sc. *saturvargaḥ*?), 10100, 10104, 10106, 15442 (°*caraḥ*); V, ††793; XII, 525, 9609 (pl.), 12394 (°*caraḥ*); XIII, 1081 (°*ānām ādityo dvāram uçyate*), ††4312, ††4316; XIV, 980 (pl.); XV, 930 (pl.).

Devayānī, daughter of Uçanas (Çukra) and wife of Yayāti. § 143 (Nahusha): I, **75**, 3159 (mother of Yadu and Turvasu).—§ 145 (Kaca): I, **76**, 3186, 3197, 3198, 3205, 3206, 3207, 3208, 3212, (3213), 3222, 3226, ††3229, (††3231), ††3233, ††3239, (††3240), ††3241 (prevailed upon *Uçanas* to revive *Kaca*); **77**, (3256), 3263, (3264), (3271), 3273, 3276 (*Kaca* would not accept her as his wife, because he, being a disciple of Uçanas, regarded her as his sister; *D.* then cursed *Kaca*).—§ 146: When *Kaca* had imparted to the gods the *Sañjīvanī* they set out with *Indra* at their head to defeat the *Asuras*. In a wood like *Caitraratha*, *Indra* transformed himself into wind and mixed up the clothes of some bathing maidens. A quarrel about the clothes resulted in *D.'s* being thrown into a well by *Çarmishṭhā*, the daughter of *Vrishaparvan*. *Yayāti* found her and drew her up by her right hand, and then returned to his capital. *Devayānī* sent *Ghārṇikā* to inform *Çukra* of what had passed (I, **76–79**). *Çukra* threatened *Vrishaparvan* that he would leave the Asuras, until *Çarmishṭhā*, together with 1,000 maidens, was given to *D.* (I, **80**). Surrounded by *Çarmishṭhā* and 2,000 maidens, *Devayānī* one day again met *Yayāti*, who at her request received her in marriage from *Çukra*, and promised that he would never invite *Çarmishṭhā* to share his bed (I, **81**): I, **78**, 3284, 3285, (3285), 3290, (3297), 3302, (3303), 3307, (3309), 3314; **79**, 3319, 3321, (3326); **80**, 3341, 3343, 3344, (3345), 3346, (3347), 3348, 3350, 3351, (3354), 3356, (3357); **81**, 3359, 3363, 3364, (3367), (3370), (3373), (3375), 3376, (3377), (3379), (3382), (3385), 3386, (3388), 3392, 3395.—§ 147: *Devayānī* gave birth to a son. After 1,000 years had elapsed, *Çarmishṭhā* attained to puberty and prevailed upon Yayāti to beget a son also with her (I, **82**); to *Devayānī* she said that she had born the child to a *ṛshi* whose name she had not dared to ask. The sons of *Devayānī* were *Yadu* and *Turvasu*, those of *Çarmishṭhā* were *Druhyu*, *Anu*, and *Puru*. One day, when *Devayānī* was walking in the wood together with *Yayāti*, she met the children of *Çarmishṭhā* and asked them: "Who is your father?" They then pointed to *Yayāti*. *Devayānī* in anger withdrew to *Uçanas*, followed by *Yayāti*. *Uçanas* cursed *Yayāti* to be overcome by decrepitude, yet with the permission of transferring it to someone else, and he added that that son of *Yayāti* who would give him his own youth should succeed *Yayāti* on the throne, etc. (I, **83**): I, **82**, 3397, 3398, 3400, 3401, 3404, 3411, 3419; **83**, 3424, 3425, (3425), (3428), (3430), 3432, 3434, (3436), (3437), 3439, (3442), 3446, (3451), 3461.—§ 148 (Yayāti): I, **85**, 3519 (*°yāḥ sutaṃ . . . Yadum*).—§ 156 (Pūruvaṃç.): I, **95**, ††3761 (*Uçanaso duhitā*), 3762 (*Yaduñ ca Turvasuñ caiva Dʾaiu vyajāyata*).—§ 569 (Bhagavadyānap.): V, **149**, 5045 (*Yaduḥ . . . Dʾyāḥ sutaḥ*).—§ 595 (Shoḍaçarāj., v. Yayāti): VII, **63**, 2297 (wife of Yayāti).—§ 599*e* (Çini): VII, **144**, 6030 (*Yayāter Dʾyāu tu Yadur jyeshṭo 'bhavat sutaḥ*). Cf. Aucanasī, Bhārgavī, Çukratanayā.

Devayuga = Kṛtayuga. I, 1073; II, 421; III, 8492, 8686; X, 786; XII, 93; XIII, 3903.

Deveça[1] ("lord of the gods") = Brahmán: I, 1647; III, 10949 (*B°*); VI, 5770 (*Pitāmahaṃ*); VII, 2081; IX, 1964 (*B°*), 2494; XII, 9218, 10187, 10195; XIII, 1113 (*B°*), 2256, 3890, 4925, 4943, 6845 (*Pitāmahaḥ*).

Deveça[2] (do.) = Çiva: I, 1932 (*Çūlapāṇiḥ*), 2315, 7322; III, 1545, 1631, 7034 (*Sthāṇuḥ*); VII, 1758, 1759 (all. to Jayadrathavimokshanaparvan); VII, 1457, 1465, 1512, 1516, 1536, 1541, 1544, 1545, 1590, 1601, 1612; IX, 2050 (?), 2483 (*Çūlahastaṃ*); X, 251; XII, 10675, 12172; XIII, 744, 794, 796, 876, 922, 923, 6665, 6760, 6804 (read *Deveçaḥ* with B.).

Deveça[3] (do.) = Daksha: IX, 2044.

Deveça[4] (do.) = Indra: I, 3844 (?), 4409, 8225 (*Çatakratuṃ Sahasrākshaṃ*); III, 1771 (*Pākaçāsanaṃ*), 8413, 12010 (*Maghavān*), 14374, 14376, 16990 (*Purandaraṃ*); V, 525, 3564, 3682; VII, 37, 3861; VIII, 1670; IX, 2882; XII, 8414; XIII, 2307, 5972 (*Çacīpate*).

Deveça[5] (do.) = Kṛshṇa or Vishṇu: III, 10120 (not = Kṛshṇa?), 12947 (do.?), 15535; V, 411 (not = Kṛshṇa); VI, ††1271, ††1283, ††1291, ††2604, 2963; XII, 12714, 12804, 12874, 13001, 13363, 13415, 13581 (*Hariṃ Nārāyaṇaṃ*), 13657, 13658; XIII, 1113 (according to the reading of C.; B. has *Deveçaḥ* = Brahmán), 6887 (*Yādaveṃ*), 7801 (Vishṇu's 1000 names).

Deveça[6] (do.) = Yama: III, 16757.

Deveça[7], dual (°*au*) = Brahmán and Çiva: III, 499.

Deveçaya = Mahāpurusha (Mahāpurushastava).

Deveçī = Umā: XII, 10301.

Deveçvara[1] = Çiva: VIII, 1469.

Deveçvara[3] = Indra: II, 286, 1800 (?, *yathā*); III, †10257, *17192*; VII, *9053* (*yathā*); XII, *12205* (*Çakraḥ*).
Devendra[1] = *Indra*, q.v.
Devendra[2] = Nahusha, q.v.
Devendra[3] = Çiva (1000 names[1–2]).
Devendratanaya = Arjuna: VII, 7716.
Devī[1], an Apsaras. § 191 (Arjuna): I, **123**, 4818 (among the Apsarases who danced at the birth of Arjuna).
Devī[2] = Umā (Durgā), q.v.
Devī[3], the wife of Varuṇa. § 124 (Aṃçāvat.): I, **66**, 2616 (the eldest daughter of Çukra; mother of Bala and Surā).
Devī[4] = Sāvitrī (the wife of Brahmán): V, 3969 (*reme . . . yathā Dʼyāṃ Pitāmahaḥ*); XII, 7204, 7205 (*Vedamātā*), 7206, 7207, 7209, 7210, 7211, 7335.
Devikā[1], wife of Yudhishṭhira. § 159 (Pūruvaṃç.): I, **95**, ††3828 (daughter of Govāsana Çaibya, wife of Yudhishṭhira, and mother of Yaudheya).
Devikā[2], a river. § 360 (Tīrthayātrāp.): III, **82**, 5044 (a tīrtha), 5045, 5049. — § 494 (Āṅgirasa): III, **222**, 14229 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, **9**λ, 324 (in Bhāratavarsha). — § 733*c* (Pushkara): XIII, **25**, 1696 (a tīrtha).—§ 733*i* (Ānuçāsanik.): By bathing in *D.* and in Sundarikāhrada, as also in the tīrtha Apvinī, one acquires great beauty after death: XIII, **25**, 1707.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146**δ, 6764 (among the rivers who are present with Umā).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7645.
Devyās tīrtha(m), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6064, 6072 (the same?).
Dhāma, pl. (*°āḥ*), a class of celestial beings, mostly mentioned together with the Yāmas. § 520 (Mudgala): III, **261**, 15446 (*Yāmā Dhʼāç ca*).—§ 565 (Gālavacarita): V, **111**, 3837 (*mumyaḥ*, only in B.).—§ 615*u* (Skanda): IX, **44**, 2482 (*Yāmā Dhʼāç ca*).
Dhamadhamā, a mātṛ. § 615*n* (Skanda): IX, **46***θ*, 2638.
Dhāmakeçin = Sūrya (the Sun): III, 193.
Dhāman[1] = Kṛshṇa: XII, 1513.
Dhāman[2] = Vishṇu (1000 names).
Dhāmavid = Kṛshṇa: XII, 1513.
Dhanada[1] = Kubera, q.v.
Dhanada[2], a follower of Kubera. § 289 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).
Dhanada[3], a mountain (?). § 731*b* (Ashṭāvakra-Dikṣamvāda): XIII, **19**, 1396 (" the dominions of the Lord of Treasures," PCR.).
Dhanada[4] = Çiva (1000 names[1]).
Dhanadā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2631.
Dhanadeçvara, Dhanādhigoptṛ, Dhanādhipa, Dhanādhipati = Kubera, q.v.
Dhanādhyaksha[1] = Kubera, q.v.
Dhanādhyaksha[2] = Çiva: X, 258.
Dhanadodyāna (" the garden of Kubera "). § 430 (Hanūmad-Bhīmasaṃv.): III, **150**, 11287 (*rakshitaṃ Yaksha-Rākshasaiḥ*, in the north).
Dhanānām içvara(h) = Kubera, q.v.
Dhanañjaya[1] = Arjuna, q.v.
Dhanañjaya[2], a serpent. § 47 (Sarpanāmak.): I, **35**, 1550 (enumeration).—§ 268 (Varuṇasabhāv.): II, **9**, 381 (in the palace of Varuna).—§ 564 (Mātaliyop.): V, **103**γ, 3625 (enumeration). — § 605 (Tripuṭākhyāna): VIII, **34**, 1483 (among the serpents who became the cords with which the manes of the steeds of Çiva were bound).
Dhanañjaya[3] = Vishṇu (1000 names).
Dhanañjaya[4], pl. (*°āḥ*), a family of brahmans. § 286 (Rājasūyikap.): II, **33**, 1238 (*°ānām ṛshabhaḥ Suvāmā*).
Dhanañjayā, name of an army. § 615*u* (Skanda): IX, **46**, 2665 (given to Skanda by Çiva).
Dhanañjayāgraja (" elder brother of Arjuna ") = Bhīmasena: IX, 3238.
Dhanañjayasuta (" son of Arjuna ") = Babhruvāhana: XIV, 2380.
Dhanapati = Kubera, q.v.
Dhanaprada = Mahāpurusha (Mahāpurushastava).
Dhaneça = Kubera, q.v.
Dhaneçvara[1] = Kubera, q.v.
Dhaneçvara[2] = Vishṇu (1000 names).
Dhaneçvarākrida (" the sporting place of Kubera "). § 448 (Ājagarap.): III, **178**, 12317 (on Gandhamādana?).
Dhanin, the messenger of the Kapas. § 772*p* (Kapa, pl.): XIII, **158**, 7333, 7341, 7342.
Dhanishṭhā, sg. or pl., a nakshatra = Çravishṭhā, BR. (v. Su. Si.). § 502 (Manushyagrahak.): III, **230**, 14463 (*°ādis tato kāle Brahmaṇā parikalpitaḥ*, cf. Nil.).—§ 746 (Ānuçāsanik.): XIII, **64**, 3280 (pl., merit of making gifts under the constellation *Dh.*).—§ 749 (do.): XIII, **89***a*, 4266 (sg., merit of performing a çrāddha under the constellation *Dh.*).—§ 759 (do.): XIII, **110**, 5391 (pl., description of the candravrata).
Dhanurdhara[1], a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputran.): I, **117**, 4550. Cf. Dhanurgraha.
Dhanurdhara[2] = Çiva: VII, 9536.
Dhanurdhara[3] = Vishṇu (1000 names).
Dhanurgraha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2733.—§ 608 (Karṇap.): VIII, **84**ξ′, 4262 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena). Cf. next.
Dhanurgrāha, a son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, **51**δ, 2447 (attacked Bhīmasena). Cf. prec.
Dhanurvaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.
Dhanurveda[1] (" the science of arms "). § 56 (Parikshit): I, **49**, 1945 (*°e tu çishyo ʼbhūn nṛpaḥ Çāradvatasya*, sc. Parikshit). — [§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2236 (*vidvāṃso Vede dhanushi ca*).]—§ 130 (Aṃçāvat.): I, **67**, 2707 (*°e ca Vede ca . . . carishṭhaṃ Droṇam*).—§ 173 (Pāṇḍurājyābhisheka): I, **109**, 4355 (*°e ca Vede ca . . . pārayaḥ*, sc. Dhṛtarāshṭra, Pāṇḍu, and Vidura). — § 198 (Çaradvat): I, **130**, 5073 (mastered by Çaradvat), 5075, 5085, 5088, 5091 (*caturvidhaṃ*, Çaradvat taught it to Kṛpa), 5092 (Kṛpa taught it to his disciples).—§ 199 (Droṇa): I, **130**, 5099 (Droṇa taught it to Dhṛtarāshṭra's and Pāṇḍu's sons).—§ 201 (do.): I, **130**, 5117 (*°paraḥ*, sc. Droṇa), 5119, 5132 (Droṇa learnt the *D.* from Rāma Jāmadagnya).—§ 202 (do.): I, **131**, 5172 (*°cikīrshayā*).—§ 203 (do.): I, **132**, 5223 (do.).—§ 204 (Ekalavya): I, 5240, 5255 (*°kṛtaçramaṃ*, sc. Ekalavya).—§ 210 (Sambhavap.): I, **139**, 5524 (Aguiveça was the disciple of Agastya in the *Dh.*).—§ 233 (Svayaṃvarap.): I, **188**, 7051 (*°paraiḥ*).—§ 234 (do.): I, **190**, 7101 (*sākshāt*), 7104.—§ 253*b* (Haraṇāharaṇap.): The *Dh.* is both celestial and human, and consists of four branches (*caturshpādaṃ*) and ten divisions (*daçavidhaṃ*): I, **221**, 8032 (acquired by Abhimanyu from Arjuna).—§ 264 (Sabhākriyāp.): II, **4**, 128 (Arjuna instructed the young princes in the *Dh.*).—§ 265 (Lokapālasabhākhyānap.): II, **5**, 256 (*°e sūtraṃ*).—§ 329 (Kāmyakavanapr.): III, **36**, 1454 (*°paraḥ*).—§ 330 (Indradarçana): III, **37**, 1459 (*caturshpādaḥ*). — § 383

(Paraçu-rāma): III, **99**, 8676 (visible in the body of Rāma Dāçarathi).—§ 395 (Jamadagni): III, **115**, 10169 (*tan*— i.e. Jamadagni — *tu kṛtaṇo Dh°aḥ pratyabhāt*). — § 407 (Māndhātṛup.): III, **126**, 10455 (*Vedāḥ su-Dh°āḥ*, learnt by Māndhātṛ).—§ 449 (Ājagarap.): III, **177**, †12359 (*sadā-Dh°ratipradhānāḥ*). — § 453 (Mārkaṇḍeyas.): III, **183**, †12580 (*°ratipradhānāḥ*), ||12582 (do.).—§ 487 (Paṭivratop.): III, **215**, 14054 (*°parāyaṇaḥ*). — § 515 (Kaṛṇadigvijaya): III, **253**, 15216.—§ 527 (Rāmop.): III, **277**, 15948 (pl.). —§ 552 (Goharaṇap.): IV, **58**, 1830 (*°aç ca kārtavena yasmin* —i.e. in Droṇa—*nīlyaṃ pratiṣṭhitaḥ*).—§ 570*d* (Rukmiṇ): V, **158**, 5352 (*kṛtvaṇ Dh°ṃ catuṣpādaṃ avāptavān*, sc. Rukmiṇ). — § 573 (Ambop.): V, **192**, 7548 (*pratipede catuṣpādaṃ Dh°ṃ*, sc. Çikhaṇḍiṇ). — § 581 (Bhīshmavadhap.): VI, **61**, 2692 (*°eidaḥ*).—§ 582 (do.): VI, **74**, 3271 (*°eiçtadāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **23***e*, 988 (*astrāṇāṃ ca Dh°e Bṛihune Vede ca pāragaṃ . . . Satyadhṛtiṃ*).—§ 599 (Jayadrathavadhap.): VII, **112**, 4311 (*°e gatāḥ pāraṃ*, sc. the Rukmarathas), 4333 (*°e ca nishṭhitāḥ*); **130**, 5318 (*°eya pāragaḥ*, sc. Droṇa).—§ 603 (Nārāyaṇāstramokṣah.): VII, **194**, 8967 (*yena* — i.e. by Droṇa — *Rāmād avāpyaha Dh°ṃ mahātmanā proktāny astrāṇi divyāni putrāya guṣaktikkshinā*), 8975 (*°e ca pāragaḥ*, sc. Açvatthāman).—§ 604 (Karṇap.): VIII, **2**, 37 (*sākshād Rāmeṇa yo bālye Dh°e upākṛtaḥ*, sc. Bhīshma); **9**, 328 (*yasya çikshāṃ upāsate Dh°ṃ cikīrshantaḥ*, i.e. Açvatthāman's), 329 (*ācārye yo Dh°o Gautamo rathasattameṣh | Kṛpaḥ*). — § 606*b* (Paraçu-Rāma): VIII, **34**, 1613 (*Bhārgavo*—i.e. Rāma Jāmadagnya—*'pi dadau divyaṃ Dh°ṃ mahātmane Karṇāya*).—§ 608 (Karṇap.): VIII, **74**, †3799.—§ 615*a* (Skanda): IX, **44**, 2471 (*catuṣpādaḥ*, came in bodily form to Skanda).—§ 621 (Rājadh.): XII, **2**, 50 (*cakārāṅgirasāṃ çreshṭhād*—i.e. from Droṇa—*Dh°ṃ*, sc. Karṇa), 54; **3**, 77.—§ 638*b* (Rāmop.): XII, **49**, 1747 (*°eya pāragaṃ Rāmaṃ kshatriyakhaṇṭarāṃ*).—§ 639 (Rājadh.): XII, **50**, 1828 (*°e Vede ca*).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2220 (*°e ca pāragaḥ*, sc. Pṛthu Vainya). —§ 656 (Khaḍgotpattiḥ): XII, **166**, 6128 (*°eya pāragaḥ . . . Bhīshmaḥ*).—§ 720*b* (Sudarçanop.): XIII, **2**, 91 (*°e ca Vede ca tirato yo 'bhavat sadā*, sc. Madhuçva).—§ 736*b* (Vitahavyop.): XIII, **30**, 1948 (*°e ca Vede ca sarvatraiva kṛtaçramāḥ*, sc. the sons of Haihaya), 1970 (*Vedāñ cāpi jagau kṛtsnaṃ Dh°o ca*, sc. Pratardana).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **56**, 2910 (*sākshāt kṛtsno Dh°aḥ samupasthāsyate*, sc. to Reīka). — § 759 (Ānuçāsanik.): XIII, **104**, 5100 (*°e ca Vede ca*).—§ 785 (Anugītāp.): XIV, **66**, 1959 (*°ṃ grahishyati*, sc. Parīkshit).

Dhanurveda[2] = Viṣhṇu (1000 names).

Dhanur yantrāṇāṃ = Çiva (1000 names[1]).

Dhanus = Çiva: VII, 9536.

Dhanushākhya, a ṛshi. § 717*e* (Uparicara): XII, **337***e*, 12758. Cf. next.

Dhanushāksha, a ṛshi. § 415 (Medhāvin): III, **135**, 10741, 10743, 10746. Cf. prec.

Dhanvācārya = Çiva: VII, 9536.

Dhanvantara[1] = Çiva: VII, 9536.

Dhanvantara[2], v. Dhanvantari.

Dhanvantari[1], the celestial physician. § 28 (Amṛtamanthana): I, **18**, 1149 (when the gods churned the ocean, *Dh.* arose having a white vessel of amṛta in his hand).— § 753 (Ānuçāsanik.): XIII, **97**, 4662 (B. *Dh°eḥ*, but C. reads *Dh°re* (from *Dhanvantare*), the bali sacrifice to *Dh.* shall be performed in the north-eastern region).

Dhanvantari[2] = Sūrya: III, 155.

Dhanvantari[3] = Çiva (1000 names[2]).

Dhānvantarya, a sacrifice. § 753 (Ānuçās.): XIII, **97**, 4660.

Dhanvin[1] = Çiva, q.v.

Dhanvin[2] = Viṣhṇu (1000 names).

Dhara[1], one of the Vasus. § 116 (Vasu, pl.): I, **66**, 2582, 2583 (son of Prajāpati (?) and Dhūmrā), 2585 (father of Draviṇa and Hutahavyavaha).—§ 164 (Āpavop.): I, **99**, 3956 (*°adayaḥ*, sc. the Vasus).—§ 770 (Ānuçāsanik.): XIII, **151***b*, 7094 (enumeration of the Vasus). Cf. Pṛthu.

Dhara[2], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **159**$_{X}$, 7009.

Dhara[3] = Çiva (1000 names[1-2]).

Dhara[4] = Viṣhṇu (1000 names).

Dhara[5], v. Tvashṭādhara.

***Dharā** ("the Earth," personif.): I, 1584, 2485.

Dhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8003.

Dharādhara[1] ("supporter of the earth") = Balarāma (Çesha): XIII, 6860, 6867.

Dharādhara[2] = Viṣhṇu (1000 names).

Dharaṇa[1], a prince. § 562 (Bhagavadyānap.): V, **74**$_{Y}$, 2732 (*Candravatsānāṃ*, among eighteen vile kings who annihilated their kinsmen, etc.).

Dharaṇa[2], a serpent. § 564 (Mātaliyop.): V, **103**$_{Y}$, 3632.

Dharaṇa[3] = Çiva: XII, 10424 (1000 names[3]); XIV, 208.

Dharaṇī = Skanda: III, 14641.

Dharaṇīdhara, pl. (*°aḥ*) ("supporters of the earth"). § 770 (Ānuçāsanik.): XIII, **151***c*, 7119 (*septa*, i.e. Dharma, etc.).

Dharaṇīdhara[1] = Çiva: XIV, 208.

Dharaṇīdhara[2] = Viṣhṇu (1000 names).

Dharāputra ("the son of the Earth") = Aṅgāraka (the planet Mars). § 611 (Çaṭyap.): IX, **11**, 545 (*Bhṛgusānu-Dharāputrau Çaçjṛena samanvitau*, omens).

Dharma[1], the god of justice (sometimes co-ordinate to Yama). § 4 (Anukram.): I, **1**, 112, †166.—§ 11 (Parvasaṅgr.): I, **2**, 375, 448, 477, 635, 638.—§ 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2281 (*sudo Dh°eya . . . Yudhishṭhiraḥ*).— § 80 (Aṇīmāṇḍavya): I, **63**, 2422, 2423, 2425 (cursed by Aṇīmāṇḍavya to be born by a çūdra-woman, cf. § 172).— § 83 (Ādivaṃçāvatāraṇa): I, **63**, 2444 (father of Yudhishṭhira, cf. § 190).—§ 115 (Aṃçāvat.): I, **66**, 2577 (married ten daughters of Dakṣha), 2578 (*°patnyaḥ*, the ten wives of *Dh.* are enumerated), 2579 (?, *dvārāṇy etāni Dharmasya vihitāni Svayaṃbhuvā*).—[§] 116 (Vasu, pl.): I, **66**, 2582 (according to Nīl., *Dh.* here, as in other passages, is stated to be the father of the Vasus.)].—§ 117 (Aṃçāvat.): I, **66**, 2595 (spraṅg in human form out from the right breast of Brahmaṇ; he has three sons, *Çama*, *Kāma*, and *Harsha*).— § 130 (do.): I, **67**, [2721 (*Atreḥ . . . putraṃ*, incarnate as Vidura)], 2745 (a part of *Dh.* incarnate as Yudhishṭhira). —§ 135 (Çakuntalop.): I, **74**, †3017 (*°aç ca jānāti narasya vṛttaṃ*).—§ 138 (Dakṣha Prāçetasa): I, **75**, 3133 (married ten daughters of Dakṣha).—§ 157 (Pūruvaṃç.): I, **95**, 3814 (father of Yudhishṭhira, cf. § 190).—§ 171 (Vicitravīryasutotpattiḥ): I, **106**, 4302 (reborn as Vidura).—§ 172 (Aṇīmāṇḍavyop.): I, **107**, 4305; **108**, 4329 (*sudaṇaṃ . . . Dh°eya*), 4330, (4332), 4333, 4335 (Aṇīmāṇḍavya regarded the punishment which *Dh.* had inflicted on him as too severe, and cursed *Dh.* to be born by a çūdra-woman. Then *Dh.* was born as Vidura).—§ 189 (Pāṇḍu): I, **122**, 4754, 4755, 4756, 4757 (Pāṇḍu prevailed upoo Kuntī to summon *Dh.*).—§ 190 (Pāṇḍavotpattiḥ): I, **123**, 4759 (read *Dharmaṃ acyutaṃ* with B.), 4760, 4761, 4762 (*Dh.* theu begat

Yudhishṭhira on Kuntī).—§ 213 (Jatugṛhap.): I, **151**, 5908 (*°ād Indrāc ca Vātāc ca svahuce yā sutān imān*, i.e. Kuntī).—§ 286 (Rājasūyikap.): II, **33**, 1250 (*°o vigrahavān iva*, sc. Yudhishṭhira).—§ 299 (Dyūtap.): II, **68**, 2295, 2297 (when the attire of Draupadī was torn away, *Dh.* repeatedly covered her with another).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 480 (Kṛshṇa became *Dh.*, etc.).—§ 370 (Tīrthayātrāp.): III, **84**, 7079 (performed austerities in Dharmatīrtha), 8077 (present in Dharmaprastha), 8080 (i.e. an image of *Dh.*).—§ 377 (Dhaumyatīrthak.): III, **88**, 8350, 8351 (Kṛshṇa identified with *Dh.*).—§ 392 (Tīrthayātrāp.): III, **114**, 10098 (performed a sacrifice on the Vaitaraṇī).—§ 401 (Balarāma): III, **119**, †10258 (*°sya sute*, i.e. Yudhishṭhira).—§ 408 (Jantūpākhyāna): III, **128**, (10504).—§ 438 (Yakshayuddhap.): III, **162**, 11818 (*°sya . . . sutah*, i.e. Yudhishṭhira).—§ 448 (Ājagarap.): III, **176**, †12332 (*°sya sutah*, i.e. Yudhishṭhira).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12703 (?, among the honorific appellations of a king).—§ 548 (Āraṇeyap.): III, **312**, 17242 (*°s tu vibhajaty arthaṃ vibhayoh punyapāpayoh*); **313**, 17331 (Dharma causes the sun to set); **314**, 17424 (*o*: Dharma says: Fame, truth, self-restraint, purity, candour, etc., are my body; abstention from injury, etc., are the doors (through which I am accessible)), 17428, (17443), 17444; **315**, 17448 (in the shape of a Yaksha *Dh.* put Yudhishṭhira, etc., to test; then he granted him some boons, among those that the Pāṇḍavas might live unrecognized during the thirteenth year).—§ 549 (Pāṇḍavaprav.): IV, **1**, 4, 9 (all. to § 548).—§ 550 (Samayapālanap.): IV, **13**, 327 (*prasādāc ca Dh°sya*, all. to § 548).—§ 551 (Kicakavadhap.): IV, **16**, 477 (*°pāc°*).—§ 561 (Yānasandhip.): V, **60**, 2367 (*Dh.*, etc., will from parental affection assist the Pāṇḍavas); **61**, 2387, 2399.—§ 562 (Bhagavadyānap.): V, **90**, 3196 (*dhārayati prajāḥ*), 3197.—§ 564 (Mātalīyop.): V, **105***e*, 3708.—§ 565 (Gālavac.): V, **106**, 3721, 3728, 3730, 3731 (in the shape of Vasishṭha *Dh.* put Viśvāmitra to test, who then from a kshatriya became a brahman); **108**, 3764 (*ekshuhī . . . Dh°sya*, to the east); **109**, 3782 (*etad dvitīyaṃ Dh°sya dvāram*, sc. the south); **112**, 3850 (*°sya ekshuhī*, in the east); **113**, 3881; **117**, 3974 (Dhṛti is his wife).—§ 567 (Bhagavadyānap.): V, **128**, 4303, 4304, 4305 (*Dh.* bound the Asuras with his nooses and made them over to Varuṇa).—§ 592 (Saṃcaptakavadhap.): VII, **23**, 1035 (*°-Marute-Cakrāṇāṃ Acyutaḥ*, their images on the standards of the five Draupadeyas).—§ 593 (Abhimanyuvadhap.): VII, **40***o*, 1694 (do.).—§ 603*b* (Nārāyaṇa): VII, **201**, 9447 (Nārāyaṇa took birth as the son of *Dh.*).—§ 603 (Nārāyaṇāstramoksh.): VII, **202**, 9627 (*°aṃ ca Vrsha vcyate*).—§ 608 (Karṇap.): VIII, **69**, 3460 (?, *dhāranād Dharmam ity āhur, Dharmo dhārayati prajāh*).—§ 615*u* (Skanda): IX, **45***γ*, 2519 (different from Yama, came to the investiture of Skanda), (*ε*) 2682 (?).—§ 617 (Aishikap.): X, **10**, 569 (*dharmena Dh°pratimasya rājñah*, i.e. Yudhishṭhira).—§ 641 (Rājadharm.): XII, **59**, 2253 (married to Śrī, and father of Arthā), 2254; **72**, 2773 (the king is *Dh.*); **90**, 3377 (*Vrsho hi bhagavān Dh°h*), 3379 (etymology: *dhanāt sravati Dh°o hi dhāranād veti vrsonyah*); **122**, 4512 (*vinayātmakah*); **128**, 4710 (assumed the shape of a muni named Tanu).—§ 661 (Mokshadh.): XII, **198**, 7188 (Yudhishṭhira had sprung from a portion of Dharma).—§ 662*b* (Japakop.): XII, **199***a*, 7213 (different from Yama), 7217, (7218), 7218, 7221, (7222), 7223, (7224), (7226), 7231, 7251, 7265, (7276), 7275, 7315; **200***a*, 7332, 7363.—§ 664 (Mokshadh.): XII, **207**, 7539 (married ten daughters of Daksha, cf. § 115), 7540 (father of the Vasus, cf. § 116).—§ 680*b* (Tulādhāra-Jājaliśaṃv.): XII, **265**, 9446 (?, *°sya vacanāt*).—§ 686 (Mokshadh.): XII, **273**, 9827, 9829 (in the shape of a deer *Dh.* put the brahman Satya to the test).—§ 704 (*do.*): XII, **301***a*, 11094.—§ 717*b* (Nārāyaṇīya): XII, **335**, 12666 (Nārāyaṇa took birth as *Dh.*'s son in a quadruple form), (*a*) 12685 (among the twenty-one Prajāpatis; different from Yama); **343**, **XI**), ††13219 (married ten daughters of Daksha, cf. § 115), 13266 (Nārāyaṇa took birth as Dharma's son in a double form, viz. as Nara and Nārāyaṇa), 13285 (*Nyro Nārāyaṇaç caiva yūtau Dh°kuḷodvahau*); **348***e*, 13449 (*janma Dh°grhe caiva Nara-Nārāyaṇātmakam*).—§ 720*b* (Sudarçanop.): XIII, **2**, 162 (in the shape of a brahman *Dh.* put Sudarçana to the test).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 204 (*sakshād Dh°a vinparah*).—§ 736*b* (Vitahavyop.): XIII, **30**, 1952 (do.).—§ 766 (Anuçāsanik.): XIII, **126**, (6028).—§ 770 (Anuçāsanik.): XIII, **151***k*, 7119 (among the seven *dharanīdharāh*).—§ 782*f* (Janaka): XIV, **32**, 911 (in the shape of a brahman *Dh.* examined Janaka).—§ 784 (Uttaṅka): XIV, **54**, 1573 (the eldest son of Kṛshṇa (Vishṇu)).—§ 785*b* (Nakulākhyana): XIV, **90**, 2771, 2788, 2795, 2797 (in the shape of a brahman *Dh.* put a brahman family to the test).—§ 786*a* (Agastya): XIV, **91**, 2872.—§ 786*f* (Jamadagni): XIV, **91**, 2888, 2889, 2897, 2899 (in order to put Jamadagni to test *Dh.* assumed the form of Krodha; at last Krodha was cursed to become a mungoose).—§ 787 (Āçramavāsap.): XV, **20**, 556 (Yudhishṭhira is identified with *Dh.*).—§ 788 (do.): XV, **28**, 751, 752, 754, 756, 758, 759, 761 (has been born as Vidura through the curse of Māṇḍavya, cf. § 172).—§ 789 (Putradarçanap.): XV, **30**, 824 (*°sya janmani*, i.e. Kuntī, *Dh.* = Yudhishṭhira); **31***γ*, 851 (Vidura and Yudhishṭhira had been born from portions of *Dh.*).—§ 794 (Mahāprasthānikap.): XVII, **3**, 89 (followed the Pāṇḍavas on their mahāprasthāna in the shape of a dog), (90), 95.—§ 795 (Svargārohaṇap.): XVIII, **2**, 76; **3**, 82, 110, 120, 123; **5**, 169 (after death Vidura and Yudhishṭhira entered *Dh.*). Cf. Dharmarāja, Vrsha, Yama.

Dharma [2] = Sūrya: III, 191.

Dharma [3] = Skanda: III, 14643.

Dharma [4] = Kṛshṇa: XII, 1996, 2273.

Dharma [5] = Çiva (1000 names [1]).

Dharma [6] = Vishṇu (1000 names).

Dharmada, a warrior of Skanda. *S 615u* (Skanda): IX, **45***γ*, 2574.

Dharmadeva = Çesha: I, 1586.

Dharmadhvaja [1] = Sūrya: III, 149.

Dharmadhvaja [2] = Janaka: XII, 11855.

Dharmādhyaksha = Vishṇu (1000 names).

Dharmagupta = Vishṇu (1000 names).

Dharmaja [1] ("son of Dharma") = Yndhishṭhira: VII, 6955 (only B.); VIII, 3555; XII, 1813; XIV, 2114, 2556, 2560; XV, 58, 346, 711; XVIII, 58.

Dharmaja [2] (do.) = Kṛshṇa (Nārāyaṇa): XII, 13266.

Dharmajā ("daughter of Dharma") = Satyā, the wife of Çamyu: III, 14133.

Dharmakāmārthamokshānām kathanīyakathah = Çiva (1000 names [1]).

Dharmakṛt = Vishṇu (1000 names).

Dharmakshetra = Kurukshetra: VI, 830 (*F°*); XIV, 2712 (*F°*).

Dharmanandana ("son of Dharma") = Yudhishṭhira: VIII, 3578, 4987.

Dharmanetra, grandson of the elder Dhṛtarāshṭra. § 155

(Pūruvaṃç.): I, **94**, 3749 (according to B. a son of Dhṛtarāshṭra; cf. Dhārtarāshṭrasuta, pl.).

Dharmaprabhava ("son of Dharma") = Yudhishṭhira: III, †14745.

Dharmaprastha, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8077 (there Dharma is always present).

Dharmaputra = Yudhishṭhira, q.v.

Dharmarāj = Dharma or Yama: I, 4163 (*dharmaṃ jahyāc ca Dh°*).

Dharmarāj[2] = Yudhishṭhira: I, 634, 639, 6095; II, 53, 1659; III, 2053, 4022, 15728, 15730; IV, 330; V, 2830; X, 759; XII, 12998; XIII, 7720; XIV, 2113, 2350; XV, 401.

Dharmarāj[3] = Rājadharman (Naḍijaṅgha): XII, 6350 (*Kāçyapaḥ*).

Dharmarāja[1] = Dharma or Yama: I, 976, (977), 2107 (*Yamaḥ*); **107**, v. 13 (only B., the verse omitted in C.); 8338; II, 344; III, 1442, 1674 (*Vaivasvataḥ*), 8521 (*sanātanaḥ*), 10506, (10507), 16788 (°*tā*, etymology), 16802, 16808; XII, 4723, 5747, 7371, 8405, 3419, 3420, 3471, 3475, †3501, †3512, 3526, †3529, †3541, 7113 (°*rtvijaḥ sapta*, i.e. Unmuch, etc., in the south).

Dharmarāja[2] = Yudhishṭhira: I, †159, †166, †204, †205, 350, 378, 430, 471, 530 (*Pāṇḍuputrasya*), 545, 552, 555, 593, 616, 627, 2270, 5043, 5067, 5747, 5771, 5881, †7206, †7333, 7365, 7754, 7767, 7769, 7796, 7930, 8018, 8058, 8066; II, 10, 14, 22, 43, 44, 52, 95, 115, 264, 273, 278, 542, 544, 556, 558, 976, 978, 987, 991, 993, 1021, 1051, 1058, 1059, 1069, 1073, 1104, 1105, 1123, 1182, 1204, 1216, 1236, 1248, 1251, 1256, 1262, 1263 (*Pāṇḍavaṃ*), 1279, 1284, 1286, 1297, 1315, 1326, 1327, 1337, 1422, 1603, 1612, 1621, 1630, 1633, 1658, 1680, †2008, 2180, 2217, 2350, †2364, 2372, 2377, †2400 (*Kuntīsutaḥ*), 2450, 2629; III, 39, 163, 356, 406, 410 (*Pāṇḍavaḥ*), 454, 464, 467, 893, †908, †911, †913, †914, 922, †951, 968, 990, 1449, 1455, 1458, 1471, 1913 (*Kaunteyaṃ*), 1963, 2000, 2008, 2048, 2052, 4021, 4027, 8456, 10211, †10280, †10289, 10977, 11000, 11006, 11019, 11051, 11074, 11076, 11367, 11374 (°*eya bhrātāraṃ*, i.e. Bhīmasena), 11422, 11427, 11430, 11462, 11917, 11923, 12291, †12326, †12329, †12333, 12398, 12441, 12452, 12464, 12528, †12574, †12588, †12593, 12597, 12805, 13213, 14100, †14749, 14805, 14828, 14878 (°*nivedanam*), 14974, 15018, 15019, 15020, †15041, 15312, 15360, 15643, 15665 (°*puraṃgamān*, sc. the Pāṇḍavas), †15699, 15749, 15860; IV, 158, 645, 684, 903, 925, 1083, 1364 (*Kauravasya*), 2175, 2275, 2324; V, †14, 45, 115, 577, †665, †1834, 2017, 2292, 2660, 2832, 2837, 2842, 2844, 2858, 2865, 4226, 4717, 5136, 5221, 5234, 5238, 5333, 5374, 5375 (*Pāṇḍavaṃ*), 5389, 5601, 5624, 5678, 5696; VI, 697, 700, 1540, 1993 (*Pāṇḍavaḥ*), 2034, 2233, 2326, 2417, 2472, 2540, 3284, 3426, 3511, †3776, 4242, 4776 (*Pāṇḍavaṃ*), 4796, 4945, 5099, 5758, †5813; VII, 198, 284, 443, 451, 457, 466, 579, 710, 720, 794, 1038, 1073, 1538, 1679, 1959, 1962, 2134, 2581, 2945, 2965, 3003, 3220, 3815, 3986, 3990, 3995, 4004, 4240, 4252, 4253, 4254, 4291, 4293, 4358, 4371, 4372, 4404, 4501, 4508 (*puraṃgamāḥ*, sc. the Pāṇḍavas), 4880, 4983 (*Pāṇḍavaḥ*), 5001, 5095, 5102, 5103, 5122, 5126, 5148, 5150, 5154, 5155, 5649, 5651, 5858, 5868, 5876, 5877, 5889, 5997, 6372, 6853, 7003 (*Pāṇḍavaṃ*), 7129, 7275, 7380, 7672, 8362, 8363, 8739, 8820, 8850, 8866 (*Pāṇḍavaḥ*), 8947, 8992, 9192, 9218; VIII, 305, 421, 427, 1120, 1125, 1174, 1191, 1198, 1199, 1232, 1260, 1889, 2159, 2204, 2281, 2287, 2328, 2363, 2659 (*Pāṇḍavaḥ*), 2662, 2671, 2754, 2860, 2976 (*Kaunteyaṃ*), 3163, 3168, 3171, 3191, 3282, †3302, 3305, 3473, 3487, 3489, †3490, †3492, †3533 (*Pāṇḍavaḥ*), 3547, 3552, 3562, 3564, 3565, 3568, 3601, †3628, †3833, 4028, 4489 (*Pāṇḍavaṃ*), †4595, 4986, 5014, 5018, 5027; IX, 10, 363, 381, 451, 453, 541, 626, 639, 643, 656, 668, 677, 692, 702, 703, 764, 809, 827, 856, †899, †900, †902, †906, †911, 916, 926 (slays Çalya), 1143, 1321, 1711, 1716, 1727, 1906, 1911, 1914, 1917, 3143, 3255, 3257, 3323, 3372, 3378, 3381, 3486, 3503, 3516, 3532, 3556; X, 543, 589 (*Pāṇḍavaṃ*); XI, 233, 313, 322, 325, 361, 389, 530, 635, 762, 782, 798, 824; XII, 3, 152, 200, 384, 897, 1089, 1291, 1383, 1460, 1466, †1515, 1551, 1583, 1873, 1908, 1975, 2125, †6253, 13611 (C. °*ājaḥ*, but read with B. *Dharmarājñe*); XIII, †3693, †3698, 5574, 7723, 7739; XIV, 28, 384, 1507, 1513, 1514, 1528, 1808, 1862, 1870, 1873, 1909, 1928, 1969, 2111, 2119, 2131, 2147, 2148, 2219, 2261, 2350, 2513, 2531, 2534 (only C.; B. has *dharmajñāya*), 2535, 2547, 2563, 2565, 2573, 2598, 2612, 2632, 2647, 2652 (*Bharatasreshṭhaṃ*), 2661, 2670, 2682, 2689, 2692; XV, 7, 26, 35, 41, 153, 261, 268, 370, 387, 398, 449, 459, 702, 704 (*Pāṇḍavaḥ*), 706, 709, 767, 1056, 1073; XVII, 10, 69, 74, †82, †89; XVIII, 4, 54, 80, 81 (*Pārthe*), 122.

Dharmarājan[1] = Dharma or Yama: III, 10503; XIII, 3406.

Dharmarājan[2] = Yudhishṭhira: I, 8051; II, 146, 988, 1825; III, 8830, 11010, 11426, 11453; VI, 1623, †2661; VIII, 3593, 3660; IX, 1190; XII, 1450, 13611 (only B.; C. has *Dharmarājaḥ*); XIV, 59, 1997, 2017, 2259; XV, 89, 118, 1002; XVII, 50.

Dharmāranya**, one or more sacred woods. § 368 (Tīrthayātrāp.): III, **82**, 4087 (at the hermitage of Kaṇva).—§ 370 (do.): III, **84**, 8063 (*Brahmasaras . . . Dh° opaçobhitaṃ*).—§ 528 (Rāvaṇagamana): III, **277**, 15988.—§ 733*g* (Marudgaṇa): XIII, **25**, 1744 (°*opaçobhitaṃ . . . Brahmasaras*).—§ 775 (Ānuçāsanik.): XIII, **166a*, 7655.—§ 786 (Anugītāp.): XIV, **92**, 2898.

Dharmasādharaṇa = Çiva (1000 names[2]).

Dharmasūnu, Dharmasuta, Dharmatanaya = Yudhishṭhira, q.v.

Dharmatīrtha, name of two tīrthas. § 370 (Tīrthayātrāp.): III, **84**, 7079 (there Dharma performed austerities), 8140 (*Brahmarshisevitaṃ*).

Dharmātmaja[1] ("son of Dharma") = Nārāyaṇa: XII, 12657 (*N°*), 13400.

Dharmātmaja[2] = Yudhishṭhira, q.v.

Dharmātman[1] = Skanda: III, 14630, 14633.—Do.[2] = Kṛshṇa: XII, 1639.

Dharmavid = Vishṇu (1000 names).

Dharmavyādha ("the virtuous fowler"). § 480 (Pativratop.): III, **207**, 13710, 13760; **208**, 13802; **209**, 13842.—§ 483 (do.): III, **211**, 13920.—§ 484 (do.): III, **212**, 13947.—§ 485 (do.): III, **214**, 14000, 14007, 14013, 14017; **216**, 14097.

Dharmayuga = Kṛtayuga: XII, 11858.

Dharmayūpa = Vishṇu (1000 names).

Dharmendra = Yama: VII, 160 (*Pitṛṇām iva Dh°ḥ*).

Dharmeyu. § 150 (Pūruvaṃç.): I, **94**, 3701 (the ninth son of Raudrāçva).

Dharmin = Vishṇu (1000 names).

Dharshaṇātman = Çiva (1000 names[2]).

Dhārshṭhadyumna or **Dhārshṭadyumni** ("son of Dhṛshṭadyumna"). § 608 (Karṇap.): VIII, **82**, †4188 (°*eḥ*, slain by Karṇa), †4189 (°*ne nihate*).

Dhārtarāshtra, pl. (*°āḥ*) ("sons of Dhṛtarāshṭra'," very often, especially in books v–ix, applied to the followers of Duryodhana): I, 100, 114, †190, 2289, 4558 (*°ānām ārohaḥ saṁbhavaḥ*), 4978, 4979, 4987, 4991, 5012, 5214, 5275, 5287, 5312, 5404, 5444, 5645 (*sahānugaiḥ*), 6089, 6253, 6984 (came to the svayaṁvara of Draupadī; the names of twenty-three of them are enumerated), 7127, 7380; II, 1699, 1947, †2121, 2377, †2381, †2396, 2417, 2452, 2519, 2535 (Bhīmasena promises to slay the *Dh.*), 2557, 2558 (*nir-Dh°āṃ pṛthivīṃ karttāsmi*, says Nakula), 2561, 2615 (*°triyaḥ*), 2630, 2658; III, 1 (*sahāmatyaiḥ*), 9, 305, 463, 523, 535, 1063, 1273, 1279, 1315 (*°balaṃ*), 1397, 1420 (*Duryodhanapurogamāḥ*), 1475 (*vadhāya Dh°āṇāṃ*), 2022 (*sa-Saubalāḥ*), 2028, 2029, 2030 (*sa-Saubalān*), 8508, †10276, †10280 (*mahīṃ . . . nir-Dh°āṃ*), 11327, 12613, 14728 (*°vadhaṃ*), 14883, 14886 (*sarājakāḥ*), 14889, 14890, 14914, 15208, 15314, 15316 (*?°puraṃ*), 15342, 15494 (*Duryodhanādayaḥ*), 15559, †17217, 17451; IV, 1569 (*kshayāya Dh°āṇāṃ*), 2012, 2038, 2137; V, 610 (*sa-Saubalaiḥ*), †659, †678, †721, †762, †764, †857, †858, 864, †911, †1331, †1354, 1378, †1816, †1827, †1830, †1842 (*sasainyān*), †1843 (do.), †1850, †1857, †1899, †1904 (*sa-Karṇān*), †1908, 1947, 2343, 2682, 2690, 2683, 2743, 2881 (*°balaṃ*), 2902, 2917, 2921, 3103, 3105, 3185, 3189, 3285 (*sa-Karṇānāṃ*), 3288, 3297, †3302, 3320, †3327, 4243, 4826 (*vāhinīṃ Dh°āṇāṃ*), 4924, 4939, 4943 (*°opajīvināṃ*), 5089, 5139, 5142, 5145 (*°balaṃ*), 5464, 5473, 5676 (*sarveshāṃ Dh°āṇāṃ ahaṃ mṛtyuḥ*, says Bhīmasena), 5735, 7613; VI, †746, †746, †750, 762, 793 (*°balaṃ*), 848, 849, 866, 867, 877, †884, †1643 (*samāgame Pāṇḍava-Dh°yoḥ*), 1658, 1827 (*mahārathaiḥ*, i.e. Bhīshma, etc.), 2134 (*Duryodhanapurogamāḥ*), 2427 (i.e. the party of Duryodhana), 2685 (*dhvajinīṃ Dh°āṇāṃ*), 2734 (*daça rathān*, i.e. Duryodhana, etc.), 2821, 2849 (several of Dhṛtarāshṭra's sons slain by Bhīmasena), 3058, 3345, 3350, 3352, 3358, †3377 (*jyeshṭhājīnāya codiṭāḥ*), 3395, 3551 (*°āṇāṃ syuḥ[dhaḥ] . . . maṇḍalaḥ*), 3693, 3928 (several of Dhṛtarāshṭra's sons slain by Bhīmasena), 4048 (*sarājakāḥ*), 4146 (*mahārathaiḥ*), 4196, †4528 (*amīkānī . . . Pāṇḍava-Dh°yoḥ*), 4669 (*sasainikāḥ*), 4914, 4974, 5254 (*mahārathān*), 5479, 5696, 5762; VII, 105, 617, 984, 1434, 1874, 1948 (*shaḍbhiḥ*, i.e. Drona, Karṇa, etc.), 2000 (read *mahābalān* (so B.) instead of *mahābalāt* (so C.)), 2535, 2586, 2653, 2816, 2831, 3513, 3778 (*shaḍbhiḥ*), 4171, 4206 (*°balaṃ*), 4210, 5909, †6145, 6412 (*°balaṃ*), 6476 (do.), 6504, 6723, 7831, †8162 (*Kuravaḥ*), 8334, 8684, 8932, 9037, 9394; VIII, 16, 147, 265, 432, 1945, 2158 (*gishṭān*), 2323 (*°balaṃ*), 2352, 2394, 2861, 2977, 2982, 2996, 2997, 3042, 3045, 3049, 3060, 3172 (*sarājakaḥ*), 3174, 3253 (*°balaṃ*), 3311, 3313, †3378, 3405, †3499, 3778, 3790 (*nir-Dh°āṃ . . . dāsyāmi medinīṃ*), †3822, 3923, 3931, 3935, 3936, 3970, 3988, 4037, †4762, †4824; IX, 35 (the party of Duryodhana, only three alive, sc. Açvatthāman, Kṛpa, and Kṛtavarman), 330, 357 (*°balaṃ*), 386, 1032, 1145, 1184 (*sarājakān*), 1294, 1446, 1544, 1564, 1912 (*vayaṃ*—i.e. Bhīmasena—*nihatāḥ sarve Dh°āḥ*), 3063 (*°bale çeshās trayaḥ*, i.e. Açvatthāman, Kṛpa, and Kṛtavarman), †3819; X, 66 (the party, *trayaḥ çishṭāḥ*, cf. IX, 35), 440, 527 (the party, three still alive, cf. IX, 35); XI, 744, 817; XII, 20 (*açrayo Dh°āṇāṃ*, i.e. Karṇa), 39, 278, 6024; XIII, 7, 334; XIV, 385, 1554 (*°āṇca nihatāḥ sarve sasutabāndhavāḥ*); XV, 68, 876 (*Duḥçāsanādayaḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); XVIII, 124 (in heaven). Cf. Dhṛtarāshṭraja, pl., Dhṛtarāshṭraputra, pl., Dhṛtarāshṭrasuta, pl., Dhṛtarāshṭrātmāja, pl.

Note.—A list of the names of the 101 sons of Dhṛtarāshṭra is given: I, 2728–2741 and 4541–4553.

Dhārtarāshtra, sg. ("son of Dhṛtarāshṭra'"): (1) Citrasena, (2) Duryodhana, (3) Vikarṇa, (4) Yuyutsu:

(1) = Citrasena: XI, 557 (*C°*).

(2) = Duryodhana: I, 377, 393 (?is not to be read *Dhṛtarāshṭreṇa*, cf. I, 7524), 422, 555, 2254 (?), 4988, 4998, 5802, 5807, 5859, 5887 (?), 5919, 6114; II, 1664 (*mahīpatiḥ*), 1679 (*D°*), †2214, †2242, †2361, 2516 (*rājñaḥ*); III, 378, †912, 991, 1157, 1349, 1701 (*antikāni Dh°sya*), 8286, †10263, †10264, †12590 (*Suyodhanaḥ*), 14856, 14868, 14881, 14890, 14903, 14913, 14921 (*sainyaṃ . . . Dh°sya*), 14923, 14981, 15023, 15041 (*Suyodhanaḥ*), 15058 (*Duryodhano rājā*), 15150 (*rājānaṃ*), 15188, 15203 (*janādhipaḥ*), 15211, 15218 (*janeçvaraḥ*), 15219, 15221 (*janeçvaraḥ*), 15234, 15259 (*janādhipaḥ*), 15283, 15294 (*mahīpatiḥ*), 15298, 15300 (*nṛpaçreshṭhaḥ*), 15302, 15308 (*janeçvaraḥ*), 15315, 15335 (*mahārājaḥ*), 15349 (*nṛpatiḥ*), 17171; IV, 337, 865, 1302, 1516, 1562, 1603, 2013, †2102, †2123; V, 67, 156, 203, 583, 608, 615, 617, †699, †714, †734 (*rājñaḥ*), †755 (*mantriṇo Dh°sya*), †761, †765, †785, †844, †851, †859, †889, †895, †906, †913, †914 (*Suyodhanaṃ*), †1811, †1815, †1818, †1819, †1820, †1822, †1824, †1826, †1827, †1829, †1831, †1832, †1833, †1834, †1835, †1837, †1839, †1840, †1841, †1842, †1843, †1844, †1845, †1846, †1848, †1849, †1850, †1854, †1858, †1863, †1864, †1865, †1866, †1867, †1872, †1873, †1874, †1885, †1902, †1915, 1948, 2241 (*°sya vāhinīṃ*), 2279, 2382, †2505, †2507, 2513 (*D°*), 2583, 2597, 2666, 2738, 2972, 3240, 3241, 3242, 3255, 3259, 3269 (*°niveçanāt*), 3280, 3287, 3311, 3319, 4204 (*D°*), 4283 (*Suyodhanaḥ*), 4289, 4404 (*D°*), 4418 (do.), 4771, 4783, 4797, 4800, 4804, 4839, 4849, 4852 (*°sya sainyeshu*), 4853 (do.), 4861, 4875, 4899, 4900, 4922, 4966, 5027, 5141, 5174 (*°sya sainikān*), 5212 (*nagaraṃ Dh°sya*), 5537, 5540, 5618, 5650, †5651 (*Suyodhanaṃ*), 5679 (do.), 5766, 5837, 5846 (*rājā*), 7582 (*°sya sainyeshu*), 7584, 7603, 7612 (?), 7655 (*Suyodhanaṃ*); VI, 6 (*°sya vāhinīṃ*), 14, 760 (*°sya senāṃ*), 853, 1551 (*°camūṃ?*), 1552 (*°sya sainikāḥ*), 1620, 1627, 2551 (*°sya sainikān*), 2851 (*°sya sainikāḥ*), 3565 (*sainyāni Dh°sya*), 4001 (*°sya yodhāḥ*), 4333 (*°camūṃ?*), 4424, 4838 (*°sya sainikān*), 5210 (*°sya senānya*), 5229, †5797; VII, †73, 119, 474, 658 (*rājā*), 659, 2588, 2651 (*°sya çivire*), 2679 (*shaḍ rathān Dh°sya*), 2969 (*°sya sainyāni*), 3617 (*rājñaḥ*), 3753, 3806, 3821, 3853, 4224 (*°sya balaṃ*), 4237 (*balaṃ . . . Dh°sya*), 4316, 4334 (*akshauhiṇyaḥ . . . Dh°sya*), 4771 (*°sya yad balaṃ*), 6415, 6562, 8216, 8314 (*°sya vāhinīṃ*), 8889, 9055, 9227; VIII, 431, 1790, 1860 (*sahāi . . . Dh°sya*, i.e. Karṇa), 2021 (*rājñaḥ*), 2120, 2312, 2987 (*antikaṃ tu Dh°sya*), 3022, 3035 (*senā hi Dh°sya*), 3051 (*akshauhiṇyas tathā tisro Dh°sya saṃhatāḥ*), 3066 (*°sya . . . camūṃ*), 3106 (*senāṃ Dh°sya*), 3196, 3201 (*rājñaḥ*), 3335, †3343, 3624, 3634, 3679 (*balaṃ . . . Dh°sya*), 3684 (*camūḥ . . . Dh°sya*), 3700 (*narendrasya*), 3701, 3703, 3704, 3705, 3777, 3780, 4254, 4275, 4353; IX, 4 (*Suyodhanaḥ*), 240, 345, 356, †1068, 1290 (*balaṃ Dh°sya*), 1291, 1310, 1311, 1321, 1460 (*balaṃ . . . Dh°sya*), 1468, 1573, 1722, 1739, 1743, 1744, 1857, 1907, 1915, 1921 (*Suyodhane*), 1927, 1970, 1977, 3056, 3151, 3173, 3188, 3199, 3248, 3265 (*Kauravo rājā*), 3367 (*hato rājā*), 3453, 3510 (*D°*), 3628 (*nipātitaṃ*); X, 700; XI, 508, 611; XII, 118, 4628; XIII, 8; XIV, 56, 399 (*hato rājā*), 1798 (*rājā*), 1802 (*nihato rājā*).

(3) = Vikarṇa: II, 2279.
(4) = Yuyutsu: I, 2726 (*vaiśyāputro Yuyutsuḥ*), 2741 (do.); XII, 1541 (*Fº*).

Dhārtarāshṭra, adj. (“belonging to Dhārtarāshṭra (= Duryodhana), or to the Dhārtarāshṭras”). § 342 (Indralokābhigamanap.): III, **51,** 1996 (*priyam*).—§ 512 (Ghoshayātrāp.): III, **241,** 14905 (*anikeshu*).—§ 552 (Goharanap.): IV, **61,** 1983 (*vanam*).—§ 569 (Bhagavadyānap.): V, **143,** 4647 (*sainyeshu*), 4873 (do.).—§ 576 (Bhagavadgītāp.): VI, **16,** 628 (*mahācamūḥ*); **19,** 697 (*anikāni*).—§ 584 (Bhīshmavadhap.): VI, **83,** 3462 (*mahācamūḥ*).—§ 585 (do.): VI, **93,** 4181 (*sainyam*).—§ 587 (do.): VI, **112,** 5230 (*sarvasainyāni*).—§ 589 (Dropābhishekap.): VII, **2,** †72 (*paurushe*).—§ 599 (Jayadrathavadhap.): VII, **92,** 3294 (*anikeshu*).—§ 605 (Karṇap.): VIII, **10,** 376 (*senām*); **11,** 422 (*senā*), 423 (*mahācamūḥ*).—§ 607 (do.): VIII, **37,** †1727 (*paurushe*).—§ 608 (do.): VIII, **50,** 2439 (*mahācamūm*); **60,** 3047 (*mahācamūḥ*), 3051 (do.); **64,** 3248 (do.); **73,** 3655 (*ºm udagrąm hi vyūdhąm . . . mahābalam*); **76,** †3821 (read *camūm* with B.; C. has by error *camūḥ*); **78,** 3947 (*sainyam*); **79,** 4025 (*senā*).

Dhārtarāshṭrasuta[1], pl. (*ºāḥ*) (“grandsons of Dhṛtarāshṭra[1]”). § 155 (Pūruvaṃç.): I, **94,** 3748 (C. *Dhārtarāshṭrasutān āhue trin etān prathitān bhuvi | Pratīpam Dharmanetrąm Śunetrąm cāpi*, presumably as the sons of Kuṇḍika; B., however, reads *Dhṛtarāshṭrasutānāṃ tu trin*, etc.; Pratīpa, etc., must then also be sons of Dhṛtarāshṭra and brothers of Kuṇḍika).

Dhārtarāshṭrasuta[2], pl. (*ºāḥ*) (“grandsons of Dhārtarāshṭra[1]”). § 611 (Śalyap.): IX, **27,** 1455 (had been slain by Bhīma, so C., but read with B. *Dhṛtaº*).

Dhātṛ[1] (“the Creator, the Orderer,” mostly identical with Brahmán). § 17 (Uttaṅka): I, **3,** 828 (*Dhātā Vidhātā ca*, seen by Uttaṅka in the world of the nāgas in the shape of two women).—§ 33 (Garuḍa): I, **23,** 1251 (*Dhātā Vidhātā ca*, identified with Garuḍa).—§ 82 (Kṛshṇa Vāsudeva): I, **63,** 2431 (identified with Kṛshṇa).—§ 88 (Aṃçāvat.): I, **65,** 2523 (the first of the Ādityas).—§ 123 (do.): I, **66,** 2614 (*Dhātā Vidhātā ca*, sons of Brahmán).—§ 149 (Yayāti): I, **89,** †3586.—§ 191 (Arjuna): I, **123,** 4822 (the first of the Ādityas, present at the birth of Arjuna).—§ 215 (Bakavadhap.): I, **157,** 6137 (*bhartur arthāya nikshiptąm nyāsąm Dhātrā*, says the brahman about his daughter).—§ 222 (Tapatyup.): I, **171,** 6547 (*lokąm nirmathya Dhātredąm rūpam āvishkṛtam kṛtam*).—§ 258 (Khāṇḍavadahanap.): I, **227,** 8266 (attacked Arjuna).—§ 259 (Çārṅgakop.): I, **229,** 8360 (Agni identified with *Dh.*).—§ 277 (Jarāsandhavadhap.): II, **21,** 851 (*svavīryaṃ kshatriyāṇāṃ tu bāhvor Dhātā nyaveçayat*).—§ 298 (Dyūtap.): II, **57,** †1990 (*Dhātāraṃçishṭasya* (“*ā tu dishº*, B.) *vaçe kileḍam sarvam jagat* (*gajat*, C. by error) *tishṭhati* (*ceshṭati*, B.)); **58,** †2005 (do., as in B.), 2009 (“*uç ca vaçam*).—§ 303 (Anudyūtap.): II, **76,** 2493 (“*ur niyogāt*).—§ 305 (do.): II, **79,** 2605 (*Dhātrā kiṃ nu pramādataḥ mamānto naiva vihitaḥ*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12,** 480 (Kṛshṇa became Hari, *Dhātṛ*, etc.).—§ 320 (Saubhavadhop.): III, **19,** 773 (*mṛtyur asya*—i.e. Çālva's—*Devakinandanaḥ Kṛshṇaḥ saṃkalpito Dhātrā*).—§ 323 (Dvaitavanapr.): III, **25,** †958 (*Dhātrā vidhir yo vihitaḥ purāṇaiḥ*), †959 (*nideçe . . . Dhātuḥ*).—§ 327 (Draupadīpariṭāp.): III, **30,** 1117 (*namo Dhātre Vidhātre ca yau mohaṃ cakratur tava*), 1138, 1143 (“*ur ādeçam*), 1145, 1148, 1154, 1156, 1157; **31,** 1174, 1189, 1200 (*içvaraṃ sarvabhūtānāṃ*); **32,** 1208 (*Dhātā Vidhātā ca*), 1222, 1224, 1237.—§ 330 (Indrasārçana): III, **37,** 1488 (*namo Dhātre Vidhātre ca*).—§ 350 (Nalopākhyānap.): III, **69,** 2700 (*“tra vinirmitaḥ*).—§ 377 (Dhaumyatīrthak.): III, **90,** 8401 (identified with Kṛshṇa).—§ 400 (Tīrthayātrāp.): III, **118,** †10225 (“*uḥ*, sc. *ājyatanam*, visited by Yudhishṭhira on his tīrthoyātrā).—§ 406 (do.): III, **125,** 10419 (*yatra*—i.e. at *Prasravaṇaṃ Indrasya—Dhātā Vidhātā ca Varuṇaç cordhvaṃ āgataḥ*).—§ 440 (Yakshayuddhap.): III, **142,** 11901 (“*uḥ*, sc. *astraṃ*, obtained by Arjuna).—§ 455 (Brāhmaṇamāhātmyak.): III, **185,** 12703 (among the honourable appellations of a king).—§ 459 (Mārkaṇḍeyas.): III, **189,** 12955 (*ahaṃ Dhātā Vidhātā ca*, says Nārāyaṇa), 13004 (*saha Dhātā Vidhātā ca*, i.e. Kṛshṇa).—§ 480 (Pativratop., Brāhmaṇavyādhas.): III, **208,** 13821 (*Dhātrā vidhir ayaṃ dṛshṭaḥ*).—§ 522 (Draupadīharaṇap.): III, **265,** †15591 (*Dhātur Vidhātuḥ*, sc. *sadanāt*).—§ 546 (Kuṇḍalāharaṇap.): III, **300,** 16951 (a çloka sung by *Dh.* is quoted).—§ 549 (Pāṇḍavapr.): IV, **9,** 259 (Sudeshṇā asks Draupadī if she is [the wife] of *Dh.*, etc.).—§ 551 (Kīchakavadhap.): IV, **20,** 617 (“*ur mayā vipriyaṃ kṛtaṃ*).—§ 552 (Goharaṇap.): IV, **56ç,** 1770 (*Dhātur Vidhātuç ca*, sc. *vimānāni*, present at the encounter between Arjuna and Bhīshma).—§ 556 (Saṅjayayāṇap.): V, **31,** 916.—§ 559 (Prajāgarap.): V, **39,** †1446 (*Dhātrā tu dishṭasya vaçe kṛto ’yaṃ*).—§ 560 (Sanatsujātap.): V, **45,** 1558 (*“ṛtaṃ vrttam*).—§ 561 (Yānasandhip.): V, **51,** 2045 (*niyataṃ çoditā Dhātrā*).—§ 561*A* (Arjuna): V, **56,** 2220 (*Tvashṭā, Dhātā*, decorated the flagstaff of Arjuna; or is *Dhº*=Tvashṭṛ (Bhaumana)?; PCR. seems to have another reading (*Dhātrā?*); cf. Nīl.).—§ 562 (Bhagavadyānap.): V, **73,** 2678 (*jayo vadho vā saṅgrāme Dhātrā dishṭaḥ*).—§ 564 (Mātāyop.): V, **105,** 3677 (*dhāro vihito Dhātrā*).—§ 570 (Saṅnyāsyānap.): V, **151,** 5133 (*saha Dhātā Vidhātā ca*, i.e. Kṛshṇa).—§ 571 (Ulūkadūtāg.): V, **160,** 5464 (*manasaiva hi bhūtāni Dhātaiva kurute vaçe*); **163,** 5687 (*ahaṃ Bhīshmavadhārthaṃ sṛshṭo nūnaṃ Dhātrā*, says Çikhaṇḍin).—§ 573 (Ambopākhyānap.): V, **175,** 6007 (*dhig Dhātāraṃ*).—§ 576 (Bhagavadgītāp.): VI, **33,** 1187 (? = Kṛshṇa); **34,** 1237 (do.).—§ 583 (Bhīshmavadhap.): VI, **76,** 3336 (*pwā Dhātrā yathā sṛshṭaṃ*).—§ 587 (do.): VI, **108,** 5036 (*yaiva hi tvaṃ kṛtā Dhātrā saiva hi tvaṃ Çikhaṇḍinī*); **112,** 5215 (*stri hy eshā vihitā Dhātrā*, sc. *Çikhaṇḍinī*).—§ 588 (do.): VI, **121,** 5802 (“*uḥ*, sc. *astraṃ*, known by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **94ç,** 3454 (*Dhātā Vidhātā*, blessing to Duryodhana); **143,** 6011 (*vihito hy asya*—i.e. Bhūriçravas'—*Dhātraiva mṛtyuḥ Sātyakiḥ*).—§ 606 (Tripurāsākhyāna): VIII, **33,** 1428 (*purāṇi varadattāni Dhātrā*, sc. the three cities of the Asuras; = Brahmán?).—§ 608 (Karṇap.): VIII, **88ar,** †4514 (*yathā na kuryāt . . . Dhātā*).—§ 610 (Çalyap.): IX, **6o,** 303 (“*tra yatnād vinirmitaṃ*, sc. Açvatthāman).—§ 612 (Hradaprāveçap.): IX, **31,** 1777 (*esha te paramo dharmaḥ çrutiṣ Dhātrā*).—§ 615*w* (Skanda): IX, **45ç,** 2506 (*Dhātā Vidhātā ca*, came to the investiture of Skanda), (ζ) 2541 (gave five companions to Skanda).—§ 615 (Gadāyuddhap.): IX, **59,** 3332 (*Dhātropadishṭaṃ . . . phalaṃ*); **65,** 3648 (*dṛço martyādharmo ’yaṃ Dhātrā nirdishṭā ucyate*).—§ 618 (Jalaprādānikap.): XI, **1β,** 20 (*yena mām duḥkhabhāgeshu Dhātā karmasu yuktavān*); **7,** 174 (*“trābhilikhitāny ahuḥ sarvabhūtāni karmaṇā*).—§ 621 (Rājadh.): XII, **10,** 295 (*Dhātā tatra na garhyate*).—§ 623 (do.): XII, **15,** 441 (*na Brāhmaṇąm na Dhātāraṃ na Pāshāṇam*, sc. *namasyanti janāḥ*).—§ 626 (do.): XII, **20α,** †610 (*yajñāya sṛshṭāni dhanāni Dhātrā*).—§ 630 (do.): XII, **26,** †792 (do.), 793

(*dhanaṃ . . . Dhātā dadāti martyebhyo yajñārtham*); **27**, 832 (*ṛṣibho 'si . . . Dhātṛ karmasu*).—§ 637 (do.): XII, **47***o*, 1606 (= *Nārāyaṇo Hariḥ*, i.e. Kṛshṇa).—§ 641 (do.): XII, **66**, 2477 (*dharme Dhātṛa ṛṣibhiḥ*); **91**, 3414 (*durbalārtham balaṃ ṛṣibhyaṃ Dhātṛā*); **104**, 3877 (*°vīraṃ garhate nityaṃ*).—§ 651*b* (Kapotalubdhakas.): XII, **143**, 5486 (*°tra . . . nirmitoḥ*).—§ 664 (Mokshadh.): XII, **207**, 7550 (*adhyakshaṃ sarvabhūtānāṃ . . . Brahmāṇaṃ*, created by Vishṇu, i.e. Kṛshṇa).—§ 665 (do.): XII, **208***β*, 7581 (the seventh of the Ādityas).—§ 667 (do.): XII, **210**, 7665 (= *Nārāyaṇaḥ*, i.e. Kṛshṇa).—§ 671*b* (Bali-Vāsavas.): XII, **225**, 8157 (*na Dhātā na Vidhātā māṃ*—i.e. Çrī—*vidadhāti kathañcana | Kāla tu*, etc.).—§ 672*b* (Çakra-Namucis.): XII, **226**, 8198 (*yatra yatraiva samyukto Dhātṛā garbhe punaḥ punaḥ*), 8208 (pl.).—§ 677 (Mokshadh.): XII, **233**, 8528 (= Brahmáo?); **236**, 8629 (*Dhātṛā ṛṣhṭāni bhūtāni*).—§ 679 (do.): XII, **261**, 9252 (*etasmāt kiraṇād Dhātṛā kuçīdaṃ sampravarttitaṃ*).—§ 683 (do.): XII, **268**, 9573 (*°çatanaṃ*).—§ 700 (do.): XII, **289**, 10629 (*Dhātṛā vihitabhakshyāṇi sarvabhūtāni*).—§ 717*b* (Nārāyaṇīya): XII, **335**, 12674 (= Nārāyaṇa); **341**, 13102 (*? Dhātā tvaṃ sarvabhūtānāṃ*, sc. Brahmáṇ), 13108 (= Vishṇu); **343**, VII), 13213 (made the vajra).—§ 717*d* (Brahma-Rudras.): XII, **352**, 13757 (*Dhātur ādyaṃ vidhānaṃ*).—§ 719 (Anuçāsanik.): XIII, 1, 13 (*nāmaṃ hi pāpakarmāṇo Dhātṛā ṛṣhṭaḥ smahe*).—§ 730 (do.): XIII, **14**ᵉᵉ, 1003 (identified with Çiva); **16**, 1059 (do.); **18**ᵉᵉ, 1324 (*? paraṃ Dhātā Vidhātā ca*, sc. Çiva), (λλ), †1366.—§ 739 (do.): XIII, **35**, 2145 (*ṛṣhīṇā dvijāṭin Dhātā*).—§ 768*b* (Umā - Maheçvaras.): XIII, **141**, 6451 (*brāhmaṇā lokasāreṇa ṛṣhīṇa Dhātṛā*).—§ 770 (Anuçāsanik.): XIII, **151***γ*, 7093 (the fifth of the Ādityas).—§ 773*d* (Çiva): XIII, **161***b*, 7498 (identified with Çiva).—§ 782*g* (Guruçishyasaṃv.): XIV, **42**ᵉ, 1167 (= *mahān ātmā*).—§ 785 (Anugītāp.): XIV, **80**, 2355 (*sukhyaṅ caitat kṛtaṃ Dhātṛā*).

Dhātṛ[2] = Sūrya: III, 148.

Dhātṛ[3] = Çiva (1000 names [1-2]).

Dhātṛ[4] = Vishṇu (1000 names).

Dhātu = Vishṇu (1000 names).

Dhaumra, a ṛshi. § 637 (Rājadh.): XII, **47***η*, 1598 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Dhaumya[1], the purohita of the Pāṇḍavas, younger brother of Asita Devala. § 11 (Parvasaṅgr.): I, **2**, 420.—§ 230 (Dhaumyapurohitakaraṇa): I, **183**, 6914 (*yaçiyāṃ Devalasyāsha . . . bhrātā*), 6918 (*°çramaṃ*), 6919 (became the purohita of the Pāṇḍavas).—§ 240 (Vaivāhikap.): I, **198**, †7338 (performed the nuptial rites of the Pāṇḍavas).—§ 253 (Karaṇāharaṇap.): I, **221**, 8047 (performed the *cūḍopanayanāni* of the Pāṇḍavas' children).—§ 254 (Khāṇḍavadahanap.): I, **222**, 8057 (*°ādayo viprāḥ*).—§ 262 (Bhagavadyāna): II, **2**, 27, 28.—§ 264 (Sabhākriyāp.): II, **4***a*, 107 (the same?).—§ 272 (Rājasūyārambhap.): II, **13**, 542 (*°Dvaipāyanādyaiḥ*).—§ 277 (Jarāsandhavadhap.): II, **24**, 977.—§ 286 (Rājasūyikap.): II, **33**, 1220, 1233, 1239 (acted as *hotṛ* at the rājasūya of Yudhishṭhira).—§ 296 (Dyūtap.): II, **53**, 1917 (sprinkled water over Yudhishṭhira).—§ 305 (Anudyūtap.): II, **78**, 2570 (*brahmaviduttamaḥ*), 2575.—§ 306 (do.): II, **80**, 2622, (*a*), 2627, 2641, 2642 (*Dh.* went awey holding *kuça* grass, which pointed to the south-west (*Nairṛtāṃ*), and singing *sāmans* relating to *Yama*, and indicating the songs which would be sung when the Bharatas had been slain in battle).—§ 310 (Āraṇyakap.): III, **3**, 134, (135), 145, (146) (communicated to Yudhishṭhira a hymn to the Sun (*Sūrya*)), 162, 209 (had obtained the hymn from Nārada), 211, 218.—§ 316 (Kirmīravadhap.): III, **11**, 403 (*Rākshaṣāṃ māyāṃ . . . mantraiḥ . . . nāçayāma āsa*).—§ 317 (Arjunābhigamanap.): III, **12**, 577.—§ 321 (Saubhavadhop.): III, **22**, 894.—§ 323 (Dvaitavanapr.): III, **25**, †947, †963.—§ 330 (Indradarçana): III, **37**, 1492.—§ 377 (Dhaumyatīrthak.): III, **86**, 8276 (*Pitāmahasamaṃ*); **87**, 8297 (*Brhaspatisamaṃ*); **88**, (8326); **89**, (8354); **90**, (8372) (Dhaumya describes to Yudhishṭhira various tīrthas).—§ 378 (Tīrthayātrāp.): III, **91**, 8407; **92**, 8447; **93**, 8470, 8474, 8483.—§ 419 (Candhamādanapr.): III, **140**, 10843.—§ 423 (do.): III, **143**, 10977; **144**, 11000; **145**, 11019.—§ 434 (Saugandhikāh.): III, **156**, 11448 (*dvijaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11558; **159**, 11630, 11637.—§ 438 (do.): III, **161**, 11740.—§ 439 (do.): III, **163**, 11841, 11842, 11843 (describes the *Mandara* mountain, etc., to Yudhishṭhira).—§ 440 (do.): III, **164**, ††11896.—§ 441 (Nivātakavacayuddhap.): III, **165**, †11906.—§ 450 (Ājagarap.): III, **179**, 12442; **181**, 12534.—§ 451 (Mārkaṇḍeyas.): III, **182**, 12556; **183**, 12565, †12578.—§ 522 (Draupadīharaṇap.): III, **264**, 15575 (*purodhasaḥ*); **268**, †15661, †15663, (15664), 15666; **269**, †15691, †15692; **271**, 15749, 15756 (tries to protect Draupadī against Jayadratha).—§ 548 (Āraṇeyap.): III, **315**, 17457, 17469, 17476.—§ 549 (Pāṇḍavapr.): IV, **4**, 88, (89), 136, 139 (in the thirteenth year *Dh.*, with the sacred fires of the Pāṇḍavas, set out towards the Pāñcālas).—§ 567 (Bhagavadyānap.): V, **126**, 4215 (*yāvad Dhᵒo na medhāgnau juhoṭiha dvishadbalaṃ*).—§ 569 (do.): V, **140***a*, 4741 (*agniṃ juhoṭu vai Dhᵒaḥ*).—§ 620 (Çrāddhap.): XI, **26***a*, 779, 782 (performed the çrāddha of the fallen).—§ 635 (Rājadh.): XII, **38**, 1409.—§ 637 (do.): XII, **40***a*, 1447, 1454; **41***β*, 1480; **44***δ*, 1529, 1538; **47***η*, 1598 (the same ?, among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 734 (Anuçāsanik.): XIII, **26***a*, 1765 (the same ?, among the ṛshis who had come to see Bhīshma).—§ 768 (do.): XIII, **139***a*, 6298 (the same ?).—§ 787 (Āçramavāsap.): XV, **15**ᵉ, 435.—§ 788 (do.): XV, **23**, 632.—Some of these quotations may perhaps refer to one of the ṛshis under the heading Dhaumya ².
Cf. Āgniveçya.

Dhaumya[2], name of one or more ṛshis. § 545 (Pativratāmāhātmyap.): III, **298**, (16876).—§ 665 (Mokshadh.): XII, **208***σ*, 7596 (one of the ṛshis of the west).—§ 730*g* (Upamanyu): XIII, **14**, 702 (son of Vyāghrapāda).—§ 766 (Anuçāsanik.): XIII, **127**, (6070).—§ 775 (do.): XIII, **166***ζ*, 7672 (one of the ṛshis of the north).—Some of these quotations may also refer to Dhaumya ¹.

Dhaumya Āyoda, v. Āyoda Dhaumya.

[Dhaumya-purohitakaraṇa] ("the Pāṇḍavas' making *Dhaumya* their purohita"). § 230 (Caitrarathap.): *Arjuna* gave his *Āgneya* weapon to the *Gandharva Citraratha* and said: "Let the horses you give us remain with you for some time; when occasion comes we will take them from you." Then the *Pāṇḍavas* took leave of the *Gandharva*, and left the banks of the Bhāgīrathī. At that time *Dhaumya*, the younger brother of *Devala*, was dwelling at the *tīrtha* named *Utkocaka*, engaged in ascetic penances. According to the counsel of the *Gandharva*, the *Pāṇḍavas* installed *Dhaumya* in the office of their *purohita*, and became his *yājyas*. Then they resolved to go to the *svayaṃvara* of *Pāñcālī* (i.e. *Kṛshṇā*) (I, **183**).

[Dhaumya-tīrthakathana] ("Dhaumya's enumeration of tīrthas"). § 377 (Tīrthay.): *Yudhiṣṭhira* told *Dhaumya* that, missing *Arjuna*, he does not like to live longer in the *Kāmyaka* wood, and asked him to tell them of some other dwelling-place (III, **86**). *Dhaumya* described to *Yudhiṣṭhira* the *tīrthas*, etc., of the eastern quarter (III, **87**), then of the south and of *Surāṣṭra* (III, **88**), then of the west in the country of the *Avantis* (B. *Anarttēshu*) (III, **89**), and then of the north (III, **90**).

Dhaundhumāra(ṃ) upākhyāna(ṃ) (" the episode relating to Dhundhumāra," i.e. Dhundhumārōpākhyāna). § 11 (Parvasaṅgr.): I, **2**, 463.—§ 474 (Mārkaṇḍeyas.): III, **201**, 13468 (related by Mārkaṇḍeya to Yudhiṣṭhira). —§ 478 (Dhundhumārop.): III, **204**, 13625 (the merit of hearing it).

Dhautamūlaka, a king. § 562 (Bhagavadyānap.): V, **74**γ, 2730 (*Citrāṅgada*, among the vile kings who annihilated their kinsmen and relatives).

Dhāvamāna = Çiva (1000 names[1]).

Dhenuka[1]. § 567 (Bhagavadyānap.): V, **130**ξ, 4410 (had been slain by Kṛshṇa).

Dhenuka[2], a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8065. —§ 594 (Mṛtyu): VII, **54**, 2088 (there Mṛtyu performed austerities).—§ 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9201 (do.).

Dhenukāçrama = Dhenuka[2]. § 594 (Mṛtyu): VII, **54**, 2080.

Dhīmat. § 141 (Purūravas): I, **75**, 3149 (second son of Purūravas and Urvaçī).

Dhīroshṇin, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**γ, 4357 (enumeration).

Dhishaṇā, name of a female deity (PCR. the day of the full moon, person.). § 615*u* (Skanda): IX, **45**γ, 2516 (among the wives of the gods, came to the investiture of Skanda).

Dhruva[1], one of the eight Vasus. § 116 (Vasu, pl.): I, **66**, 2582, 2583 (his mother named Dhūmrā?).—§ 770 (Ānuçāsanik.): XIII, **151**δ, 7094 (enumeration).

Dhruva[2], son of Nahusha. § 143 (Yayāti): I, **75**, 3155 (sixth son of Nahusha).

Dhruva[3], an ancient ṛshi. § 267 (Yamasabhār.): II, **8**, 321 (in the palace of Yama).

Dhruva[4], the Polar star. § 574 (Jambūkh.): VI, **3**, 84 (omens).—§ 641 (Rājadh.): XII, **127**, 4685 (*saptarshaya iva Dhruvam*, sc. *parivārya upaviçan*).—§ 707 (Mokshadh.): XII, **318**, 11711 (one who fails to see *Dh.* has but one year to live).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12920 (*jyotishāṃ ṛreshṭhaṃ*).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 195 (*Autānapādasya*).—§ 770 (do.): XIII, **151**, 7156.

Dhruva[5], a Pāṇḍava warrior. § 600 (Ghaṭōtkaçavadhap.): VII, **158**χ, 7009.

Dhruva[6], a Kuru warrior. § 600 (Ghaṭōtkaçavadhap.): VII, **155**, 6708 (slain by Bhīmasena).

Dhruva[7], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1762 (among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).

Dhruva[8] = Çiva (1000 names[1–2]).

Dhruva[9] = Kṛshṇa: XII, 1510.

Dhruva[10] = Vishṇu (1000 names).

Dhruvadvāra, name of a place (?). § 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8338 (*Dhruvāṃ Gaṅgāṃ*).

Dhruvaka, a warrior of Skanda. § 615*w* (Skanda): IX, **45**η, 2567.

Dhruvaratnā, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2622.

Dhṛshṇu[1], son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, **75**, 3140 (the second son of Manu).

Dhṛshṇu[2], son of Kavi. § 747*b* (Suvarṇotpatti): XIII, **85**, 4150 (the third son of Kavi).

Dhṛshṭadyumna, son of the Pāñcāla king Drupada and brother of Draupadī (Kṛshṇā). § 4 (Anukram.): I, **1**, 199. —§ 11 (Parvasaṅgr.): I, **2**, 384, 429, 564, 570, 572.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2437 (born from the fire, cf. § 218).—§ 130 (Aṃçāvat.): I, **67**, 2761 (born from a portion of Agni).—§ 216 (Caitrarathap.): I, **165**, 6323 (*Drupadaputrasya Dhṛshṭadyumnasya pāvakāt . . . sambhavaḥ*, do.).—§ 218 (Draupadīsaṃbhava): I, **167**, 6406 (in order to have a son who could slay Droṇa, Drupada held a sacrifice, where *Dh.* arose from the sacrificial fire; the brahmans gave him the name *Dh.* (etymology)).—§ 1640 (instructed by Droṇa in the use of weapons).—§§ 231–236 (Svayaṃvarap.): I, **184**, 6932 (*°sya bhaginī*, ie. Draupadī); **185**, 6977; **186**, (6981); **192**, 7156, †7168, †7169 (Draupadī's svayaṃvara).—§ 237 (Vaivāhikap.): I, **193**, †7174 (*Somakānāṃ prabarhaḥ*), (†7175); **195**, 7249; **196**, (7261), 7273 (*Pārshataḥ*) (Draupadī's marriage with the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200**, 7379; **204**, 7494.—§ 243 (do.): I, **205**, 7508 (*°mukhaṃ vīrā bhrātāro Drupadātmajāḥ*).—§ 292 (Rājasūyikap.): II, **45***a*, 1606 (uncompanied Virāṭa).—§ 296 (Dyūtap.): II, **53**, 1926 (had been present at the rājasūya of Yudhiṣṭhira).—§ 306 (Anudyūtap.): II, **80**, 2662 (all. to his birth, cf. § 218), 2663 (*Pārthānāṃ çyālaḥ*), 2667 (*°o Droṇamṛtyur iti vipratthitaṃ vacaḥ*).—§ 317 (Arjunābhigamanap.): III, **12**, 508 (*°mukhair bhrātṛbhiḥ parivāritā | Pāñcālī*), 521 (*°sya bhaginī*, ie. Draupadī), (594) (promised to slay Droṇa).—§ 321 (Saubhavadhop.): III, **22**, 897 (took the sons of Draupadī with him to his own city, when the Pāṇḍavas retired to the forest).—§ 325 (Draupadīparitāpav.): III, **27**, 1023 (*°sya bhaginīṃ*, ie. Draupadī).—§ 327 (do.): III, **31**, 1191 (*yathā jīto Dhṛtaḥ*, all. to § 218). —§ 342 (Indralokābh.): III, **51**, 1983 (*Drupadasya tathā putrā Dhṛpurogamāḥ*, had visited the Pāṇḍavas in the Kāmyaka forest), 1994, 1997, 2000.—§ 553 (Vaivāhikap.): IV, **72**, 2353 (came to the marriage of Abhimanyu and Uttarā).—§ 554 (Saṃyodyogap.): V, **3**, 57 (*Pārshatam*).—§ 556 (Sañjayayānap.): V, **22**β, †661 (in the army of Yudhiṣṭhira); **25**ζ, †725 (*Pārshatam*).—§ 561 (Yānasandhip.): V, **48**β, †1817, †1849; **50**, 1975 (*°sya saṃyena*), 1982; **53**θ, 2110 (*Pāñcālyaḥ*); **55***e*, 2145 (*Pārshataḥ*), 2202 (among the chief warriors of the Pāṇḍavas); **57**ζ, 2235 (*daçabhis tanayair vṛtaḥ*—sc. Draupadā—*Satyajitpramukhair vīrair Dhṛpurogamaiḥ*), 2242 (acquainted with human, celestial, Gāndharva, and Āsura arrays), 2251 (*Drupadeyāḥ . . . Dhṛmukhāḥ*), 2262 (*Pārshataḥ*, instead of the second *Dhṛshṭadyumnaḥ* read with B. *Dhṛshṭaketuḥ*), 2278, 2288; **65**γγ, 2487 (*Pāñcālyaḥ*).—§ 562 (Bhagavadyānap.): V, **80***c*, 2856; **82**, 2891 (*°sya bhaginī*, ie. Draupadī); **83**θ, 2951. —§ 567 (do.): V, **126**, 4220 (*Pārshataḥ*); **129**μ, 4358.—§ 569 (do.): V, **141**γ, 4779 (*Pāñcālyaḥ*), 4799 (*vaitānike karmamukhe jāto yaḥ, Kṛshṇa! pāvakāt*, all. to § 218).— § 570 (Saiṇyaniryāṇap.): V, **151***a*, 5100 (leader of one akshauhiṇī), 5122, 5124, 5143, 5146 (Yudhiṣṭhira will appoint *Dh.* as his generalissimo), (γ), 5152 (*Pārshataḥ*), (ε), 5163 (*°sya cātmajāḥ*); **152**η, 5175 (*Pārshataḥ*); **153**, 5193 (*Pāñcālyaḥ*); **157**, 5324 (*Pāñcālyam*), 5326 (was appointed as generalissimo (*sarvasenāpatiṃ*) of Yudhiṣṭhira's

army); **162**, 5591, 5618; **163**, 5688, 5697; **164**, 5702, 5704, 5705, 5712 (*senāpatipaṭiḥ*, described Droṇa as his own match in the battle).—§ 572 (Rathātirathas.): V, **171**, 5896 (*senānīḥ . . . Droṇaçishyo*, as an atiratha), 5899 (*Kshattradharmā . . . Dh°sya tanayaḥ*), 5917.—§ 573 (Ambopākhyānap.): V, **192**, 7548 (*Pārshataḥ*, instructed by Droṇa in the Dhanurveda); **193**, 7560; **194**-γ, 7598 (*Pārshataḥ*); **196**, 7622 (*°mukhān vīrān*), (*θ*), 7629 (*°mukhān*, sc. the Draupadeyas, etc.), 7633.—§ 576 (Bhagavadgītāp.): VI, **16**, 631 (*Sṛinjayāḥ . . . Dh°purogamāḥ*), 632 (*°mukhāḥ*); **19***e*, 709, 712 (*Pāñcālyaḥ . . . sahitaḥ . . . Prabhadrakāḥ*), 722; **22**η, 779; **25***κ*, 846.—§ 577 (Bhīshmavadhap.): VI, **43**, 1632 (*°ādayaḥ*).—§ 578 (dc.): VI, **44**β, 1655 (*Pārshataḥ*); **45**′, 1700 (attacks Droṇa); **47***ε*^{33}, 1837 (*Pārshataḥ*, attacks Bhīshma), (η^{11}), 1866 (dc., pierced by Bhīshma); **48***κ*, 1962 (dc.), 1972; **49**, 2033; **50***ν*, 2060 (*Pārshataḥ*), 2062 (dc.), 2063, 2064 (*Pārshata*), 2069, 2082 (*Pārshataḥ*, formed the *krauñcāruṇa* array); **51***αα*, 2117.—§ 579 (dc.): VI, **52**′*α*, 2128 (*Pārshate*, pierced by Bhīshma), (ξ), 2149 (*Pārshataḥ*, attacks Droṇa); **53**, 2198, 2199, 2200, 2201, 2204, 2206, 2209, 2215, 2227 (encounter with Droṇa; *Dh.* is rescued by Bhīmasena), 2233; **54**^{12}, 2332, 2333 (rescues Bhīmasena), (ι^{14}), 2340 (*Pārshataḥ*, attacks Bhīshma), 2347, 2352, 2353; **55**^{18}, 2363 (fights Açvatthāman).—§ 580 (dc.): VI, **56**^{2}, 2411 (Arjuna and *Dh.* formed the *ardhachandra* array), (θ), 2416.—§ 581 (dc.): VI, **61**, 2705 (*Pārshataḥ*, slew Sāṃyamani's son); **62**, 2723, 2726, 2728 (encounter with Çalya), (η), 2733 (*Pārshataḥ*), 2740 (pierced by Duryodhana), (θ), 2755, 2760 (*Pārshatena*); **63***ι*, 2788 (*Pārshataḥ*).—§ 582 (dc.): VI, **69***α*, 3063 (dc., in the one eye of the *çyena* array); **71**, 3141 (attacked by Kṛpa and Kṛtavarman); **72***ε*, 3171 (*senāpatiḥ*, engaged in battle with Droṇa), 3194 (*°mukhāḥ . . . Pārthāḥ*).—§ 583 (dc.): VI, **75**, 3280, 3281 (formed the *makara* array), (*α*), 3285; **77**′, 3353 (*Pārshataḥ*), 3355, 3357, 3362 (*Pārshataḥ*, rescued Bhīmasena), (ζ), 3388 (had used the *Pramohana* weapon against Droṇa, etc.), (ι), 3396, 3398; **79**, 3511 (°. *Vṛkodaraṃ*).—§ 584 (dc.): VI, **82**, 3624, 3625, 3626 (encounter with Duryodhana); **86**β, 3819 (*Pāñcālyaḥ*), (ξ^{13}), 3839 (*Pārshataḥ*).—§ 585 (dc.): VI, **87**, 3885 (*Pāṇḍavānāṃ rathāḥ . . . Dh°purogamāḥ*); **89***ν*, 3946 (attacks Bhīshma); **96**, 4365 (*°mukhāḥ*); **98**, 4498.—§ 586 (dc.): VI, **99**ζ, 4509; **103***ω*, 4685 (attacks Bhīshma), 4686, 4689, 4695 (*Pāñcālān Dh°purogamān*); **106***σ*, 4804 (pierced by Bhīshma), 4805 (pierced Bhīshma).—§ 587 (dc.): VI, **108**, 4999 (*Pāñcālair abhirakshitaḥ*); **109***ε*, 5075; **110**ζ, 5097 (attacks Bhīshma), 5102, 5113; **111**, 5179 (fights Kṛtavarman); **112***σ*, 5234; **114**, 5326 (*Pārshataḥ*, attaeks Bhīshma), 5332; **115***ν*, 5351; **118***υ*, 5553 (*Pārshataḥ*), (φ), 5558 (dc.); **119**χ, 5578 (*Pārshataṃ*), (ω), 5587 (*Pārshataḥ*).—§ 589 (Droṇābhishek.): VII, **7**, 215 (*Pañcālāḥ . . . Dh°purogamāḥ*); **8**, 225; **9**, 287 (had slain Droṇa, cf. § 602); **10**, 365 (*g: Dh.* overthrew in a battle at *Vārāṇasī* the son of the *Kāçi* king, who was desirous of seizing a maiden for his wife).—§ 590 (dc.): VII, **13**, 493 (°*balam*); **14***α*, 577.—§ 591 (Saṃçaptakavadhap.): VII, **17**, 679.—§ 592 (dc.): VII, **20**, (814), 817, 818; **21***κ*, 905 (pierces Droṇa), (*ι*), 916 (defeated by Droṇa); **23***ο*, 953 (*Pāñcālarājasya sutaḥ*, description of his horses; proceeded against Droṇa), 989 (*Pāñcālasenānīḥ*, dc.), 993 (followed by the Prabhadrakas), 1028; **31***θ*, 1348, 1351 (*Pāñcālyaḥ*); **32**ββ, 1427 (attacks Karṇa), 1437 (slew Bṛihatkshatra and Candravarmaṇa), (ξξ), 1443.—§ 593 (Abhimanyuvadhap.): VII, **35***ε*, 1508 (attacks Droṇa), (ξ), 1528; **40***ο*, 1695; **42***π*, 1743; **43***ρ*, 1769 (pierced by Jayadratha).—§ 597 (Prativiṃçatiyuddhap.): VII, **83***α*, 2949.—§ 598 (Jayadrathavadhap.): VII, **85***δ*, 3048; **88**, 3128 (*Pārshataḥ*, arrayed the Pāṇḍava army).—§ 599 (dc.): VII, **95**, 3490 (*°mukhāḥ Pārthāḥ*), 3501, 3502, 3510, 3512, 3514 (encounter with Droṇa), 3535 (*Pañcālyaṃ*, resisted by Āvantya); **97**, 3575, 3593, 3595, 3604, 3608 (fights Droṇa and is rescued by Sātyaki); **98**, 3609, (*κ*), 3661 (*°mukhaiḥ*); **110**, 4148 (*Pañcālyaṃ*), 4162; **111**, 4286, 4290; **114**γ, 4502 (pierced Kṛtavarman); **122***ιι*, 4912, 4917, 4920, 4921, 4922, 4924, 4929, 4930 (defeated by Droṇa); **124***κκ*, 4983, (λλ), 5002 (pierced by Duryodhana); **125**, 5074; **127**, 5146, 5147, 5152, 5153, 5154 (protects Yudhishṭhira); **151**γ′, 6554.—§ 600 (Ghaṭotkacavadhap.): VII, **153***a*, 6627 (pierced by Duryodhana); **154**β, 6650 (proceeded against Droṇa); **155**, 6696 (*°sya ātmajān*, killed by Droṇa); **156**, 6754, (*ι*), 6782, 6890, 6891, 6895 (fights with Açvatthāman), 6917; **157**β, 6923 (*Pārshataḥ*); **158**χ, 7008; **160**, 7164, 7166, 7168, 7170, 7174 (fights with Açvatthāman); **164**, 7342, 7343, 7345; **165**, 7372 (*Pañcālyaḥ*, resisted Droṇa); **170**, 7609 (proceeded against Droṇa), 7611, 7616, 7617, (λλ), 7622, 7623, 7627, 7628 (slays Drumasena), 7635, 7638, 7664 (*Pārshataṃ*), 7678, 7679 (fights with Droṇa, etc.); **171**, 7724 (fights with Droṇa), 7726, 7730, (ξξ), 7731; **173**, 7775 (fights with Karṇa), 7777 (*Pāñcālamukhyasya*), 7779, 7833 (*Pṛirthā . . . Dh°purogamāḥ*); **177**χχ, 8059; **178**, 8082 (°. *Çikhaṇḍyādīn Pañcālānāṃ mahārathān*); **179**βββ, 8118 (pierced by Karṇa).—§ 601 (Droṇavadhap.): VII, **184**, 8364.—§ 602 (dc.): VII, **186**, 8501 (Droṇa slays Virāṭa and Drupada and three grandsons of Drupada (sons of Dhṛshṭadyumna?); *Dh.* vows to slay Droṇa on the same day), 8506, 8513 (*Pāñcālyaḥ*); **189**, 8528 (defeats Duḥçāsana), 8642, 8644, 8692 (*Pāñcālān . . . Dh°purogamān*); **190**, 8735, 8753; **191**, 8755 (*Pāñcālarājasya sutaḥ*, rushes at Droṇa), 8766, 8767, 8769, 8772, 8773, 8776, 8787, 8796, 8800 (fights with Droṇa); **192**, 8842, 8854, 8856, 8864, 8876 (when Droṇa had devoted himself to *yoga* and was proceeding to Brahmaloka, *Dh.* cut off his head), 8878, 8887 (*Pārshataḥ*).—§ 603 (Nārāyaṇāstramokṣh.): VII, **194***e*, 8964, 8966, 8976, 8977 (*°sya yo mṛityur dṛishṭaḥ* (read *sṛishṭaḥ* with B.)); **195***ν*, 8990, 8994; **196**, 9036, (*κ*), 9038; **197**, (9105) (tries to justify his conduct); **198**, (9151) (quarrels with Sātyaki); **199**, 9220; **200**, 9293, 9302, 9327 (fights with Açvatthāman), 9387 (*°rathaṃ*); **201***ee*, 9401 (*parājite*).—§ 604 (Karṇap.): VIII, **2**, 39 (*Droṇaṃ nihataṃ . . . Dh°ena*); **9**θ, 289 (*nihataḥ khadgam udyamya Dh°ena*, sc. Droṇa).—§ 605 (dc.): VIII, **10**κ, 372 (*nihato vṛiddho Dh°ena*, i.e. Droṇa); **11**λ, 426; **12**ββ, 454; **13**, 495 (proceeds against Kṛpa); **22**ζζ, 862; **26**, 1037, 1039, 1051, 1055 (defeated by Kṛpa).—§ 606 (dc.): VIII, **35**, 1640 (*Sṛiñjayāç cetare sarve Dh°purogamāḥ*).—§ 608 (dc.): VIII, **46**, 2122 (*syāhaṃ . . . Pārthānāṃ Dh°çikshirakshitaṃ*), (*α*), 2126 (*Pāṇḍavān Dh°mukhān*), 2207 (*Drupadasyātrāç ca Dh°purogamāḥ*); **47**, 2213 (*°mukhaṃ vyūhaṃ*); **48**, 2236 (*°mukhān Pārthān*), (ξ), 2253, (ρ), 2285; **49**χ, 2333; **50**, 2398 (*Pārshataṃ*); **54**, 2621, 2622, 2640, 2642, 2644, 2645, 2650, 2651 (defeated Kṛtavarman); **56**, 2711, 2717, 2720, 2722, 2728 (defeated Duryodhana), (ττ), 2755, 2757; **57**, 2846 (*nyastaçastro mama pitā Dh°ena pātitaḥ*, i.e. Droṇa), 2848 (Açvatthāman vows not to doff his armour before he has slain *Dh.*), 2849; **58**χχ, 2902 (*°purogamāḥ*), 2905; **59**, 2912, 2915, 2919 (fights with Karṇa), 2934, 2936, 2939, 2943, 2947, 2952, 2960, 2961 (fights with Açvatthāman);

60$\beta\beta$, 3002, 3031 (°*rathaṃ*); **61**, 3073, 3077, 3091, 3093, 3094, 3095, 3097, 3099 (fights with Duḥçāsana); **62**$\zeta\zeta\zeta$, 3148 (*Pārshataḥ*); **63**$\gamma\gamma\gamma$, 3200; **66**$\iota\iota\iota$, 3319; **67**$\kappa\kappa\kappa$, †3373; **73**, 3644 (°*-Çikhaṇḍibhyāṃ Bhishma-Droṇau nipātitau*), 3678; **74**, 3796 (°*-Çikhaṇḍibhyāṃ*); **78**γ', 3955, 3957 (pierces Karṇa), (*e*), 4001 (°*-Çikhaṇḍinau*); **79**, 4028 (*Pārshataṃ*); **82**, †4182; **87**, 4401 (*Pāṇḍavā . . . Dhṝpuroganāḥ*); **93**, 4854 (*Pārshataḥ*), 4863, 4869, 4871; **96**$\sigma\chi'$, 4991, ($\beta\alpha'$), 5031.—§ 609 (Çalyap.): IX, 1γ, 30 (mentioned among the slain); **2**, 123 (do.).—§ 610 (do.): IX, **3**, 146 (*Pārshataḥ*), 155, 162 (*putraḥ Pāñcālarājasya*), 163 (*b*: To *Dh.*'s chariot were yoked steeds who were white as pigeons, and his standard was made of a lofty *kovidāra*); **5**, 254; **7**τ, 336, (χ), 351.—§ 611 (do.): IX, **8**ζ, 396; **9**ι, 451 (°*-Çikhaṇḍinau*); **10**, 522 (*Pāṇḍavāḥ sarve Dhṝpuroganāḥ*); **11**λ, 550, 566, 571 (fights with Kṛpa); **12**ξ, 627 (*Bhāradvājasya hantāraṃ*); **15**, 753 (*Pārshataḥ*), 755 (fights with Duryodhana); **16**σ, 819; **17**ω, †894, (*aa*), 946 (*Pārshataṃ*); **18**$\beta\beta$, 962, 967; **19**$\delta\delta$, 1020 (*Pārshataḥ*), (*ee*), 1037 (do.), 1046; **20**, †1082 (fights with Çālva); **21**$\kappa\kappa$, 1125 (*Pārshataṃ*); **22**$\lambda\lambda$, 1139, 1161, 1162 (fights with Duryodhana); **23**, 1242 (*Pāñcālyaḥ*), 1244 (°*sya vāhinīṃ*); **25**$\xi\xi$, 1353 (*Pāñcālyaḥ*), 1356, (*oo*), 1374, 1375, 1385 (C. has by error *Dhu*°), 1390, 1392.—§ 612 (Hradaprave̤çap.): IX, **28**, 1590, 1597 (*Pāṇḍavāḥ . . . Dhṝpuroganāḥ*), 1603, 1604; **30**ϵ, 1725 (*Pāñcālyaḥ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3419 (all. to § 602); **62**ψ, 3462.—§ 616 (Sauptikap.): X, **3**, 132 (°*puroganāḥ*), 138 (Açvatthāman will slay *Dh.*); **4**δ, 167; **5**ϵ, 194, (ζ), 209; **8**, 329, 330 (slain by Açvatthāman in the nightly encounter), 348, 352, 366; **9**, 523 (*hataṃ*), (μ), 529 (°*sya cātmajāḥ*, slain by Açvatthāman in the nightly encounter), 531 (*mārilaḥ*).—§ 617 (Aishīkap.): X, **10**, 543 (°*sya sārathiḥ*); **17**, 763.—§ 618 (Jalapradānikap.): XI, **11**ι, 300 (*Pāñcālā nihatāḥ sarve Dhṝpuroganāḥ*).—§ 619 (Strīvilāpap.): XI, **23**θ, 670 (*hatvair bhinnatanutrāṇaṃ Dhṝena*, sc. Droṇa).—§ 620 (Çrāddhap.): XI, **26**β, 789 (*Pārshataṃ*, his body is burnt).—§ 630 (Rājadh.): XII, **27**β, 799 (mentioned among the slain).—§ 637 (do.): XII, **43**γ, 1489 (a çrāddha is performed for him).—§ 785 (Anugītap.): XIV, **60**, 1787 (*netā Pāṇḍavānāṃ*), 1790 (*Droṇaḥ pariçrānto Dhṝvacaṃ galaḥ*, all. to § 602).—§ 787 (Açramavāsap.): XV, **10**ν, 332.—§ 789 (Putradarçanap.): XV, **31**η, 857 (had been born from a portion of Fire—*Agner bhāgaṃ*); **32**δ, 878 (°*sya cātmajāḥ*).—§ 793 (Mausalap.): XVI, **3**δ, 81.—§ 795 (Svargārohaṇap.): XVIII, 1δ, 24 (°*sya cātmajāḥ*); **2**ϵ, 67; **5**, 167 (after death *Dh.* entered Fire—*Pāvakaṃ prāpa*).

Cf. the following synonyms:—

Bharatarshabha, q.v. (C. wrongly, instead of *purusharshabha*, B.).

Draupadi ("son of Draupadā"): VIII, 288.

Droṇahantṛ ("the slayer of Droṇa"): VII, 3395; VIII, 2729; IX, 755.

Pāñcāla, Pāñcāladāyāda, Pāñcālakulavardhana, Pāñcālamukhya, Pāñcālaputra, Pāñcālarāja, Pāñcālarājan, Pāñcālatanaya, Pāñcālya, Pāñcālyaputra, q.v.

Pārshata, q.v.

Yājñasenasuta, Yājñaseni, q.v.

Dhṛshṭadyumnapitṛ = Drupada: VII, 6652.

Dhṛshṭadyumnasuta = Kshatradharman: VII, 5083.

Dhṛshṭadyumnasuta, pl. (°*tā*) ("the sons of Dhṛshṭadyumna"): X, 619 (Strīvilāpap.): XI, **25**κ, 718 (have been slain by Droṇa). Cf. next.

Dhṛshṭadyumnatanuja, pl. (°*jā*) (do.): X, 608 (Karnap.): VIII, **73**, 3731. Cf. the prec. and next.

Dhṛshṭadyumnātmaja, pl. (°*jā*) (do.): § 589 (Droṇābhishekap.): VII, **10**λ, 359 (four enumerated). Cf. the prec.

Dhṛshṭaketu[1], an ancient king. § 6 (Anukram.): I, **1**α, 231 (in Sañjaya's enumeration).

Dhṛshṭaketu[2], king of the Cedis, son of Çiçupāla. § 130 (Āmaçvat.): I, **67**, 2642 (incarnation of the Asura Anuhlāda).—[§ 290 (Çiçupālavadhap.): II, **45** (when Çiçupāla had been slain by Kṛshṇa, *Dh.* was installed as king of the Cedis).]—§ 317 (Arjunābhigamanap.): III, **12**, 452 (*Cedipaḥ*, came to the Pāṇḍavas in the forest).—§ 321 (Saubhavadhap.): III, **22**, 898 (*Cedirāt*, returned to his city Çuktimatī, taking with him his sister [Kareṇumatī, the wife of Nakula]).—§ 342 (Indralokābhigamanap.): III, **51**, 1983 (had come to the Pāṇḍavas in the forest, cf. § 321).—§ 554 (Sainyodyogap.): V, **4**γ, 71 (among the princes to which the Pāṇḍavas ought to send messengers), 83 (do., the same?).—§ 555 (do.): V, **19**γ, 576 (*Cedirāṭ rshabhaḥ*, came with an akshauhiṇī of troops to Yudhiṣṭhira).—§ 561γ (Sahadeva): V, **50**, 1999.—§ 561 (Yānasandhip.): V, **50**η, 2010 (*Çiçupālīḥ*, among the allies of Yudhiṣṭhira); **55**κ, 2145; **57**ξ, 2239 (*Cedirāt*, has joined the Pāṇḍavas with an akshauhiṇī), (o), 2262 (only B., C. has by error *Dhṛshṭadyumnaḥ*).—§ 562 (Bhagavadgītānap.): V, **80**ϵ, 2857 (*Cedipaṃ*); **83**δ, 2950 (*Cedipaḥ*).—§ 570 (Sainyaniryāṇap.): V, **151**δ, 5160, (ζ), 5164 (the same?); **157**, 5324 (commanded one division of Yudhiṣṭhira's army).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5592; **164**ϵ, 5707 (is pitted against Çalya).—§ 572 (Rathātirathas.): V, **171**, 5900 (*Çiçupālasuto vīraç Cedirājaḥ . . . sambandhī Pāṇḍavasya, is a mahāratha*).—§ 573 (Ambopākhyānap.): V, **196**γ, 7623 (*Cedi-Kāçi-Karūshāṇāṃ netāraṃ*), 7644.—§ 576 (Bhagavadgītāp.): VI, **19**ϵ, 709, 715; **25**δ, 834.—§ 578 (Bhīshmavadhap.): VI, **45**$^{\text{II}}$, 1707, 1708 (battles with Bāhlika); **48**κ, 1963.—§ 580 (do.): VI, **56**ξ, 2415 (on the right horn of the ardhacandravyūha, *Cedi-Kāçi-Karūshakaiç ca Pauravaiç cābhisaṃvṛtaḥ*).—§ 582 (do.): VI, **72**η, 3170.—§ 583 (do.): VI, **75**, 3286; **77**λ, 3394; **79**$^{\text{VB}}$, 3470.—§ 584 (do.): VI, **81**$^{\text{I}}$, 3561 (battles with Bhūriçravas); **84**, 3730 (do.), 3732, 3734.—§ 585 (do.): VI, **89**ν, 3948.—§ 587 (do.): VI, **108**, 5002 (in the rear of the Pāṇḍava army); **115**, 5361 (fights with Paurava); **116**, 5388, 5389, 5390, 5397, 5401 (do.); **118**ν, 5552; **119**χ, 5576.—§ 589 (Droṇābhishekap.): VII, **8**η, 228; **10**, 348 (*c*: *Dh.* had deserted the Cedis and alone joined the Pāṇḍavas).—§ 590 (do.): VII, **14**, 527, 528 (fights with Kṛpa), (*a*), 577.—§ 592 (Saṃçaptakavadhap.): VII, **23**α, 963 (accompanied Virāṭa), 971 (proceeded against Droṇa, description of his horses); **26**τ, 1180, (υ), 1186.—§ 593 (Abhimanyuvadhap.): VII, **35**β, 1509 (*Cedipaḥ*); **40**α, 1695; **42**π, 1744.—§ 597 (Pratijñāp.): VII, **83**α, 2950 (*Cedipaṃ*).—§ 599 (Jayadrathavadhap.): VII, **106**, 3973 (*Cedirāṃ rshabhāḥ*); **107**, 4021, 4026 (slays Viradhanvan); **111**υ, 4284; **125**, 5042 (*Cedirāṃ rshabhaḥ*), 5051, 5055 (is slain by Droṇa).—§ 604 (Karnap.): VIII, **6**, 180 (mentioned among the slain).—§ 619 (Strīvilāpap.): XI, **25**κ, 725 (*Cedipuṅgavaṃ*), 727 (*Cedipatiḥ*).—§ 620 (Çrāddhap.): XI, **26**β, 787 (his body is burnt).—§ 630 (Rājadh.): XII, **27**β, 800 (sc. *hate*).—§ 787 (Açramavāsap.): XV, **1**α, 24 (°*ec ca bhagiṇī*, i.e. Kareṇumatī; C. has by error Dhṛtaketu).—§ 789

(Putradarçanap.): XV, 32*d*, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, 1*b*, 25; 5*b*, 142, (*a*), 162 (among those who after death entered the deities).

Cf. also the following synonyms:—

Caidya, Cedija, Cedipa, Cedipati, Cedipuṅgava, Cedirāj, Cedirāja, q.v.

Çaiçupāli, Çiçupālasuta ("son of Çiçupāla"), q.v.

Çiçupālasya . . . ātmajaḥ (do.): VIII, 2334.

Çiçupālātmaja (do.), q.v.

Daçārhaputraja (?): XI, 729.

Dhṛshṭaratha, a king. § 775 (Ānuçāsanik.): XIII, 166*n*, 7676.

Dhṛtaçīs = Viṣṇu (1000 names).

Dhṛtaketu (XV, 24), error in C. for Dhṛshṭaketu, q.v.

Dhṛtarāshṭra[1], son of Vyāsa with Ambikā, the widow of Vicitravīrya. § 4 (Anukram.): I, 1, 95 (all. to § 171), †108, 135, 136, 140, 217, 218.—§ 7 (do.): I, 1, 245.—§ 10 (Parvasaṅgr.): I, 2, 330.—§ 11 (do.): I, 2, 376, 413, 421, 434, 501, 502, 503, 582, 583, 584, 585, 611.—§ 70 (Ādivaṃçāvatāraṇap.): I, 60, 2213 (son of Vyāsa).—§ 71 (do.): I, 61, 2247, 2251, 2251.—§ 83 (Ādivaṃçāvatārana): I, 63, 2441 (son of Vyāsa), 2446 (father of 100 sons, of whom eleven are enumerated).—§ 130 (Aṃçāvat.): I, 67, 2719 (*c:* The Gandharva king Haṃsa, son of Ariṣṭā, was reborn as *Dh.*, the son of Vyāsa. *Dh.* became blind in consequence of a fault of his mother and the wrath of Vyāsa, cf. § 171), 2727 (enumeration of the names of *Dh.'s* 101 sons and his daughter).—§ 157 (Pūruvaṃç.): I, 95, ††3808 (son of Vyāsa), ††3809 (father of 100 sons), ††3810.—§ 158 (do.): I, 95, ††3822.—§ 171 (Vicitravīryasutotpatti): I, 106, 4301 (Vyāsa begat sons with the widows of Vicitravīrya, Dhṛtarāshṭra with Ambikā, Pāṇḍu with Ambalikā. *Dh.* was born blind because his mother had closed her eyes when Vyāsa approached her; afterwards Vyāsa begat Vidura with the maid of Ambikā).—§ 173 (Pāṇḍurājyābhiṣheka): I, 109, 4353, 4357, 4361 (on account of *Dh.'s* blindness Pāṇḍu became king).—§ 174 (Dhṛtarāshṭravivāha): I, 110, 4374, 4375, 4378 (married Gāndhārī, the daughter of Subala).—§ 177 (Pāṇḍudigvijaya): I, 113, 4446.—§ 178 (Pāṇḍu): I, 114, 4469, 4473, 4479.—§ 180 (Gāndhārīputrotpatti): I, 115, 4483, 4490, 4493, 4510, 4519, 4520, 4521, 4522 (*Dh.* begat 100 sons with Gāndhārī and the son Yuyutsu with a vaiçya woman).—§ 181 (Duḥçalotpatti): I, 116, 4523 (had the daughter Duḥçalā).—§ 182 (Dhṛtarāshṭraputranāmak.): I, 117, 4540 (*°sya putrān*, enumeration of *Dh.'s* 101 sons), 4556 (gave wives to his sons), 4557 (married his daughter Duḥçalā to the Sindhu king Jayadratha).—§ 184 (Pāṇḍu): I, 119, 4634.—§ 194 (do.): I, 126, 4902 (after the death of Pāṇḍu the five Pāṇḍavas were brought back to Hāstināpura), 4913 (*°sya dāyādāḥ*).—§ 195 (do.): I, 127, (4932).—§ 208 (Astradarçana): I, 134, 5312 (*janeçvaraṃ*), (5315), 5346; 135, 5360, (5383).—§ 219 (Saṃbhavap.): I, 139, 5517 (installed Yudhishṭhira as yuvarāja).—§ 211 (do.): I, 139, 5541 (became afraid of the prowess of the Pāṇḍavas).—§ 212 (Kanikavākya): I, 140, 5543 (*mahīpāleḥ*), 5544, (5545), (5566), 5634 (*Kauravyaḥ*, his discourse with Kaṇika).—§ 213 (Jatugṛhap.): I, 141, 5636 (*Kauravyaṃ*), 5640, 5649, 5659, 5662, 5664; 142, 5673, 5675, 5676, (5677), (5687); 143, 5697, 5699, (5702), 5706, 5710 (persuades the Pāṇḍavas to set out for Vāraṇāvata); 144, 5720; 145, 5735 (*rājñaḥ*), 5740 (*Kauravyaḥ*), 5742, 5745; 148, 5833; 150, 5861, 5864, 5865, 5870 (*Ambikāsutaḥ*, offered oblations of water to the Pāṇḍavas, who were thought to have been burnt to death); 151, 5917.—§ 235 (Svayaṃvarap.): I, 191, †7154 (*°sya putraḥ*, i.e. Duryodhana).—§ 237 (Vaivāhikap.): I, 195, 7233 (*nareçvaraṃ*).—§ 241 (Vidurāgamanap.): I, 200, 7371 (*Kauravaṃ*), 7381, (7387), 7391; 201, (7396); 202, 7437, 7440; 203, 7441, 7442; 204, 7460.—§ 243 (do.): I, 206, (7518), 7524, 7529, 7533, 7537, 7543 (consents to give the Pāṇḍavas the half of the kingdom).—§ 244 (Rājyalābhap.): I, 207, 7556, 7565, 7566, 7567, (7568).—§ 245 (do.): I, 208, 7600.—§ 254 (Khāṇḍavadahanap.): I, 222, 8050 (*rājñaḥ*).—§ 286 (Rājasūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1260, 1264 (came to the rājasūya of Yudhishṭhira).—§ 288 (do.): II, 35, 1293.—§ 292 (do.): II, 45*a*, 1607 (accompanied by Bhīmasena).—§ 294 (Dyūtap.): II, 47, 1581 (*°sya putraḥ*, i.e. Duryodhana), 1701; 48, 1724 (*Kurumukhyāya*); 49, 1727 (*janādhipaṃ*), (1730), 1766, (1768), 1772, 1775, 1777, (1780); 50, 1790 (*Ambikāsutaḥ*, sends Vidura to invite Yudhishṭhira to the gambling, but then advises Duryodhana to desist from the gambling).—§ 297 (do.): II, 54, (1934).—§ 298 (do.): II, 56, (1970), (1975), (†1979), †1981, †1985; 57, 1987, (†1990) (sends Vidura to Yudhishṭhira); 58, †1992, †1995, †2000, †2006, 2012, 2018, 2024 (*anuçāsa tā Dh°sya*); 60, 2051; 63, †2111 (*°sya putraḥ*, i.e. Duryodhana); 65, 2183.—§ 299 (do.): II, 66, †2190 (*°sya putraḥ*, i.e. Duryodhana), †2195 (do.), †2196 (do.); 67, †2198 (do.), †2201; 68, 2263, 2306.—§ 301 (do.): II, 70, †2362 (*°sya putraḥ*, i.e. Duryodhana); 71, †2401, (†2404), †2405, (2406), (2410), (2412); 72, 2432; 73, 2434 (when Yudhishṭhira had lost his brothers and himself at dice, *Dh.* granted Draupadī their liberty).—§ 302 (Anudyūtap.): II, 74, 2453, 2457 (*Vaicitravīryaṃ*), (2475), 2478 (summoned again Yudhishṭhira to come to gamble).—§ 303 (do.): II, 75, 2479; 76, 2491.—§ 304 (do.): II, 77, †2527 (*°sya putraḥ*, i.e. Duḥçāsana), 2559.—§ 305 (do.): II, 78, 2561; 79, 2617, 2619.—§ 306 (do.): II, 80, 2620 (*Ambikāsutāḥ*), (2621), (2628), 2651, 2670 (discourse with Vidura, etc.).—§ 307 (do.): II, 81, 2672, 2673, (2675), (2689) (discourse with Sañjaya).—§ 311 (Āraṇyakap.): III, 4, (†220), (†235), †239 (dismisses Vidura).—§ 312 (do.): III, 5, †250, †251, †252, †255, †256, †257.—§ 313 (do.): III, 6, 262, 277 (*Ambikāsutaḥ*), 280, 286 (calls Vidura back); 7, 289 (*mantri Dh°ya*); 8, 311; 9, (323).—§ 315 (Maitreyaçāpa): III, 10, (346), 353 (*Ambikāsutaḥ*), 380.—§ 316 (Kirmīravadhap.): III, 11, (385).—§ 317 (Arjunābhigamanap.): III, 12, 525 (*°sya . . . snushā*, i.e. Draupadī).—§ 327 (Draupadīparitāp.): III, 34, †1356 (*°sya putrāt*, i.e. Duryodhana), †1360 (*°sya putraḥ* = do.), †1361 (do.); 35, 1405.—§ 330 (Indradarçana): III, 37, 1461 (*°sya putreṇa*, i.e. Duryodhana).—§ 340 (Indralokābhigamanap.): III, 48, 1914, (1916); 49, (1945).—§ 341 (do.): III, 50, 1955.—§ 342 (do.): III, 51, 1968 (*Ambikāsutaḥ*), (2011).—§ 377 (Dhaumyatīrthak.): III, 86, 8283 (*°sya putreṇa*, i.e. Duryodhana).—§ 378 (Tīrthayātrāp.): III, 92, 8453.—§ 446 (Nivātakavacayuddhap.): III, 174, 12287 (*°sya putrān*).—§ 450 (Ājagarap.): III, 179, 12429 (*°sya putraṃ*, i.e. Duryodhana).—§ 512 (Ghoshayātrāp.): III, 237, 14772; 238, 14798; 239, 14820, 14821, 14822, (14825), 14841 (permitted Duryodhana, etc., to undertake the ghoshayātrā); 242, 14942 (*°sya putrāṇāṃ*).—§ 515, (Karṇadigvijaya): III, 254, 15264, 15270, 15271.—§ 516 (Duryodhanayajña): III, 255, 15286; 256, 15302, 15318.—

§ 547 (Karna): III, **309**, 17153 (*°sya sakhā*, i.e. Adhiratha).—§ 554 (Sainyodyogap.): V, **1**, †16 (*°sya putraiḥ*); **3**, 60 (*°sya putraṃ*, i.e. Duryodhana), 62; **4**, 55, 88, 89; **5**, 95; **6**, 113, 116, 122.—§ 556 (Sañjayasṛṅgap.): V, **20**, 603, 606, 607 (*°sya ye putrāḥ*); **21**, 641; **22**, (†645), †682 (sends Sañjaya to the Pāṇḍavas); **23**, 685, †688, †693, †700, †702, †704, †712 (*°sya putraṃ*, i.e. Duryodhaoa); **24**, †715, †722; **25**, †723, †726; **26**, †743, †748, †749, †750, †752, †753, †756, †757; **29**, †809, †811, †840 (*°sya putraḥ*, i.e. Duryodhana), †841 (*°sya putre* = do.), †845, †850, †852, †865; **30**, †875, †883 (*jyeshṭhaḥ putro Dhṛ°sya*), †906; **31**, 919; **32**, 939, 941, (†944), (†948), (†970) (Sañjaya's return).—§ 557 (Prajāgarap.): V. **33**, 971, 972, (975), 977, (979), (985), 986, 1071; **34**, (1094), 1178.—§ 558 (do.): V, **35**, 1181.—§ 559 (Prajāgarap.): V, **36**, (†1281), (†1308), 1319, 1320; **37**, (1342); **39**, (1446), 1453, (1454), 1529; **40**, (1562) (discourse with Vidura).—§ 560 (Sanatsujātap.): V, **41**, (1565), 1566, (1568), (1571), 1574; **42**, 1577, (1578), (†1592), (†1594), (†1597), (†1601); **43**, (†1621), (†1623), (†1626), (†1631), (1634), (1661); **44**, (†1684), (†1686), (†1688), (†1708) (discourse with Sanatsujāta).—§ 561 (Yānasandhip.): V, **47**, 1793 (*°mukhāḥ*), (*a*), 1798, 1808; **48**, (†1809), †1861 (*°sya putraḥ*, i.e. Duryodhana); **49**, 1949, 1951, 1961; **50**, (1967), (1975), (1979), 1980; **51**, (2018); **52**, (2085); **53**, (2106); **55**, 2151, 2158; **57**, (2232), (2257), (2274); **58**, (2295), (2313); **59**, (2324), 2345; **84**, 2468, 2481; **65**, (2482); **66**, 2498, (*ee*), 2501; **67**, (†2516), 2522; **69**, (2538), (2542), (2544), (2546), 2549, 2544; **70**, (2560); **71**, (2574) (*Dh.* wishes to keep peace with the Pāṇḍavas).—§ 562 (Bhagavadyānap.): V, **72**, 2586, 2587, 2589, 2590, 2591, 2655; **73**, 2708; **77**, 2796; **78**, 2803; **80**, 2860; **82**, 2875 (*°sya putroṇa*, i.e. Duryodhana), 2900; **83**, 2924, 2965 (*Kauravyāḥ*); **85**, 3022, 3032, 3038; **86**, (3040); **88**, 3093, 3094, 3096; **89**, 3111, 3115, 3118, 3119 (*°purohitāḥ*), 3121; **90**, p, 3180; **91**, 3250 (*sambandhī dayitaṃ cāsi Dhṛ°sya, Mādhava*, i.e. Kṛshṇa); **92**, †3300 (*°sya putraḥ*, i.e. Duryodhana); **94**, 3337, 3364, 3366, 3367; **95**, 3385.—§ 567 (do.): V, **124**, (4121), (*β*), 4137, 4183; **125**, 4190, 4208; **126**, 4214; **127**, 4255; **128**, 4284; **129**, 4309, 4314, (4315), 4319, 4322, 4325; **130**, 4367, 4372, 4376, 4381, 4387, 4393, 4396, 4403; **131**, (4434), 4436, 4437, 4438, 4448, (*π*), 4453, 4455, (*ρ*), 4457.—§ 569 (do.): V, **140**, (4726); **141**, 4767 (*°kule*), 4805; **146**, 4946 (*°sya putrāṇāṃ*); **147**, 4963; **148**, 5005, 5008, 5009, 5012, 5024, 5027, †5034, †5039; **149**, 5040; **150**, 5077, 5083, 5091.—§ 570 (Sainyaniryāṇap.): V, **159**, 5392 (Sañjaya relates the events of the battle to Dhṛtarāshṭra from here to X, **9**, incl.).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5610, 5611.—§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5714.—§ 573 (Ambopākhyānap.): V, **196**, 7634 (*°sya putrāṇāṃ*).—§ 574 (Jambūkh.): VI, **2**, (42), 49; **3**, 115, 118, 127, (128), (132); **4**, 155; **5**, (176); **6**, (194); **7**, (253); **8**, (287), 305; **9**, (309); **10**, (385) (Sañjaya describes to *Dh.* the earth, etc.).—§ 575 (Bhīmip.): VI, **11**, (401), (413), (421); **12**, (480) (continuation).—§ 576 (Bhagavadgītāp.): VI, **13**, 496; **14**, (508); **19**, (695), 717 (*°sya doyādāḥ*); **20**, (†741); **24**, (822); **25**, (830); **35**, †1272 (*°sya putraḥ*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1626 (*trayi*—i.e. in Yuyutsu—*tantuç ca pṛṇḍaç ca Dhṛ°sya ārjyate*).—§ 578 (do.): VI, **44**, (1638*a*); **48**, (1868); **49**, (1985).—§ 579 (do.): VI, **52**, (2121); **53**, (2194); **54**, (2235); **59**, (2508).—§ 580 (do.): VI, **62**, (2716); **65**, (2898).—§ 583 (do.): VI, **76**, (3314).—§ 584 (do.): VI, **83**, (3639).—§ 585 (do.): VI, **89**, (3931); **91**, (4064); **96**, 4325.—§ 586 (do.): VI, **101**, (4584); **102**, (4643); **103**, 4721.—§ 587 (do.): VI, **108**, (4994), (5017); **109**, (5055); **115**, (5335); **120**, (5689).—§ 589 (Droṇābhishekap.): VII, **1**, 3, 6, 8, (10), 47, (48); **9**, (261); **10**, 306, (312); **11**, (382).—§ 590 (do.): VII, **15**, (582).—§ 592 (Saṃçaptakavadhap.): VII, **22**, (920); **23**, (950); **24**, (1046); **26**, (1129); **29**, (1256); **31**, (1344).—§ 593 (Abhimanyuvadhap.): VII, **33**, (1475); **34**, (1492); **38**, (1623); **39**, (1646); **40**, 1679; **42**, (1741), (1749); **46**, (1833); **47**, 1861.—§ 596 (Pratijñāp.): VII, **79**, 2789 (*°sya putroṇa*, i.e. Duryodhana).—§ 598 (Jayadrathavadhap.): VII, **85**, (3010).—§ 599 (do.): VII, **90**, (3183); **98**, (3609); **100**, 3751; **105**, (3926); **106**, (3965); **110**, (4134); **114**, (4440); **121**, (4806); **124**, (4972), (4995); **129**, (5272); **131**, (5357); **132**, (5413); **133**, (5455); **135**, (5535); **138**, (5667); **140**, (5817); **144**, (6025); **145**, (6055); **147**, (6297), (6334), (6375); **148**, (6388); **151**, (6529), 6547.—§ 600 (Ghaṭotkacavadhap.): VII, **154**, (6641); **155**, (6682); **159**, (7090); **163**, (7287); **164**, (7327); **175**, (7890); **179**, (8134); **182**, (†8247), 8260, (8263); **183**, (8294), (8303).—§ 601 (Droṇavadhap.): VII, **185**, 8451.—§ 603 (Nārāyaṇāstramokṣh.): VII, **194**, (8964); **196**, (9035), 9074; **198**, (9126); **200**, (9289); **201**, (9398); **202**, (9494).—§ 604 (Karnap.): VIII, **1**, 17; **2**, 28, (34), (50); **4**, 73 (*Ambikāsutaḥ*); **5**, 90 (do.); **6**, (151); **7**, 190, (†213), 214, 216; **8**, 224, 226, (227); **9**, (252), 282, (283).—§ 605 (do.): VIII, **11**, (400); **16**, (610); **20**, (770); **21**, (821); **29**, (1169); **31**, (1249), (1265).—§ 607 (do.): VIII, **40**, 1868; **44**, 2026, 2027 (*°nirṣpaṇe*).—§ 608 (do.): VIII, **46**, (2126); **47**, (2210); **48**, (2234); **51**, (2440), **60**, 2991 (*°sya putraiḥ*); **61**, (3067); **66**, 3334 (*saputroṇa*); **73**, 3718; **74***ββγδ*, 3759, 3760, 3770, 3782; **75**, (†3804); **78**, (3940); **83**, 4256; **93**, (4834); **96**, 5035 (*Ambikāsutaḥ*).—§ 609 (Çalyap.): IX, **1**, 40, 44, 51; **2**, 57 (*Ambikāsutaḥ*), (59), 109 (*Ambikāsutaḥ*), (111).—§ 610 (do.): IX, **4**, 235.—§ 611 (do.): IX, **8**, (380), (402); **10**, 503, 1011.—§ 612 (Hradaprāveçap.): IX, **29**, (1586); **30**, (1673).—§ 613 (Gadāyuddhap.): IX, **32**, (1817); **33**, 1923, 1930.—§ 615 (do.): IX, **35**, 1973, 1974; **55**, 3077, (3078); **56**, 3129, 3154; **59***σ*, 3319 (*°sya putrāḥ*), 3339 (*smṛtvā ca prasnuvāç caiva Dhṛ°sya*); **60**, (3342); **61**, (3388); **63**, 3537, 3539, 3541, 3560, 3572, 3576, 3578 (after the slaughter of Duryodhana, *Dh.* was comforted by Kṛshṇa and Vyāsa); **64**, (3582).—§ 616 (Sauptikap.): X, **1**, (7); **2**, 101; **6**, (216); **8**, (319), (470) (end of Sañjaya's narrative).—§ 618 (Jalapradānikap.): XI, **1**, 1, 4, (11) (comforted by Sañjaya); **3**, (84); **4**, (104); **5**, (125); **6**, (149); **7**, (163) (discourse with Vidura); **8**, 196, 203, 205, (ζ), 218 (*°sya putrāṇāṃ yas tu jyeshṭhaḥ çatasya vai*), 242, 245 (comforted by Vyāsa); **9**, 246, 249; **11**, 307; **12**, 335 (broke the iron statue of Bhīmasena); **13**, 354; **14**, 360, 374.—§ 619 (Strīvilāpap.): XI, **16**, 435, 483; **17**, 495.—§ 620 (Çrāddhap.): XI, **26**, 762, (766), (773), (776), 799.—§ 621 (Rājadh.): XII, **7**, 178 (*°sya putreshu*), 182, 190.—§ 635 (do.): XII, **37**, 1373.—§ 637 (do.): XII, **40**, 1447 (*Kauravaḥ*), 1448, 1458; **41**, 1470, 1472; **42**, 1487, 1494; **44**, 1522; **45**, 1542.—§ 640 (do.): XII, **54***a*, 1929.—§ 641 (do.): XII, **124**, 4552, 4555, (4556), (4562), (4567), (4615), (4620), 4621 (discourses to Duryodhana about behaviour (*çīla*)).—§ 760 (Anuçāsanik.): XIII, **111**, 5403 (*°puroganaḥ*).—§ 768 (do.): XIII, **148**, 6932 (*°ādayo nṛpāḥ*).—§ 776 (do.): XIII,

167, 7704.—§ 777 (Svargārohaṇikaṃ p.): XIII, **168**, 7714, 7726, 7734, 7741, 7754; **169**, 7772, 7776 (*°mukhāḥ*).—§ 778 (Açvamedhikap.): XIV, **1**, 1, 6.—§ 780 (do.): XIV, **14**, 369, 370.—§ 783 (Anugītāp.): XIV, **52**, 1502, (γ), 1503, 1504, 1508, 1509.—§ 784*b* (Uttaṅka): XIV, **53**, 1547 (*°svātmajāḥ*).—§ 785 (Anugītāp.): XIV, **63**ζ, 1893; **66**, 1941; **71***π*, 2059, 2060; **72**, 2109; **78**, 2294; **84**, 2508; **87***ρ*, 2597; **88**, 2608.—§ 787 (Āçramavāsap.): XV, **1**, 1, 4, 5, 11, 15, 19, 20, 28; **2**, 32, 39, 44 (*Ambikāsutaḥ*), 47, 56, 58; **3**, 62, 65, 74, (76), (116), 118 (*Ambikāsutaḥ*), (129), 135, 139, 146, 147; **4**, 148; **5**, 170; **6**, (214); **7**, (235); **8**, (265), 272, 282; **9**, (283); **10**, 303, 309, 310, 353; **11**, 356 (*Ambikāsutaḥ*), 358, 366, 376; **12**, 382 (*rājarshiḥ*); **13**, 395, 409; **14**, 410, 423; **15**, 428, 436; **16**, 445, 446; **18**, 498 (*Ambikāsutaḥ*), 506, 510; **19**, 533; **20**, 541, 559, 562, 568, 570, 575 (*Dh.* retires into the forest together with Gāndhārī; Nārada prophesies that after death they will go to the world of Kubera).—§ 788 (do.): XV, **22**, 599, 610; **23**, 622, 634; **24**, 638; **26**, (675), 691; **27**, 718, 720, (*ε*), 730, 738; **28***c*, 742 (the Pāṇḍavas visit *Dh.* in the forest).—§ 789 (Putradarçanap.): XV, **29**, 766, 775, 804; **31***η*, 850 (was an incarnation of the Gandharva king of the same name, cf. § 130*c*), 863; **32**, 869, 884, 888 (sees his dead sons, etc.).—§ 790 (do.): XV, **35**, 941.—§ 791 (do.): XV, **36**, 957, 959, 961, 962 (*Kauravanandana*).—§ 792 (Nāradāgamanap.): XV, **37**, 1016, 1050 (*Dh.* and Gāndhārī and Kuntī died in a forest conflagration); **39**, 1094, 1102 (the funeral rites in honour of *Dh.*, etc.).—§ 795 (Svargārohaṇap.): XVIII, **2**, 71 (*°sya putraḥ Suyodhanaḥ*); **5***h*, 148, 160 (attained to the world of *Dhanesvara*, i.e. Kubera).

Cf. also the following synonyms:—

Ājamīdha, q.v.

Ambikāsuta ("son of Ambikā"): I, 420, 2248, 5701, 5870 (*Dh°*); II, 1790 (do.), 2620 (do.); III, 277 (do.), 606, 1915, 8456; V, 91, 127 (*Dh°*); VIII, 18, 73 (*Dh°*), 90 (do.), 214 (do.), 217 (do.), 226 (do.), 5035 (do.); IX, 57 (do.), 109 (do.), 3500; XV, 18, 29, 44 (*Dh°*), 55, 118 (*Dh°*), 176, 356 (*Dh°*), 427, 428 (*Dh°*), 498.

Ambikeya (do.): III, †219, †250 (*Dh°*), †253, 598; V, †688 (*Dh°*), †1092, †1397; VII, 8 (*Dh°*).

Bhārata, Bharataçārdūla, Bharataçreshṭha, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçreshṭha, Kauravarāja, Kauravendra, Kauravya, q.v.

Kuruçārdūla, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshṭha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupravīra, Kurupuṅgava, Kururāja, Kurusattama, Kuruvaṃçavivardhana, Kuruvīra, Kuruvṛddha, Kuruvṛddhavarya, q.v.

Vaicitravīrya ("son of Vicitravīrya"): I, 600, 7382; II, †2139, 2457 (*Dh°*); III, 326, 600, †14744, †14747; V, †31, †38, †693 (*Dh°*), †945, 1334, 1353, †2411, †2428 (*°sya sutaḥ*, i.e. Duryodhana), 2551, 3084, 3112; VI, 38, 131; VIII, †1732 (*°sya sutaḥ*, i.e. Duryodhana); IX, 233; XI, 46, 93; XV, 46, †431, 709, 1058, 1078.

Dhṛtarāshtra[1], a serpent-king. § 17 (Uttaṅka): I, **3**, 800.—§ 47 (Sarpanāmakath.): I, **35**, 1558 (enumeration of serpents).—§ 67 (Sarpasattra): I, **57**, 2155 (enumeration of the serpents of *Dh.*'s race).—§ 268 (Varuṇasabhāv.): II, **9**, 361 (among the nāgas in the palace of Varuṇa).—§ 549*d* (Pāṇḍavapr.): *Dh.* is the first of all nāgas: IV, **2**, 44.—§ 564 (Mātaliyop.): V, **103**γ, 3631 (enumeration).—§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2415 (when the serpents milked the earth, *Dh.* was their milker).—§ 606 (Tripurākhyāna): VIII, **34**, 1481 (*daça nāgapatīn . . . Dh°mukhān*, became the pole of Çiva's chariot).—§ 793 (Mausalap.): XVI, **4**η, †119.

Dhṛtarāshtra[2], a Gandharva. § 100 (Aṃçāvat.): I, **65**, 2550 (among the Devagandharvas, the sons of Muni).—§ 191 (Arjuna): I, **123**, 4811 (among the Devagandharvas who were present at the birth of Arjuna).—§ 778*b* (Samvarta-Maruttīya): XIV, **10**, †257, †258, (†259), †259 (*Gandharvaṃ*), †264 (messenger of Indra).—§ 789 (Putradarçanap.): XV, **31**, 850 (*Gandharvarājaḥ*, incarnate as Dhṛtarāshtra[2]).—§ 795 (Svargārohaṇap.): XVIII, **4**, 139 (*Gandharvarājānaṃ*, identical with Dhṛtarāshtra[1]). Cf. Gandharva, Gandharvarāj, Gandharvarāja, Gandharvarājan.

Dhṛtarāshtra[4], a king, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, **94**, 3745, 3747 (father of Kuṇḍika, etc.).

Dhṛtarāshtra[5], Vaicitravīryi, an ancient king (properly identical with Dhṛtarāshtra[1]). § 615*a* (Baka[2]): IX, **41**, 2319 (*Vaicitravīryinaḥ*), 2324, 2328, 2329, 2331, 2343.

Dhṛtarāshtra[6], a king. § 757*b* (Hastikūṭa): XIII, **102**, 4848, 4849, (†4853), (†4855), (†4857), †4857, (†4859), †4859, (†4861). (†4863), (†4866), †4866, (†4869), †4870, (†4872), †4873, (†4875), †4875, (†4878), †4879, (†4881), †4881, (†4883), (†4885), 4890, (4894), 4895 (in the shape of *Dh.* Indra put Gautama to test).

Dhṛtarāshtra, pl. (*°āḥ*). § 267 (Yamasabhāv.): II, **8**, 334 (100 Dhṛtarāshtras in the palace of Yama).

Dhṛtarāshtraja[1] ("son of Dhṛtarāshtra[1]") = Duḥçāsana: II, 2298, 2303.

Dhṛtarāshtraja[2] (do.) = Duryodhana: I, 2240; II, †2226; IV, 867 (*Kauravyaṃ*); V, 98, 4960, 4961, 4964, 4971, 5278; VII, 6985; IX, 1453, 1916; XIV, 1495 (*Kauravyaḥ*).

Dhṛtarāshtraja[3] (do.) = Vikarṇa: II, 2261, 2281; IV, 1992 (*V°*).

Dhṛtarāshtraja[4] (do.) = Yuyutsu: XIV, 1894 (*Y°*).

Dhṛtarāshtraja, pl. (*°āḥ*) ("the sons of Dhṛtarāshtra[1]"): I, 6250; II, 2556; III, 60, 596, 14897, 14955, 14975, 15243; VI, 1624 (only B., C. has *Dhār°*). Cf. Dhārtarāshṭra, pl.

Dhṛtarāshtrajā ("daughter of Dhṛtarāshtra[1]") = Duḥçalā: XIV, 2275 (*D°*), 2285.

Dhṛtarāshtraputra ("son of Dhṛtarāshtra[1]") = Duryodhana: IV, †2086, †2105; V, †28, †38, †2411.

Dhṛtarāshtraputra, pl. ("the sons of Dhṛtarāshtra[1]"): III, †10278; V, †15, †21, †32, †2417, †2595. Cf. Dhārtarāshṭra, pl.

[Dhṛtarāshtra-putranāma-kathana] ("enumeration of the names of Dhṛtarāshtra's sons"). § 182 (Sambhavap.): Enumeration of the children of *Dhṛtarāshtra* (*α*) according to the succession of their birth (cf. § 130). Worthy wives were in time selected for all of them, and *Duḥçalā* was given to *Jayadratha* (I, 117).

Dhṛtarāshtrasūnu ("son of Dhṛtarāshtra[1]") = Duryodhana: VIII, †4533.

Dhṛtarāshtrasūnu, pl. (*°avaḥ*) ("the sons of Dhṛtarāshtra[1]"): VIII, †1744.

Dhṛtarāshtrasuta[1] ("son of Dhṛtarāshtra[1]") = Duryodhana: I, 4508; III, 14874 (*D°*), 14879; IV, 1747 (*Suyodhanaḥ*); V, 163, 4835 (*D°*); VIII, †1743.

Dhṛtarāshṭrasuta[1] (do.) = Yuyutsu : I, 4486.

Dhṛtarāshṭrasuta[1], pl. (°*āḥ*) (" sons of Dhṛtarāshṭra[1] "): III, 14974, 14988; V, 104; VIII, 3775; IX, 1455 (only B., C. has by error *Dhārta*°), 3375; XV, 54. Cf. Dhārtarāshṭra, pl.

Dhṛtarāshṭrasuta[2], pl. (°*āḥ*) (" sons of Dhṛtarāshṭra[2] "): I, 3748 (only B., v. Dhārtarāshṭrasuta[1], pl.).

Dhṛtarāshṭrātmaja (" son of Dhṛtarāshṭra[1] ") = Duryodhana : II, 1819; III, 287; V, 132, 5303; IX, 1706.

Dhṛtarāshṭrātmaja, pl. (°*āḥ*) (" sons of Dhṛtarāshṭra[1] "): I, 4836, 5093; IV, 1996 (dual °*au* = Vivṛiṃśati and Duḥsaha); XVIII, 168 (after death they became Yātudhānas). Cf. Dhārtarāshṭra, pl.

[Dhṛtarāshṭra-vivāha(h)] (" marriage of Dhṛtarāshṭra[1] "). § 174 (Saṃbhavap.): *Bhīshma* proposed to marry the two princes to *Yādavī* (i.e. Kuntī), and to the daughter of the *Gāndhāra* king *Subala* (i.e. Gāndhārī), and to the daughter of the *Madra* king. *Gāndhārī* had obtained from *Çiva* (cf. § 180) the boon that she should have 100 sons. She now was brought to the *Kurus* by her brother *Çakuni* (who then returned home), and given to *Dhṛtarāshṭra*. From love for her future husband she had bandaged her own eyes with cloth (I, **110**).

Dhṛtarāshṭrī. § 126 (Aṃçāvat.): I, **66**, 2620 (daughter of Tāmrā), 2622 (her offspring are the ducks and the swans).

Dhṛtasena, a Kuru warrior. § 610 (Çalyap.): IX, **6ζ**, 294.

Dhṛtātman = Vishṇu (1000 names).

Dhṛtavarman, a Trigarta warrior. § 785 (Anugītāp.): XIV, **74**, 2156, 2157, 2159, 2161, 2164, 2168 (vanquished by Arjuna).

Dhṛtavatī, a river. § 574 (Jambūkh.): VI, **9λ**, 331 (only C., B. has *Ghṛtavatī*), 339 (only B., C. has *Dhṛtimatī*).

Dhṛtāyudha, a Kuru warrior. § 604 (Karṇap.): VIII, **7**, 209 (PCR. has *Çrutāyudha*).

Dhṛti[1] (" resolution," personif.). § 115 (Aṃçāvat.): I, **66**, 2578 (daughter of Daksha and wife of Dharma).—§ 132 (do.): I, **67**, 2794 (Siddhi and Dhṛti became incarnate as Kuntī and Mādrī).—§ 330 (Indradarçana): III, **37**, 1488 (only B., C. has Dyuti).—§ 565 (Gālavac.): V, **117**, 3974 (*reme . . . yathā . . . Dhṛtyāṃ Dharmaç ca*, wife of Dharma).—§ 595 (Sṛiñjaya): VII, **55***a*, 2143 (Parvata asks if the daughter of Sṛiñjaya is *Dh*°, etc.).—§ 606 (Tripurākhyāna): VIII, **34**, 1484 (was transformed into a skin to cover the chariot of Çiva).—§ 615*u* (Skanda): IX, **46***κ*, 2682.

Dhṛti[2] = Çiva (1000 names[1]).

Dhṛti[3], a Viçvadeva. § 749 (Ānuçās.): XIII, **91**$_{7}$, 4355 (enumeration).

Dhṛtimat[1], a fire. § 493 (Āraṇyak.): III, **221**, 14188.

Dhṛtimat[2], a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, **12**$_{\zeta}$, 454 (the fifth varsha in Kuçadvīpa).

Dhṛtimat[2] = Çiva (1000 names[2]).

Dhṛtimatī, a river. § 574 (Jambūkh.): VI, **9λ**, 339 (only C., B. has Dhṛtavatī).

Dhūmaketana = Çiva (1000 names).

Dhūmaketu[1] = Agni, q.v. (add I, 8174).

Dhūmaketu[2] = Sūrya (the Sun): III, 155.

Dhūmaketu[3] = Çiva (1000 names[3]).

Dhūmavatī, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8000.

Dhūminī, wife of Ajamīḍha. § 152 (Pūruvaṃç.): I, **94**, 3722 (mother of Ṛiksha).

Dhūmorṇā[1], wife of Mārkaṇḍeya. § 768*b* (Umā-Maheçvaras.): XIII, **146**$_{\gamma}$, 6750 (*Mārkaṇḍeyasya Dh*°*ā*, sc. *sādhvī*).

Dhūmorṇā[2], wife of Yama. § 775 (Ānuçāsanik.): XIII, **166***a*, 7637 (*Yamo Dh*°*ayā saha*).

Dhūmra[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45**$_{\eta}$, 2566.

Dhūmra[2] = Çiva : VII, 2876; XII, 10359 (1000 names[1]).

Dhūmrā. § 116 (Vasu, pl.): I, **66**, 2583 (mother of the Vasu Dhara (and the Vasu Dhruva ?)).

Dhūmrāksha, a Rākshasa. § 538 (Kumbhakarṇavadha): III, **286**, 16383, 16388, 16392, 16393 (*Rākshasottamaṃ*, slain by Hanumat), 16396 (*nihataṃ*).—§ 540 (Indrajidvadha): III, **288**, 16438 (*hataṃ*).

Dhūmrākshī = Durgā (Umā): VI, 801.

Dhundhu[1], an Asura, son of Madhu and Kaiṭabha. § 474*b* (Dhundhumārop.): III, **201**, 13511 (*mahāsurau*).—§ 475 (do.): III, **202**, 13532 (*Madhu-Kaiṭabhayoḥ putraḥ*), 13545. —§ 478 (do.): III, **204**, 13582, 13586, 13587 (*Madhu-Kaiṭabhayoḥ putrau*), 13598 (*mahāsurau*), 13599, 13602, 13603, 13614 (slain by Kuvalāçva), 13623 (*mahā-Daityau*). Cf. Asura.

Dhundhu[2], an ancient king. § 761 (Ānuçāsanik.): XIII, **115***b*, 5668 (among the kings who did not eat meat during the month of Kārttika).

Dhundhumāra (" slayer of Dhundhu ") = Kuvalāçva. § 474 (Mārkaṇḍeyas.): III, **201**, 13486 (°*tvaṃ*).—§ 474*b* (Dhundhumārop.): III, **201**, 13489, 13490 (°*tvaṃ*), 13514. —§ 478 (do.): III, **204**, 13595, 13615 (origin of the name), 13623.—§ 599 (Jayadrathavadhap.): VII, **94**$_{\epsilon}$, 3450.—§ 556 (Khaḍgotpatti): XIII, **166***ā*, 6196 (*Dh.* received the sword from Ailavila, from *Dh.* it passed into the hands of Kāmboja). —§ 723 (Ānuçāsanik.): XIII, **6***a*, 333 (*Dh*°*aç ca rājarshir saṭtreshv eva jarāṃ gataḥ | pṛthidāyaṃ parityajya svakīrṇaṃ sa Girivraje*).—§ 751*b* (Çapathavidhi): XIII, **94***a*, 4551, (4567). —§ 775 (Ānuçāsanik.): XIII, **166***n*, 7675 (enumeration).

[Dhundhumāropākhyāna(m)] (" the episode about the slayer of Dhundhu "). Cf. Dhundhumāra(ṃ) upākhyāna(ṃ). § 474 (Mārkaṇḍ.): The great *ṛshi Uttaṅka*, in his hermitage in the wilderness, by severe penances for numberless years obtained that *Vishṇu* appeared to him, and having been praised by him (vv. 13494–13503) (*a*), granted him that he should always remain virtuous and devoted to *Vishṇu*, and that he should obtain a *yoga* power and urge *Kuvalāçva* (son of *Bṛhadaçva* of *Ikshvāku*'s race), who had been furnished with *yoga* power from *Vishṇu*, to kill the Asura *Dhundhu* (III, **201**).—§ 475: After the death of *Ikshvāku*, *Çaçāda* was king in *Ayodhyā*. List of Çaçāda's descendants: *Çaçāda* > *Kakutstha* > *Anenas* > *Pṛthu* > *Viçvagaçva* > *Ardri* > *Yuvanāçva* > *Çrāsa* > *Çrāvastaka* (who built *Çrāvastī*) > *Bṛhadaçva* > *Kuvalāçva* > 21,000 sons.—§ 476: Having installed *Kuvalāçva* on the throne, *Bṛhadaçva* retired into the forest as an ascetic. Then *Uttaṅka* asked him first to slay the *Daitya* chief *Dhundhu* (son of *Madhu* and *Kaiṭabha*), who dwelt underground in the sea *Ujjālaka*, which was full of sand, in the desert, practised austerities with a view to destroy the gods and the three worlds, *Brahmān* having granted him that he could not be slain by gods, *Daityas*, *Rākshasas*, *Yakshas*, and *Gandharvas*. "Every year, when he sleeps covered with sand and begins to breathe, the earth trembles for seven days, and the sand raised by his breath shrouds the sun." He then told him the boon granted by *Vishṇu* (see § 474) (III, **202**). They agreed that *Kuvalāçva* should slay the *Daitya*, and *Bṛhadaçva* retired to the forest.—§ 477: Asked by *Yudhishṭhira*, *Mārkaṇḍeya* related: During the cataclysm, when *Vishṇu*, wearing a crown and the *Kaustubha*, and dressed in yellow (*pīta*) silk, stretched over many *yojanas*,

lay sleeping on the hood of *Çesha*, who encircled the earth, and a lotus sprang from his navel, and from that lotus *Brahmán*, who is the four *Vedas* with four faces, the *Dánavas Madhu* and *Kaiṭabha* began to terrify *Brahmán*. *Vishṇu* awoke, and offered to grant them a boon, and as they wished to grant him a boon, he chose that they should be slain by him, and at their request he promised to slay them on a wholly uncovered spot, and that they should become his sons; as only his thighs were uncovered, he there cut off their heads with his discus (III, **203**).—§ 478: Their son was *Dhundhu*. Description of his penances, and the boon he obtained from *Brahmán*, etc. (see § 476). When *Kuvalâçva*, with his 21,000 sons and his troops, and *Uttaṅka* set out, an aërial voice was heard, the gods showered flowers, etc., and the gods, *Gandharvas*, and great *ṛshis* came to behold the encounter. At the request of *Uttaṅka*, *Vishṇu* filled *Kuvalâçva* with his own energy. He let his sons excavate the sea of sands in seven days, and then they aroused the *Dánava*, assailing him with arrows, etc. He swallowed the arrows and vomited flames, which consumed all the sons of *Kuvalâçva*, but were extinguished by a stream of water flowing from the body of *Kuvalâçva*, who then burnt him with the *Brahmástra*, whence he was named *Dhundhumára* ("slayer of Dhundhu"). The gods and great *ṛshis* granted him the boon that he should always be able to give wealth to brahmans, etc. Then the gods and great *ṛshis* went away to their abodes. *Kuvalâçva* had three sons left—*Dṛḍhâçva*, *Kapiláçva*, and *Candrâçva*, from whom sprang the *Ikshváku* kings. Blessing upon the reader (III, **204**).

Dhurandhara, pl. (°*ás*), a people. § 574 (Jambúkh.): VI, **9**ᵃ, 349 (in Bhâratavarsha).

Dhûrjati = Çiva: VII, 9621 (etymology); XIII, 7510.

Dhûrta[1], an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Nahúsha's enumeration).

Dhûrta[2] = Çiva (1000 names[1]).

Dhûrtaka, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Dhûrya = Vishṇu (1000 names).

Dhûtapâpâ, a river. § 574 (Jambúkh.): VI, **9***λ*, 325.

Dhvajavatî. § 565 (Gálavac.): V, **110**, 3813 (*ubra*—in the west—*Dhṛi nâma kumârî Harimedhasaḥ | âkâçe tishṭha tishṭheti tasthau Sûryasya çâsanât*).

Dhvajin, an ancient king. § 267 (Yamasabhâv.): II, **8**, 324 (in the palace of Yama).

Dhvajinyutsavasaṅketa, pl. (°*âḥ*), a people. § 574 (Jambúkh.): VI, **9***ν*, 368 (in the south). Cf. Utsavasaṅketa, pl.

Diç, a river. § 574 (Jambúkh.): VI, **9***λ*, 327.

Diçâ ("quarter," viz. the northern, personif.). § 731*b* (Áshṭâvakra-Díksamv.): XIII, **19**, 1390 (*Ashṭâvakrasya samvâdam Dîpyâ saha*).

Diçâkashu(s), a Suparṇa, the son of Garuḍa. § 564 (Mâtaliyop.): V, **101***β*, 3595.

***diçah** ("the quarters," personif.): IX, 2514; XII, 11613, 11707, 12606.

Diçaḥ[1] = Skanda: III, 14639. Do.[2] = Vishṇu (1000 names).

Diçâṃ gaja(ḥ) = Mahâpurusha (Mahâpurushastava).

Diçâṃ pati(ḥ) = Çiva: XIV, 198, 201.

Diganta = Çiva: X, 256.

Digbhânu = Mahâpurusha (Mahâpurushastava).

Diggaja, pl. (°*âḥ*) ("the elephants of the quarters"). § 766 (Anuçâsanik.): XIII, **132**, (6162).

Digvâsas = Çiva: XIII, 695, 753, 808, 898, 1155 (1000 names[1]).

Digvijaya[1] ("conquest of the four quarters of the world"). § 11 (Anukram.): I, **1**, 409 (*Pâṇḍavânâṃ*, i.e. Digvijayaparvan). Do.[2], adj. (*sc. parvan*, i.e. Digvijayaparvan). § **10** (Anukram.): I, **1**, 317, 318.

[Digvijayaparvan] ("the section treating of the conquest of the four quarters"), the 24th of the minor parvans, II, **25**–**32**. (Cf. Digvijaya.) § 278: Arjuna, having obtained his bow, etc., prevailed upon Yudhishṭhira to let him subdue the North. Arjuna set out on the celestial chariot which he had obtained from Agni, and subdued the North ("the region presided over by Dhanada"), while Bhîmasena subjugated the East, Sahadeva the South, and Nakula the West, and Yudhishṭhira stayed within Khâṇḍavaprastha (II, **25**).—§ 279: The campaign of Arjuna (q.v.) is narrated in full (II, **26**–**28**).—§ 280: Full description of Bhîmasena's (q.v.) campaign towards the East (II, **29**–**30**).—§ 281: Full narration of Sahadeva's (q.v.) campaign towards the South (II, **31**, 1105–1123)—§ 282: *a*, v. Sahadeva; *b*, v. Mâhishmati (II, **31**, 1124–1143, *a*).—§ 283: *a*, v. Sahadeva; *b*, v. Agni (enumeration of names) (II, **31**, 1143, *b*–1154).—§ 284: v. Sahadeva (II, **31**, 1155–1182).—§ 285: Full description of the campaign of Nakula (q.v.) towards the West (II, **32**).

Dikpati = Mahâpurusha (Mahâpurushastava).

Dikshita = Çiva (1000 names[1]).

Dilîpa[1], an ancient king, the father of Bhagîratha. § 61 (Sarpasattra): I, **55**, †2109 (*Khaṭṭâṅga-Nâbhaga-Dilîpakalpa*, i.e. Janamejaya).—§ 267 (Yamasabhâv.): II, **8**, 325 (in the palace of Yama).—§ 336 (Indralokâbhig.): III, **43**, 1769 (*râjarshayaḥ . . . Dîpramukhâḥ*).—§ 389 (Gaṅgâvataraṇa): III, **107**, 9915 (son of Aṃçumat), 9916, 9919 (father of Bhagîratha).—§ 562 (Bhagavadyâtrap.): V, **90***ν*, 3146.—§ 573 (Ambopâkhyânap.): V, **186**, 7355 (°*ṣyâçrame*).—§ 574 (Jambúkh.): VI, **9***αα*, 316.—§ 595 (Shoḍaçarâj.): *D. Ailavila* (*Khaṭṭâṅgasya* (B. °*taç*°), v. 2269) performed 100 sacrifices (description); at his sacrifices the road was made of gold. The gods, headed by Indra, regarded him as Dharma himself, and used to come to him; when he fought on the water his two wheels never sank in. Those who saw him attained to heaven (VII, **61**): VII, **61**, 2263 (*Ailacritam*), 2265, 2268.—§ 621 (Râjadh.): XII, **8***ϑ*, 238.—§ 632*b* (Shoḍaçarâj., v. § 595): XII, **29**, 964, 970, 971, 972.—§ 746 (Anuçâsanik.): XIII, **76**, †3691 (attained to heaven on account of gifts of kine).—§ 751*b* (Çapathavidhi): XIII, **94***α*, †4551, (4568).—§ 761 (Anuçâsanik.): XIII, **115***γ*, 5661.—§ 775 (do.): XIII, **166***η*, 7675. Cf. Ailavila, Khaṭvâṅga.

Dilîpa[2], a serpent. § 564 (Mâtaliyop.): V, **103***γ*, 3631.

Dimbhaka, a follower of Jarâsandha. § 273 (Râjasûyârambhap.): II, **14**, 576 (*Haṃsa-D'au*, among the allies of Jarâsandha), 601 (do.), 605, 607 (on the false report of the death of Haṃsa, *D.* commits suicide).—§ 275 (do.): II, **19**, 765 (*Haṃsa-D'au*, followers of Jarâsandha).—§ 276 (Jarâsandhavadhap.): II, **20**, 768 (do.).—§ 277 (do.): II, **22**, 886 (the same as Citrasena, the senâpati of Jarâsandha).

Dînakrt = Sûrya (the Sun): III, 192.

Dînasâdhaka = Çiva (1000 names[2]).

Dindika, a mouse. § 571 (Ulûkadûtâgamanap.): V, **160**, 5440, 5442, 5443, 5446 (the story of the wicked cat).

Dîpaka, a Suparṇa, the son of Garuḍa. § 564 (Mâtaliyop.): V, **101***β*, 3596.

Dîpta = Çiva: XIV, 202.

Dîptaçakti = Skanda: III, 14632.

Dîptaketu, an ancient king. § 6 (Anukram.): I, **1***a*, 231 (in Sañjaya's enumeration).

Dîptakîrti = Skanda: III, 14630.

Dîptâksha, pl. (°*âḥ*), a people. § 562 (Bhagavadgîtânap.): V, **74***γ*, 2731 (°*ôṇâṃ Purûravaḥ*).

Dîptâksha = Çiva: XIV, 202.

***Dîptâṃçu** = Sûrya (the Sun): I, 6532; III, 148.

Dîptamûrti = Vishṇu (1000 names).

Dîptaroman, a Viçvadeva. § 749 (Ânuçâsanik.): XIII, **91***γ*, 4356 (enumeration).

Dîptasûryâgnijatila = Çiva (1000 names[1]).

Dîptavarṇa = Skanda: III, 14632.

Dîpti, a Viçvadeva. § 749 (Ânuçâsanik.): XIII, **91***γ*, 4359 (enumeration).

Dîptoḍa, a tîrtha. § 383 (Paraçu-Râma): III, **99**, 8685 (on Vadhusarâ, there Bhṛgu performed austerities). Cf. Bhṛgos tîrtha(m).

Dîrgha[1], a Mâgadha king. § 177 (Pâṇḍudigvijaya): I, **113**, 4451 (*gopta Magadharâṣṭrasya D°o Râjagṛhe*, slain by Pâṇḍu).

Dîrgha[2] = Çiva (1000 names[2]).

Dîrghabâhu, son of Dhṛtarâshṭra. § 130 (Aṃçâvat.): I, **67**, 2740.—§ 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4553.—§ 585 (Bhîshmavadhap.): VI, **96***θθ*, 4349 (among other sons of Dhṛtarâshṭra, who are slain by Bhîmasena).—§ 599 (Jayadrathavadhap.): VII, **127***νν*, 5177 (among several sons of Dhṛtarâshṭra who encompass Bhîmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **164***ôô*, 7337.

Dîrghajîhva, an Asura, son of Danu. § 93 (Aṃçâvat.): I, **65**, 2538 (*Dânavarshabhaḥ*, incarnate as Kâçirâja).

Dîrghajihvâ[1], a Râkshasî. § 544 (Yudhishṭhirâçvâsa): III, **282**, 16605 (*Râkshasî*, had been slain by Indra).

Dîrghajihvâ[2], a mâṭṛ. § 615*α* (Skanda): IX, **46***ô*, 2641.

Dîrghalocana, son of Dhṛtarâshṭra. § 130 (Aṃçâvat.): I, **67**, 2739.—§ 209 (Drupadaçâsana): I, **138**, 5461.—§ 585 (Bhîshmavadhap.): VI, **96***θθ*, 4349 (among other sons of Dhṛtarâshṭra who are slain (?) by Bhîmasena).—§ 593 (Abhimanyuvadhap.): VII, **37***ε*, 1610, (λ), 1614 (slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, **127***νν*, 5178. Cf. next.

Dîrghanetra = Dîrghalocana. § 599 (Jayadrathavadhap.): VII, **127***ξξ*, 5204 (slain by Bhîmasena).

Dîrghaprajña, a king. § 130 (Aṃçâvat.): I, **67**, 2652 (incarnation of the Asura Vṛshaparvan).—§ 554 (Sainyodyogap.): V, **4***γ*, 75 (among the princes to whom the Pâṇḍavas ought to send messengers). Cf. Dîrghayajña.

Dîrgharoma, son of Dhṛtarâshṭra. § 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4552.

Dîrghasattra, a tîrtha. § 360 (Tîrthayâtrâp.): III, **82**, 5050, 5051.

Dîrghatamas, a ṛshi. § 170 (cf. Bhîshma-Satyavatî-saṃvâda): *Bhîshma* continued: The *ṛshi Utathya* had a wife named *Mamatâ*; his younger brother *Bṛhaspati*, the *purohita* of the gods, approached *Mamatâ*, who by *Utathya* was pregnant with a child, who even while being in his mother's womb had studied the *Vedas* and the six *Aṅgas*. The embryo kicked him out with his foot, and the semen fell upon the earth. *Bṛhaspati* cursed him; so he was born blind, and came to be called *Dîrghatamas* ("*tamo dîrghaṃ pravekshyasi*"). The wife of *Dîrghatamas* was a *brâhmaṇî*, *Pradveshî* by name. With her he begat *Gautama* and other sons; and he (*Dîrghatamas*), who knew the *Vedas* and *Aṅgas*, having learnt the *Godharma* (i.e. *prâkçomaithuna*, Nîl.) from *Saurabheya* (i.e. son of the *Kâmadhenu*, Nîl.) began to practise it. He therefore was excluded by the *ṛshis* from the asylum, and accosted in harsh words by his wife, who said that she would no more support him and his children. *Dîrghatamas* then established the rule that from that day every woman should have to adhere to one husband for life, whether he were dead or alive, etc. She then caused her sons to tie him on a raft and throw him into the *Gaṅgâ*. Drifting along, he passed through the territories of many kings, until he was taken up by king *Bali*, who wanted him to raise up offspring. But *Bali's* queen *Sudeshṇâ*, who saw that he was blind, sent a *Çûdra* woman in her stead, who was her nurse, with whom the *ṛshi* begat eleven sons, *Kakshîvat*, etc. As these sons were his own and not *Bali's*, *Bali* sent *Sudeshṇâ* to him, and *Dîrghatamas*, after merely touching her person, told her: "Thou shalt havo five children named *Aṅga*, *Vaṅga*, *Kaliṅga*, *Puṇḍra*, and *Suhma*." Their dominions have come to be called after their names: I, **104**, 4192, 4198, (4202), 4218.—§ 266 (Çukrasabhâv.): II, **7**, 293 (in the palace of Indra).—§ 717*b* (Nârâyaṇîya): XII, **342**, 13182 (originally he, on account of his blindness, was called *D.*, but when he had been cured by invoking Nârâyaṇa as Keçava, he was called Gotama).—§ 775 (Ânuçâsanik.): XIII, **166***ε*, 7668 (among the ṛshis of the west). *Cf.* Autathya (see Additions), Gotama, Utathyaputra.

Dîrghaveṇu, pl. (°*avaḥ*), a people. § 295 (Dyûtap.): II, **52**, 1859 (brought tribute to Yudhishṭhira).

Dîrghayajña, king of Ayodhyâ. § 280 (Bhîmasena): II, **30**, 1076 (*Ayodhyêçvâṃ*, vanquished by Bhîmasena on his digvijaya). Cf. Dîrghaprajña.

Dîrghâyus, son of Açvatthâyus. § 599 (Jayadrathavadhap.): VII, **93**, 3364 (slain by Arjuna).

Diti, the daughter of Daksha, the wife of Kaçyapa and mother of the Daityas. § 84 (Âdivaṃçâvatâranap.): I, **64**, 2486 (°*eḥ putrâḥ*, i.e. the Daityas).—§ 87 (Aṃçâvat.): I, **65**, 2520 (daughter of Daksha and wife of Kaçyapa).—§ 89 (do.): I, **65**, 2525 (mother of Hiraṇyakaçipu).—§ 130 (do.): I, **67**, 2641 (°*eḥ putro Hiraṇyakaçipuḥ*).—§ 237 (Vaivâhikap.): I, **193**, †7176 (*cakrâma Vajrîva D°eḥ sûteshu*—i.e. the Daityas—*sarvaiç ca devair ṛshibhiç ca justaḥ*).—§ 270 (Brahmasabhâv.): II, **11**, 456 (in the palace of Brahmân).—§ 310 (Âraṇyakap.): III, **3***α*, 155 (°*eḥ sutaḥ* = Sûrya, but read with B. '*diteḥ sutaḥ*).—§ 422*b* (Naraka): III, **142**, 10917 (°*eḥ sutaḥ*, i.e. Naraka).—§ 441 (Nivâtakavacayuddhap.): III, **165**, †11909 (*sapta yûgân Diteḥ sutânâṃ*, i.e. the Daityas, slain by Indra).—§ 444 (do.): III, **169**, 12094 (°*eḥ putrâḥ*, i.e. the Nivâtakavacas).—§ 565 (Gâlavacarita): V, **110**, 3808 (*atra*—i.e. in the west—*deviṃ Ditiṃ âtmaprasavadhâriṇîṃ | vigarbhâm aksroc Chakro yatra jâto Marudgaṇaḥ*).—§ 596 (Pratijñâp.): VII, **73**, 2608 (°*eḥ puraṃ*).—§ 608 (Karnap.): VIII, **68***ε*, †3393 (*tava Kunti putro jâto Diter Vishnur ivâriṇâṃ*, but read '*diteḥ* with B.).—§ 664 (Mokshadh.): XII, **207***ε*, 7587 (eldest daughter of Daksha), 7545 (mother of the Asuras).—§ 714 (Çukrakṛtya): XII, **328**, 12417 (*evaṃ ete D°eḥ putrâ Mârutâḥ paramâdbhutâḥ*, i.e. the winds; B. and Nîl. read '*diteḥ*, but cf. V, 3808).—§ 719*b* (Gautamî-lubdhaka-vyâlaMṛtyu-Kâla-saṃv.): XIII, **1***α*, 55 (PCR. has Aditi).—§ 730*g* (Upamanyu): XIII, **14***θ*, 796 (°*eḥ sutân*, i.e. the Daityas).

Ditija, pl. (°*āḥ*) ("the sons of Diti") = Daitya, pl. § 28 (Amṛtamanthana): I, **19**, †1180 (*Diti-Danuṣāṇ*, vanquished by Nārāyaṇa).—§ 130 (Aṃçāvat.): I, **67**, 2667 (°*çreshṭhaḥ . . . Candraḥ*).—§ 333 (Kairātap.): III, **40**, †1662 (°-*Piçaçoâdanaṃ . . . Gāṇḍīvaṃ*).—§ 359 (Vaḍavā): III, **82**, 5037.—§ 558 (Virocana): V, **35**, 1188.—§ 564 (Mātaliyop.): V, **97**, 3518.—§ 589 (Dronâbhishek.): VII, **6**, 161 (°*ānām iveçanāḥ çreshṭhaḥ*).—§ 608 (Karṇap.): VIII, **89**, †4594 (*yathā Sureço Dᵒeāḥ kshatāgaḥ*).—§ 666 (Mokshadh.): XII, **209**, 7619 (*antarbhāmiṇṃ saṃpraviçya jaghāna Dᵒān prati*, sc. Vishṇu incarnate as a boar).—§ 730 (Aṇuçāsanik.): XIII, **14**, 971 (°*saṅghānāṇṃ mardanaṃ*, i.e. Çiva).

Ditija[1] ("son of Diti") = Hiraṇyakaçipu: III, 15836.

Ditija[2] (do.) = Vṛtra: XII, 10137.

Ditijāntaka = Skanda: III, 14644.

Ditinandana[1] ("son of Diti") = Hiraṇyakaçipu: III, 15834; XII, 12943.

Ditinandana[2] (do.) = Vātāpi: III, 8544.

Divākara[1], a Suparṇa, the son of Garuḍa. § 564 (Mātaliyop.): V, 101*β*, 3599.

Divākara[2] = Sūrya (the Sun), q.v.

Divaspati = Mahāpurusha (Mahāpurushastava).

Divaspṛç[1] = Kṛshṇa: XII, 1511.

Divaspṛç[2] = Vishṇu (1000 names).

Divaukasāṃ pushkarinī, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8096.

Diviratha[1], the son of Bhumanyu. § 152 (Pūruvaṃç.): I, **94**, 3714 (son of Bhumanyu and Pushkariṇī (?)).

Diviratha[2], the son of Dadhivāhana. § 638*b* (Rāmopākhyāna): XII, **49**, 1796 (*Dadhivāhanapaulras tu putro Dᵒeya ca*, cf. Dadhivāhana-pautra).

Divodāsa, king of the Kāçis, son of Bhīmasena or Sudeva. § 267 (Yamasabhāv.): II, **8**, 322 (in the palace of Yama).—§ 565 (Gālavacarita): V, **116**, 3959; **117**, 3960 (*Kāçirāṇṃ içvaraḥ . . . Bhaimasenāḥ*), (3963), 3977 (begat Pratardana with Mādhavī), 3978, 3980.—§ 641 (Rājadh.): XII, **96**, 3577 (having subjugated his foes, *D.* took away their sacrificial fires, etc.; therefore he was deprived of the merit of his conquests).—§ 730*b* (Vītahavyop.): XIII, **30**, 1949 (°*pitāmahaḥ | Haryaçcaḥ*), 1954 (*Saudevaḥ Kāçīçaḥ*), 1955 (rebuilt the city Vārāṇasī), 1959, 1961, 1936(*D.* was vanquished by the Haihayas (Vītahavyas); in order that *D.* might have a son Bharadvāja performed a sacrifice; then Pratardana was born who defeated the enemies), 1985 (°*ātmajaḥ*, i.e. Pratardana).—§ 775 (Aṇuçāsanik.): XIII, **166**$_{\eta}$, 7682. Cf. Bhaimaseni, Kāçiça, Saudeva, Sudevatanaya.

Divodāsātmaja ("the son of Divodāsa") = Pratardana: XIII, 1985.

Divya = Kṛshṇa: XII, 1635.

Divyacakshus = Çiva: XII, 2878.

Divyagovṛshabhadhvaja = Çiva: XIV, 209.

Divyakarmakṛt, a Viçvadeva. § 749 (Aṇuçāsanik.): XIII, **91**$_{\gamma}$, 4360 (enumeration).

Divyakata, a city. § 285 (Nakula): II, **32**, 1193 (*puraṃ*, in the west, conquered by Nakula on his digvijaya).

Divyasūnu, a Viçvadeva. § 749 (Aṇuçāsanik.): XIII, **91**$_{\gamma}$, 4355 (enumeration).

Divyātman = Kṛshṇa: XII, 1667.

Drasthātman = Kṛshṇa: XII, 1651.

Draupaputra, v. Droṇaputra.

Draupāyani ("son of Droṇa") = Açvatthāman: I, †7019; VI, 4201; VII, 1095, 1367 (C. by error *Droᵒ*), 9109, 9331, †9337; VIII, †665, 2655, 2662, 2670; X, 463; XI, 586.

Draupi (do.) = Açvatthāman: I, †196, †200, 302, 562, 563, 567, 569, 575, 577; II, 1287, 1530, 2014; III, 8283, 15084; IV, 1150, 1302, 1488, 1550 (C. by error *Droᵒ*), 1583, 1596, 1624, 1643, 1733, 1899, 1901, 1906, 1909, †2117, †2131, 2203; V, 2159, 2185, 2189, 2192, 2201, 2206 (C. by error *Droᵒ*), 2281, 2375, 2502, 2966, 4796, 7563, 7576, 7585 (promised to slay the army of Yudhishṭhira in ten days); VI, 1714, 2145, 2160, 2351, 2362, 2363, 2365, 2497, 2680, 2687, 2690, 2910, 2928, 3199, 3205, 3206, 3212, 3330, 3555, 3602, 3607, 3608, 3610, 3613, 3838, 3857, 3858, 4133, 4210 (attacked by Nila), 4211, 4214, 4218 (attacked by Ghaṭotkaca), 4221, 4223, 4244, 4458 (all. to Goharaṇaparvan), 4545, 4626, 4627, 4629, 4633, 4635, 4636, 5164, 5167, 5364, 5384; VII, 633, 1093, 1366, 1368, 1377, 1410, 1589, 1609, 1650, 1838, 1864, 1873, 1875, 1876 (read *Draupiṃ* with B.), 1896, 2575, 2629, 2673, 3023, 3539, 3865, 3894, 3913, 3918, 3922, 3923, 3937, 4310, 5629, 5809, 5810, 5812, 5813, 5818, 6075, 6077, 6107, 6108, 6124, 6205, 6247, 6252, 6299, 6303, 6371, 6784, 6800, 6806, 6808, 6809, 6814, 6815, 6817, 6819, 6825, 6829, 6830, 6832, 6834, 6835, 6837, 6838, 6844, 6854, 6856, 6859, 6860, 6866, 6869, 6872, 6875, 6877, 6878 (C. by error *Droᵒ*), 6879 (do.), 6880, 6882 (C. by error *Droᵒ*), 6887 (do.), 6889, 6892 (C. by error *Droᵒ*), 6894, 6896, 6907, 6908, 6909, 6911, 6913, 6917, 6921, 7031, 7042, 7043, 7057, 7087, 7124, 7133, 7143, 7163, 7164, 7165, 7166, 7168, 7171, 7173, 7175, 7176, 7184, 7187, 7194, 7197, 7199, 7200, †7290, 7345, 7351, 7414, 7415, 7416, 7419, 7421, 7424, 7425, 7426, 7428, 7434, 7435, 7627, 7734, 8031, 8309, 8544, 8797, 8853, 8962, 8979, 9034, 9061, 9110, 9209, 9223, 9240, 9244, 9250, 9265, 9271, 9289, 9295, 9298, 9299, 9300, 9302, 9317, 9319, 9323, 9333, 9334, 9335, 9336, †9338, †9339, 9345, 9346, 9347, 9348, 9350, 9351, 9354, 9355, 9359, 9361, 9364, 9366, 9373, 9375, 9381, 9382, 9387, 9403, 9405, 9435, 9437, 9514; VIII, 45, 492, 564, 566, 568, 570, 572, 574, 575, 582, 587, 600, 631, 633, 636, 640, 642, 645, 657, 660, 663, †667, †674, †677, †680, †681, †682, †684, 772, 781, 790, 794, 796, 797, 799, 802, 803, 805, 808, †810, †812, 1126, 1224, 1225, 1332 (C. by error *Droᵒ*), 1947, 2507, 2610, 2652, 2663, 2670, 2672, 2673, 2674, 2677, 2680, 2690, 2810, 2814, 2819, 2823, 2825, 2829, 2831, 2845, 2904, 2928, 2929, 2932, 2933, 2934, 2942, 2944, 2947, 2950, 2953, 2956, 2957, 2958, 2959, 2961, 2962, 2966, 2989, 3215, 3221, 3225, 3229, 3231, 3233, †3239, 3242, 3243, †3285, †3358, †3359, 3646, 3706, †3819, 3941, 4012, 4035, †4077, †4079, †4231, †4307, †4316, †4338; IX, 36, (310), 373, 586, 705, 706, 725, 735, 736, 739, 740, 742, 744, 749, 861, 1447, 1622, 1681 (only B., C. has by error *Droṇaḥ*), 1692, 1734, 3575, 3637, 3658, 3668; X, 16, 28, 45, 148, 161, 215, 216, 217, 225, 226, 227, 231, (252), 299, 302, (306), 310, 327, 331, 337, 340, 355, 361 (C. by error *Droᵒ*), 373, 377, 386, 390, 391, 392, 397 (C. by error *Droᵒ*), 398, 401, 405, 435, 448, 450, 461, 470, 475, 586, 587, 588, 592, 600, 607 (C. by error *Droᵒ*), 629, 641, 645, 660, 662, 664, 665, 670, 689, 697, 698, (714), 721, 722, 726, 742, 761, 765, 811; XI, 289, 309, 312; XIII, 7121 (*Aᵒ*); XIV, 1805, 1974, 2000; XV, 858 (*Rudrajaṃ*).

Draupada ("son of Drupada") = Çikhaṇḍin: VI, 4965 (°, only B., C. has by error *Drupadaḥ*); VIII, †3506 (°).

Draupadeya, pl. (°*āḥ*) ("sons of Draupadī"), the five sons of the Pāṇḍavas and Draupadī. § 4 (Anukram.): I, **1**, 210 (all. to § 616).—§ 11 (Parvasaṃgr.): I, **2**, 429 (read

with B. *nayanam* instead of *tayanam*, all. to § 321), 570 (all. to § 616).—§ 130 (Aṃçâvat.): I, **67**, 2762 (*pañca*, incarnations of the *Viçvadevagaṇa*; their names are: *Pratividhya*, Suṭasoma (C. *Sutâ*ᵒ), Çrutakīrti, Çatānīka (*Nakulikh*), and Çrutasena, cf. v. 2451).—§ 253 (Haraṇâharaṇap.): I, **221**, 8046 (born with intervals of one year; their names are: Pratividhya (by Yudhishṭhira), Sutasoma (by Bhīmasena), Çrutakarman (by Arjuna), Çatānīka (by Nakula), and Çrutasena (by Sahadeva)).—§ 292 (Rājasūyikap.): II, **45**ᵃ, 1609 (accompanied the Parvatīyas, etc.).—§ 321 (Saubhavadhp.): III, **22**, 897 (when the Pāṇḍavas went to the forest, Dhṛshṭadyumna took the *D.* with him to his capital).—§ 554 (Saṃyodyogap.): V, **1**, †5 (*kumārâḥ*).—§ 556 (Sañjayaṇânap.): V, **22**, †684 (*pañca*).—§ 561 (Yânasandhip.): V, **48**, †1839; **50**η, 2008; **56**, †2231 (*kumārân*); **57**, 2251.—§ 569 (Bhagavadyānap.): V, **141**, 4737 (*pañca*), 4743 (do.), 4748 (do.), 4778.—§ 570 (Saṃyaniryāṇap.): V, **151**, 5144; **152**γ, 5152.—§ 571 (Ulūkadūtâg.): V, **162**, 5592; **164**ε, 5709 (are pitted against the Trigartas).—§ 572 (Rathâtirathas.): V, **170**, 5879 (*pañca*, regarded as *mahârathas*).—§ 573 (Ambopâkhyānap.): V, **184**θ, 7629, (ι), 7635.—§ 576 (Bhagavadgītāp.): VI, **19**, 711 (protected Bhīmasena); **25**θ, 835, 847.—§ 578 (Bhīshmavadhap.): VI, **50**ξ, 2068 (*π*), 2082 (in the wings of Yudhishṭhira's array); **51**αα, 2118.—§ 579 (do.): VI, **52**ζ, 2150.—§ 580 (do.): VI, **57**κ, 2454.—§ 581 (do.): VI, **62**η, 2733; **63**, 2789.—§ 582 (do.): VI, **69**α, 3066 (in the back of Yudhishṭhira's array), 3081.—§ 583 (do.): VI, **75**α, 3263 (in the neck of the Pāṇḍavas' *makaravyūha*); **77**ν, 3394; **78**, 3438 (fought with Duryodhana); **79**ν, 3470.—§ 585 (do.): VI, **87**θ, 3867; **89**ξ, 3949; **95**ββ, 4254, (*ee*), 4271, 4310 (*pañca*, fought with Bhagadatta).—§ 586 (do.): VI, **100**, 4565, 4566 (fought with Alambusha).—§ 587 (do.): VI, **108**, 4998; **118**ν, 5554.—§ 589 (Droṇâbhishekap.): VI, **8**η, 228; **10**, 356 (proceeded against Droṇa).—§ 590 (do.): VII, **14**α, 578; **16**, 626, 628 (fought with Vṛshasena), (γ), 646.—§ 592 (Saṃçaptakavadhap.): VII, **23**, 1035 (description of their standards: *pañcânîkaṃ D°âṇâṃ pratimā dhvajâḥ̣shaṇaṃ | Dharma-Māruta-Çakrāṇâṃ Açvinoç ca mahātmanoḥ*), 1041 (enumeration of their bows: *Rauḍraṃ Âgneyam Kauberyaṃ Yāmyaṃ Gîrîçam eva ca | pañcânāṃ D°âṇāṃ dhanāratnāni, Bhārata!*); **25**, 1095 (fought with Açvatthāman; PCR. reads *Draupadeyâḥ* = Pratividhya); **26**τ, 1186.—§ 593 (Abhimanyuvadhap.): VII, **35**δ, 1511; **40**ο, 1691, 1694 (description of their standards: *Dharma-Mārut-a-Çakrāṇâṃ Açvinoḥ pratimās tathā | dhārayanto dhvajāgreshu D°âḥ*); **43**ρ, 1770.—§ 597 (Pratijñâp.): VII, **83**α, 2951.—§ 598 (Jayadrathavadhap.): VII, **85**δ, 3050.—§ 599 (do.): VII, **95**ζ, 3527 (fought with Bāhlīka); **96**, 3553 (do.); **106**, 3979 (fought with Saumadatti, i.e. Bhūriçravas); **108**, 4053 (do.); **109**σ, 4111, 4113; **111**ν, 4282; **114**ψ, 4502; **124**λλ, 5002.—§ 600 (Ghaṭotkacavadhap.): VII, **153**α, 6628; **154**β, 6652; **156**θ, 6764; **158**χ, 7013; **177**χχ, 8060.—§ 601 (Droṇavadhap.): VII, **184**α, 8367.—§ 603 (Nārāyaṇâstram.): VII, **197**, 9123.—§ 605 (Karṇap.): VIII, **12**ββ, 454; **21**εε, 845; **22**γη, 870, (κκ), 888; **30**ξξ, 1230.—§ 608 (do.): VIII, **46**, 2158, 2206 (*pañca . . . Arjunasamâḥ*), **47**, 2215 (protected Dhṛshṭadyumna); **48**ξ, 2253, (π), 2280 (ρ), 2286; **49**χ, 2333, (ω), (2360; **55**κκ, 2652, 2661; **56**ττ, 2755; **59**ψψ, 2946; **61**, 3079; **66**, 3319; **73**, 3737; **78**ηη, 3955, 3958 (so B., C. has *Draupadeyaḥ*), 3964, (ε), 4002; **79**ση, 4029; **93**σρ, 4873.—§ 609 (Çalyap.): IX, 1η, 32 (lamented for as slain); **2**ξ, 79.—§ 610 (do.): IX, **3**ε, 165; **7**τ, 335.—§ 611 (do.): IX, **11**λ, 550, 561, 566, 572; **16**, 801; **17**ω, †894; **18**ββ, 962, 967, 968; **21**κκ, 1126; **22**λλ, 1139, 1143, 1164; **23**, 1214, 1217, 1242.—§ 612 (Hradapraveçap.): IX, **30**ε, 1726.—§ 615 (Gadāyuddhap.): IX, **62**ψ, 3462.—§ 616 (Sauptikap.): X, **8**, 366, 371 (Aśvatthāman in the night encounter), 476 (*nihatāḥ*); **9**, 479 (*hatvā . . . D°ân*), 529 (*hataḥ*).—§ 617 (Aishīkap.): X, **10**, 544 (*hatāḥ*).—§ 618 (Jalaprādānikap.): XI, **11**ε, 300 (*pūtitâḥ*); **12**λ, 321.—§ 620 (Çrāddhap.): XI, **26**β, 790 (their bodies are cremated); **27**δ, 821 (*°vadhena*).—§ 621 (Rājadh.): XII, **1**γ, 15 (*°âṃç ca ghātayitvā*).—§ 637 (do.): XII, **42**γ, 1490 (their çrāddha is performed).—§ 788 (Âçramavāsikap.): XV, **21**α, 588 (*°ânāṃ . . . vadhaṃ saṃsmṛtya*).—§ 789 (Putradarçanap.): XV, **32**σ, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā; **33**ι, 892 (do.).—§ 793 (Mausalap.): XVI, **3**δ, 81 (all. to § 616).—§ 795 (Svargārohaṇap.): XVIII, **1**δ, 25; **3**ε, 57, (ξ), 69.

Draupadeya, dual (°*au*). § 593 (Jayadrathavadhap.): VII, **147**, 6330 (follow Sātyaki; it seems that Yudhāmanyu and Uttamaujas are meant, who possibly were *sons* or grandsons of Draupadī).

Draupadeya[1], sg. § 604 (Karṇap.): VIII, **5**ζ, 103 (who?, had slain Duḥçāsanī).

Draupadeya[2] = Çikhaṇḍin (?): VI, 5595 (*Ç°*).

Draupadeya[3] ("son of Draupadī") = Çrutakarman: VII, 981 (*Ç°*, son of Sahadeva ?).

Draupadeya[4] (do.) = Çrutakīrti: VII, 982 (*Ç°*, son of Arjuna ?), 1095 (*Ârjuniṃ Çrutakīrtiṃ*).

Draupadeya[5] = Suṭasoma: IX, 502 (*S°*).

Draupadī ("son of Drupada") = Dhṛshṭadyumna: VIII, 288.

Draupadī, the wife of the Pāṇḍavas (her proper name was Kṛshṇā (K.); as daughter of the Pāñcāla king Drupada she was named Draupadī, Pāñcālī (P.), Fārshatī (Pār.), and Yājñaseni (Y.)).—§ 4 (Anukram.): I, **1**, [125 (K.), 148 (K.)], 152, 155, [167 (K.)].—§ 10 (Parvasaṃgr.): I, **2**, [314 (P.)].—§ 11 (do.): I, **2**, [361 (P.), 384 (K.)], 385, 388, 392, 394, 395, 402 (*yāṃ tanayāṃ*), 413, [427 (P.), 430 (K.)], 452, [456 (P.)], 469, 473, [483 (P.)], 573, 574, 578, 630, 632.—§ 71 (Âdivaṃçâvatāraṇap.): I, **61**, [2259 (K.)], 2260 (all. to § 231 foll.).—§ 72 (do.): I, **62**, 2289 (*Kṛshṇā*).—§ 83 (Âdivaṃçâvataraṇa): I, **63**, [2438 (K., all to § 218)], 2450 (*Pāñcâlyāṃ*, mother of five sons: Pratividhya from Yudhishṭhira, Sutasoma from Bhīmasena, Çrutakīrti from Arjuna, Çatānīka from Nakula, and Çrutasena from Sahadeva).—§ 132 (Aṃçâvat.): I, **67**, 2791 (born from a portion of Çacī).—§ 158 (Pūruvaṃç.): I, **95**, ††3826 (wife of the Pāṇḍavas, mother of Pratividhya, Sutasoma, Çrutakīrti, Çatānīka, and Çrutakarman).—§ 216 (Caitrarathap.): I, **165**, [6322 (*Yājñaseniṃ svayaṃvaraṃ*), 6323 (*ayonijaṭaṃ Kṛshṇāṃ Drupadasya mahāmakhe*, all. to § 218), 6325 (*vedimadhyāc ca Kṛshṇāṃ sambhavaṃ*, all. to § 218)], 6327 (*°saṃbhavaṃ*).—[§ 218 (Draupadīsaṃbhava) I, **167**, 6398 (P.), 6402 (K.), 6407 (origin of the name Kṛshṇā: *kṛshṇa bhūtā hi varṇatāḥ*; *D.* arose from the centre of the *vedi* at the sacrifice of Drupada).]—[§ 220 (Caitrarathap.): I, **169**, 6434 (K., Pār., in a former existence *D.* five times had asked Çiva for a husband, therefore she was destined to become the wife of the five Pāṇḍavas).]—[§ 230 (Dhaumyapurohitak.): I, **183**, 6920 (P.), 6924 (*Pāñcālyās tam svayaṃvaraṃ*).]—§§ 231–236 (Svayaṃvarap.): I, **184**, 6925, 6934, [6942 (K.)]; **185**, [6952 (K.)], 6974, [6977 (K.),

†8979 (K.)]: **187,** [†7007 (K.), †7008 (*Draupadātmajāṃ*), †7009 (K. *Draupadātmajārthaṃ*), †7015 (K.)], †7016, [†7024 (K.)], †7027; [**188,** †7059 (K.)]; **189,** 7062; [**190,** 7123 (P.), 7125 (K.)]; **191,** [†7131 (Y.), †7132 (K.), †7133 (Y.), 7141 (P.), 7142 (K.)], 7143, [7144 (P.)], 7146; [**192,** †7159 (*Draupadātmajāṃ*), †7164 (K.), †7167 (K.), †7169 (K.), †7171 (K.)] (at *D.*'s svayaṃvara she was won by Arjuna; when the Pāṇḍavas brought her home Kuntī said "enjoy ye all").—§ 237 (Vaivāhikap.): I, [**193,** †7174 (K.), †7177 (K.), †7179 (K.), †7181 (K.), †7182 (K.), †7183 (K.), †7198 (K.)]; [**194,** †7203 (K.), †7205 (K.), †7211 (K.)]; **195,** [7221 (K.), 7227 (K.), 7235 (K.), 7239 (K.)], 7240, [7243 (K.)]; **196,** 7255, [7263 (K.)] (Yudhiṣṭhira asked *D.* from Drupada as wife for himself and his brothers in common).—§ 238 (Pañcendrop.): I, **197,** 7310 (incarnation of Śrī).—§ 239 (do.): I, **197,** 7326 (K., P., is the incarnate Śrī destined to become the wife of the five Pāṇḍavas; in a former existence *D.* had five times asked Śiva for a husband).]—§ 240 (Vaivāhikap.): I, [**198,** †7331 (K.), †7332 (K.), †7333 (K.), †7334 (K.), †7339 (K.)]; **199,** [7349 (K.)], 7350 (married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200,** 7366, 7374, 7375, 7380, [†7383 (*Draupadakanyayā*)], 7384 (*Kṛṣṇā*); [**201,** 7404 (K.), 7411 (K.)]; [**202,** 7422 (K.), 7423 (K.)]; **204,** 7466.—§ 243 (do.): I, **206,** [7521 (K.), 7522 (*Draupadakanyāṃ*)], 7525, 7531, [7541 (K., P.), 7544 (K.)].—§ 244 (Rājyalābhap.): I, **207,** 7555 (*Kṛṣṇāṃ*).—§ 245 (do.): I, **208,** 7597, [7598 (K.), 7599 (K.), 7600 (K.), 7607 (K.)], 7608, [7611 (K.), 7612 (P.)].—§ 246 (do.): I, **212,** 7737, 7740 (the Pāṇḍavas establish a rule among themselves regarding *D.*).—[§ 247 (Arjunavanavāsap.): I, **213,** 7744 (K.), 7754 (K.) (Arjuna violates that rule).]—§ 248 (do.): I, **214,** 7801.—§ 253 (Haraṇāharaṇap.): I, **221,** 7977, 7978, [7979 (K.)], 7983, [7984 (K.), 8038 (P.), 8045 (K.)] (*D.* bore Prativindhya to Yudhiṣṭhira, Sutasoma to Bhīmasena, Śrutakarman to Arjuna, Śatānīka to Nakula, and Śrutasena to Sahadeva).—§ 254 (Khāṇḍavadah.): I, **222,** 8072.—§ 262 (Bhagavadyāna): II, **2,** [27 (K.)], 28, 53.—§ 277 (Jarāsandhavadhap.): II, **24,** [976 (K.)], 981.—§ 292 (Rājasūyikap.): II, **45,** 1618.—§ 294 (Dyūtap.): II, **48,** 1705; **49,** 1814.—[§ 295 (do.): II, **52,** 1906 (Y.).]—§ 298 (do.): II, **58,** [†2008, 2023, [2024 (Y.)]; **65,** [2172 (K., P.)], 2179 (*Pāñcālyā*) (Yudhiṣṭhira loses *D.* at dice).—§ 299 (do.): II, **66,** †2186 (*bhāryāṃ samnatāṃ Pāṇḍavānāṃ*), [2189 (K.)]; **67,** †2199, †2201 (*Yājñaseni*), (†2202), (2204), 2206, 2207, [2209 (P.)], 2210, (†2212), [†2214 (Y.)], †2215, [2216 (P.), 2217 (K.), †2220 (*Draupadātmajāyāḥ*, K.), †2221 (Y.)], †2222, [†2223 (K., P.), †2227 (K.), †2229 (K., Y.), †2230 (Y.), †2231 (K.)], (†2232), [†2239 (K.), †2240 (K.), †2242 (K.)], †2246 (*D.* was forcibly dragged by Duḥśāsana); **68,** 2254, [2261 (P.), 2262 (Y.)], 2266, 2272 [2274 (K.), 2278 (K. *Draupadātmajāṃ*), 2280 (K.), 2281 (K.)], 2282, 2283, 2288, 2290, 2291, [2294 (Y.), †2295 (Y.)], 2296, 2298, 2308 (ordered by Karṇa, Duḥśāsana repeatedly tore the robe from *D.*, but at her invoking Kṛṣṇa (*Dvārakāvāsin*), Dharma each time covered her with another).—§ 301 (do.): II, [**68,** 2337 (K.), 2338 (K.)]; **69,** [2340), (2344), [2358 (P.); **70,** †2363 (Y.), †2364 (P.), 2374 (P.)]; **71,** [†2383 (Y.), 2388 (K.)], 2391, [†2399 (Y.)], †2404, [†2405 (K., P.), 2406 (P.)], (2407), (2411), (2413); **72,** 2417 (*Draupadī . . . Kṛṣṇā*), [2418 (P.); **73,** 2451 (K.)], (Karṇa declared *D.* to be a dāsī and ordered Duḥśāsana to take her away, etc.; *D.* was declared not to have been won, and Dhṛtarāṣṭra granted her the liberty of her husbands).—§ 302 (Anudyūtap.): II, **74,** 2467.—§ 303 (do.): II, [**76,** 2502 (K.)].—§ 304 (do.): II, **77,** [†2523 (P., Y.), †2524 (Y.)], 2558.—§ 305 (do.): II, **78,** 2570; **79,** [2584 (K.)], 2586, [2604 (K.), 2615 (K.)].—§ 306 (do.): II, **80,** 2622, [2626 (K.)], 2638, 2662 (all. to § 218).—§ 307 (do.): II, **81,** 2677, [2683 (P.), 2686 (P.), 2688 (K.), 2690 (K.)], 2692, [2698 (K., P.), 2700 (K.), 2701 (P.)].—§ 308 (Āraṇyakap.): III, [**1,** 10 (K.)].—§ 309 (do.): III, **2,** 55.—§ 310 (do.): III, **3,** [202 (P.)], 212, 215 (*Pārshati*).—§ 312 (do.): III, **5,** 245.—§ 316 (Kirmīravadhap.): III, **11,** [400 (K.), 440 (K.), 453 (K.)], 455, 456.—§ 317 (Arjunābhigamanap.): III, **12,** [509, (P.)], (510), [582 (K.), 583 (P.), 591 (K.)], 592 (*Pāñcālī*), 593.—§ 321 (Saubhavadhop.): III, **22,** 894.—[§ 322 (Draitavanapr.): III, **23,** †903 (K.), †918 (Y.); **24,** †943 (K.).]—§ 323 (do.): III, **25,** 950 (*Kṛshṇāṃ*).—§ 325 (Draupadīparitāpav.): III, **27,** [989 (K.), 990 (K.)], (991).—§ 326 (do.): III, **28,** (1029).—§ 327 (do.): III, **29,** 1072, 1075, [1078 (K.), 1093 (K.)], 1094, [1099 (K.), 1105 (K.)], 1109; **30,** (1117); **31,** [1150 (Y.), 1162 (K.), 1164 (K.), 1182 (K.)], 1183, [1189 (K.), 1191 (K.), 1199 (K.), 1201 (K.)]; **32,** (1202); [**33,** 1264 (Y.)]; **34,** †1360, [†1371 (Y.)]; **35,** 1402, [1403 (K.)] (*D.*'s discourse with the Pāṇḍavas).—[§ 330 (Indradarśana): III, **37,** 1479 (K.), (1479) (K.), 1492 (K.)].—§ 340 (Indralokābhig.): III, **49,** [1933 (K.)], 1940, 1941, [1945 (K.)].—§ 341 (do.): III, **50,** 1984.—§ 342 (do.): III, **51,** 1975, [2001 (P.), 2003 (K.), 2005 (P.)].—[§ 343 (Nalop.): III, **52,** 2014 (K.), 2015 (K.).—§ 355 (do.): III, **78,** 3070 (K.).]—§ 356 (Tīrthayātrāp.): III, **80,** [4000 (P.)], 4006; [**81,** 4021 (K.)].—§ 377 (Dhaumyatīrthak.): III, **86,** [8293 (K.)]; **87,** 8299.—§ 378 (Tīrthayātrāp.): III, [**91,** 8415 (K.)]; **93,** 8475, [8481 (K.)].—[§ 383 (do.): III, **99,** 8651 (K.).]—§ 392 (do.): III, **114,** 10107.—§ 400 (do.): III, **118,** [†10219 (K.), †10229 (K.)], †10232.—[§ 402 (do.): III, **120,** †10282 (K. *Draupadātmajā*).]—[§ 406 (do.): III, **125,** 10417 (K.).]—[§ 418 (do.): III, **139,** †10837 (K.), †10838 (K.).]—§ 419 (Gandhamādanapr.): III, **140,** [†10842 (K.)], 10846, [10849 (K.), 10855, (P.), (10858, P.), 10859 (K.), 10860 (K.)], 10868, [10869 (K.)].—[§ 420 (do.): III, **141,** 10871 (P.), 10874 (Y.).]—§ 423 (do.): III, [**143,** 10976 (K.)]; **144,** 10986, [10987 (P.), 10997 (K.), 11003 (P.), 11004 (K.), 11007 (K.)]; **145,** [11015 (P.), 11019 (K.), 11021 (K.), 11052 (K.), 11058 (K.)], 11062, [11067 (K.)].—§ 424 (Bhīmakadalīkh.): III, **146,** [†11071 (P.)], 11081, 11100, 11104 (despatched Bhīma to find saugandhikas).—§ 432 (Saugandhikāharaṇap.): III, **152,** 11346; [**154,** 11368 (P.)] (Bhīma's encounter with the Krodhavaśas on account of the saugandhikas).—§ 433 (do.): III, **155,** [11403 (K.), 11404 (P.), 11406 (K.)], (11407), [11412 (K.)].—[§ 434 (do.): III, **156,** 11430 (K.), 11450 (P.).]—§ 435 (Jaṭāsuravadhap.): III, **157,** [†11459 (K.)], 11455, 11459, 11475, 11478, 11487, 11489, [†11494 (K.)] (carried away by Jaṭāsura, but delivered by Bhīmasena).—§ 436 (Yakshayuddhap.): III, **158,** 11525, [11558 (K.)], 11565; [**159,** 11629 (K.)].—§ 437 (do.): III, **160,** 11679 (*Kṛshṇā*), 11687, 11693.—§ 438 (do.): III, **161,** [11740 (K.)], 11741, [11786 (K.)].—[§ 441 (Nivātakavacayuddhap.): III, **165,** †11907 (K.).]—[§ 442 (do.): III, **167,** 11935 (K.).]—[§ 447 (do.): III, **175,** 12315 (K.).]—§ 450 (Ajagarap.): III, **179,** 12441, [12442 (P.)], 12443; **181,** 12536.—§ 452 (Mārkaṇḍeyas.): III, **183,** [12557 (K.)], 12565, 12567,

[†12571 (K.), †12576 (K.), †12578 (K.), †12579 (K., Y.), †12580 (K., Y.), †12581 (K.), †12582 (K.), †12584 (K.), †12587 (Y.)]. 12602.—§ 458 (do.): III, **189**, 13007.—§ 510 (Draupadī-Satyabhāmāsaṃv.): III, **233**, 14649, 14652 (*Yājñasenī*), [14656 (P.)], 14657, [14708 (K., P.), 14709 (P., Y.)]; **234**, (†14710).—§ 511 (do.): III, **235**, [14724 (*Drupadātmajāṃ*), 14725 (K.), 14728 (*Drupadātmaje*), 14730 (K.), 14738 (K.)], 14739 (discourse between *D.* and Satyabhāmā).—§ 512 (Ghoshayātrāp.): III, **236**, †14746 (K.), †14751 (K.), †14753 (K.)]; **237**, 14792 (K.)]; **238**, [14803 (K.)], 14805 (*Drupadātmajāṃ*); **240**, 14865; **246**, 15014, [15019 (K.)].—§ 519 (Vṛihidraunikap.): III, **259**, 15375.—§ 521 (Draupadīharaṇap.): III, [**262**, 15493 (K.)]; **263**, [15521 (K.)], 15526, 15537 (*Kṛishṇayā*), 15539, [15540 (K.), 15541 (K.), 15542 (K.), 15543 (K.)], 15563, 15566, 15568 (visit of Durvāsas). — § 522 (do.): III, **264**, 15575, 15578; **266**, †15602, [†15606 (K.), †15610 (*Drupadātmajā*)]; **267**, [†15611 (K.)], 15615 (*Kṛishṇā*), 15617, [†15619 (K.)], (†15620), [†15636 (K.), †15637 (K.)]; **268**, [†15639 (*Drupadātmajā*), †15648 (K.)], †15649 (*Kṛishṇe*), (†15651), †15663 (K.); **269**, †15677, [†15681 (K.), †15682 (Y.), †15683 (K.), †15695 (Y.)]; **270**, [†15696 (Y.), †15697 (K.)], (†15698); **271**, [†15747 (K.)], 15748, 15749, 15755, 15756, 15759, [†15762 (K.)], 15764, 15765, 15766 (K.) (carried away by Jayadratha, but delivered by her husbands).—§ 523 (Jayadrathavimoksh.): III, **272**, [†15783 (K.)], 15792, 15794.—§ 525 (Rāmopākhyānap.): III, **273**, [†15859 (K.), 15860 (K.)], 15866.— § 544 (Yudhishṭhirāgvāsa): III, **292**, 16611 (*Kṛishṇām*).—§ 545 (Pativratāmāhātmyap.): III, [**293**, 16615 (*Drupadātmajāṃ*), 16617 (K.), 16618 (*Drupadātmajā*)]; **299**, 16916.—[§ 547 (Karṇa): III, **310**, †17219 (K.).]—[§ 548 (Āraṇeyap.): III, **311**, 17221 (K.), 17222 (K.), 17224 (K.); **312**, 17243 (*prātikāmy anuyat Kṛishṇām*, all. to § 299); **315**, 17476 (K.).]—§ 549 (Pāṇḍavapr.): IV, **1**, 9; **2**, 58; **3**, 74 (*Kṛishṇā*), (77), 78, [81 (K.)]; **4**, 86, [90 (K.), 138 (Y.)]; **5**, [146 (K.), 148 (P.)], 149; **9**, [245 (K.), 250 (*Drupadātmajāṃ*)], 260, [263 (K.)], (273), [279 (K.)] (in the thirteenth year *D.* served Sudeshṇā as a *sairindhrī*).—§ 550 (Samayapālanap.): IV, **13**, [335 (K.), 337 (K.), 370.—§ 551 (Kīcakavadhap.): IV, **14**, [374 (Y.), 375 (P.), 376 (*Drupadātmajāṃ*), 383 (K.)], (412), 417; [**15**, 434 (K.), 451 (K.)]; **16**, (455), (457), [464 (K.), 472 (*Drupadātmajā*)], (473), [485 (K.), 487 (K.), 490 (K.), 497 (K.)], (500); [**17**, 503 (K.), 504 (*Drupadātmajā . . . Kṛishṇā*), 508 (K.), 512 (P.), 513 (P.), 515 (P.), 521 (K.)]; **18**, (523); **19**, (567), [594 (Y.), 595 (P.)]; **20**, (604), [636 (K.), (638); **21**, [644 (K.)], (659), [690 (K.), 691 (*Drupadātmajāṃ*)]; **22**, [695 (Y.)], 700, (705), (709), [711 (K.)], 717, (730), [735 (P.), 738 (K.), 773 (K.), 780 (K.)], 781 (*Pāñcālī*), [783 (P.)], 786 (*Kṛishṇāṃ*); **23**, [796 (K.), 801 (K.), 803 (K.)], (804), [807 (K.)], 820, [822 (K.)], 823 (*Pāñcālīṃ*); **24**, [839 (K.), 842 (P.), 846 (K.)], 855 (Kīcaka became enamoured with *D.*, and was therefore slain by Bhīmasena).— § 552 (Goharaṇap.): IV, [**25**, 876 (K.)]; **36**, [1181 (P.), 1182 (K.), 1184 (P.)], (1191); **44**, 1370 (*Pāñcālī . . . Kṛishṇā*), 1372; [**45**, 1432 (*svayaṃvare tu Pāñcālyāḥ*)]; [**49**, 1537 (K.)]; **50**, [1566 (K.)], 1569, [1576 (K.)]; **68**, 2210.—§ 553 (Vaivāhikap.): IV, **71**, 2290, [2292 (K., all. to Saugandhikāharaṇap.)], 2296, [†2305 (K.)]; **72**, 2352 (*Pāñc ca sutāḥ*), [2367 (K.)].—§ 554 (Śaṅyodyogap.): V, **3**, 58.—§ 555 (do.): V, **8**, [201 (K.), 222 (K.)], 223; **18**, 554, 558.—§ 556 (Sañjayayānap.): V, **23**, †689 (*Kṛishṇā*); [**25**, †725 (Y.)]; **29**, †845, [†847 (K.), †849 (K.), †850 (K.), †851 (Y.), †854 (K., Y.)]; [**31**, †928 (K.), †931 (K.)].—§ 559 (Prajāgarap.): V, **36**, †1329.—[§ 561 (Bhīmasena): V, **50**, 1988 (Y., all. to § 522), 1990 (*Kṛishṇāyāḥ caratā pritiṃ yena Kīrodhavaṭā hatāḥ*, all. to § 432).]—[§ 561 (Yānasaṃdhip.): V, **59**, 2326 (K.), 2329 (K.), 2349 (K.).]—§ 562 (Bhagavadyānap.): V, **73**, 2692; **78**, 2819; [**81**, 2864 (P.)]; [**82**, 2871 (K.), 2897 (P.), 2912 (K.), 2914 (K.), 2919 (K.)]; **90**, 3171, 3173, 3174, 3175, 3176, [3177 (K.)], 3178, [3185 (K., all. to Dyūtap.)], 3209, [3211 (K., all. to § 299), 3215 (*Ḍṛishṇā*, do.), 3217 (K.), 3228 (K.)]; [**95**, 3442 (K., all. to Dyūtap.)].—§ 567 (do.): V, **128**, 4266 (all. to Dyūtap.).—§ 569 (do.): V, **137**, [4655 (K.), 4659 (P.), 4661 (*Ḍṛishṇā*), 4662 (K.)], 4663, [4665 (K.), 4666 (K.)]; **138**, 4679; **139**, 4716, 4721, 4740.—§ 570 (Saṅyaniryānap.): V, **151**, 5157 (*Pāñcalī*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5478 (K.), 5489 (K.), 5495 (K.), 5497 (K.), 5519 (K.), 5520 (Pār.); **161**, [5541 (K., all. to § 299)], 5543, [5564 (K.), 5565 (Pār.)].— § 572 (Rathātirathas.): V, **165**, 5744 (*°haraṇe*, all. to § 522); **169**, 5864.—§ 573 (Ambopākhyānap.): V, **194**, 7601 (*°yāḥ pañca eātmayāḥ*).—§ 580 (Bhīshmavadhap.): VI, **56**, 2417 (do.).—§ 583 (do.): VI, **78**, 3459 (*°yās tanayān*); **79**, 3453.—§ 585 (do.): VI, **91**, 4090 (*Kṛishṇā*, all. to § 299).—§ 586 (do.): VI, **103**, 4694 (*°yāḥ pañca eātmajāḥ*); [**107**, 4907 (K., all. to Dyūtap.)].—§ 587 (do.): VI, **118**, 5560 (*°yāḥ pañca eātmajāḥ*).—§ 593 (Abhimanyuvadhap.): VII, [**40**, 1684 (K.)]; **42**, 1752 (*°haraṇe*, all. to § 522).—§ 596 (Pratijñāp.): VII, **72**, 2501, 2534; [**78**, 2766 (P.), 2770 (P.).—§ 599 (Jayadrathavadhap.): VII, **102**, 3818 (K., all. to Dyūtap.), 3825 (K.)]; **122**, 4871 (*°yāṃ ca parikleśāḥ*); **127**, 5167; [**132**$_{\sigma\sigma}$, 5425 (K., all. to Dyūtap.), 5428 (K., do.); **137**$_{\beta\beta\beta}$, 5656 (K., P., do.), 5668 (K., do.); **151**$_{\gamma'}$, 6343 (K., do.)].—§ 600 (Ghatotkacavadhap.): VII, **159**, 7129; [**183**, 8324 (P.)].—§ 603 (Nārāyaṇāstramoksh.): VII, **187**$_{B}$, 9090 (all. to Dyūtap.), 9123; **188**$_{\sigma}$, 9165 (all. to § 299), [9166 (K.)]; [**199**, 9226 (K., all. to Dyūtap.)].—[§ 604 (Karṇap.): VIII, **1**, 7 (K., do.); **9**, 308 (K., P., do.), 310 (K., do.).—§ 608 (do.): VIII, **50**$_{\beta\beta}$, 2412; **66**$_{\iota\iota}$, †3346 (K., all. to Dyūtap.), †3353 (Y., do.)]; **70**, †3505; [**73**, 3716 (K., do.), 3717 (K., do.)]; [**74**$_{\beta\beta\beta}$, 3770 (K., do.), 3773 (P., do.)]; **83**, 4253 (all. to Dyūtap.); [**87**, 4489 (K.)]; [**89**$_{\alpha\alpha'}$, †4562 (*Kṛishṇāparikleśaṃ*)]; **91**, †4749 (all. to Dyūtap.), [(*κκ'*), 4754 (K., do.), 4755 (K., do.), 4756 (K., do.)]; [**96**, 5002 (K., do.)].—§ 609 (Śalyap.): IX, **2**, 123 (*°yāḥ pañca eātmajāḥ*).—§ 610 (do.): IX, **5**$_{\nu}$, [248 (K., all. to Dyūtap.), 255 (K., do.)], 257 (*Kṛishṇā*, do.), [259 (K., do.)].—§ 611 (do.): IX, **11**, 585 (all. to § 432); **19**$_{\delta\delta}$, 1021 (*°yās tanayāḥ pañca*).—§ 612 (Hradapr.): IX, **31**, 1814 (all. to Dyūtap.).—§ 613 (Gadāyuddhap.): IX, **33**$_{\delta}$, 1931 (do.), 1937 (do.).—§ 614 (do.): IX, **34**$_{\alpha}$, 1956 (*°yāḥ pañca eātmajāḥ*).—§ 615 (do.): IX, **56**, 3158 (all. to Dyūtap.), 3163 (do.); **59**, 3212 (do.), †3318 (*Yājñaseniṃ*, do.); **61**, [3431 (Y., do.), 3433 (K., all. to § 522)].—§ 617 (Aishīkap.): X, **11**, [577 (K.), 579 (K.), 582 (K.), 589 (K., Y.)], 590, (593), [594 (K.)] (asked for the gem on the head of Aṣvatthāman); **16**, 744, 746 (*Kṛishṇāṃ*), (756), 757, [759 (K.)] (Yudhishṭhira placed the gem on his own head).—§ 618 (Jalapradānikap.): XI, **12**$_{\eta}$, 316; [**13**, 352 (P., all. to Dyūtap.)]; **15**, [386 (P., do.)], 388 (do.), 398 (do.), 417 (*Pāñcālīṃ*), (418), [420 (Y.)].—§ 619 (Strīvilāpap.): XI, **18**$_{\eta}$, 534, [539 (P., all. to Dyūtap.), 540 (P.)]; **22**$_{\eta}$, 628 (K., all. to § 522), [629 (C. *Kṛishṇā* by

error instead of *Kṛshṇa* (so B.))].—§ 621 (Rājadh.): XII, 1γ_1, 17 (*hataputrā*).—§ 623 (do.): XII, **14**, 385, (389), [413 (P.)]; [**15**, 424 (Y.)]; **16**, [499 (K., all. to Dyūtap.)], 502 (all. to § 551), 509.—§ 636 (do.): XII, **27**β, 799 (*°yās tanayeshu*), 820.—§ 635 (do.): XII, **37**β, 1368, (*ś*), [1384 (K.)]; [**38**, 1397 (P.), 1398 (K.)].—§ 637 (do.): XII, [**40**, 1456 (K. *Draupadalnajāṃ*)]; **42**, 1490.—§ 746 (Āṇuśāsanik.): XIII, **57**, 2969.—[§ 779 (Açvamedhikaṃ.): XIV, **12**α, 322 (K., all. to Dyūtap.), 325 (Y., all. to § 551).]—[§ 780 (do.): XIV, **14**β, 356 (K.).]—[§ 783 (Anugītāp.): XIV, 52γ, 1505 (K.).]—§ 785 (do.): XIV, **61**, 1833; **66**, 1940, (*λ*), 1948, 1953; **67**ν, 1973; **68**, 1992; [**69**, 2020 (P.)]; [**70**, 2038 (*Draupadaputrī*)]; **87**, 2584 (*Kṛshṇā*); **88**, [2604 (K.)], 2606; **89**, [2645 (*Draupadīnaṃjāṃ*)].—§ 787 (Āçramavāsap.): XV, **1**, 9, (*a*), 23; **3**β, 73, 92; [**10**ξ, 348 (P.)]; **11**, 376, [377 (*Pañcālaputryā*)]; **15**ν, †437 (*Kṛshṇā*); **16**ϕ, 455, 471; [**18**, 495 (P.)].—§ 788 (do.): XV, **21**α, 590; **22**, 605, 609; **23**, 629; [**24**, 654 (K.)]; **25**, 658, 659, [(*γ*), †664 (K.)].—§ 789 (Putradarçanap.): XV, **29**β, 778, (*γ*), 783, [801 (*Draupadaputryāḥ*)], (*ε*), 806 (*Kṛshnā*); **31**ξ, 844, 857.—§ 791 (do.): XV, **36**, 1007 (*°pramukhāḥ Kauravayoshitaḥ*).—[§ 793 (Mausalap.): XVI, **7**, 179 (Y.).]—§ 794 (Mahāprasthānikap.): XVII, **1**, 20, 23, [24 (K.)], 29, 32; [**2**, 49 (Y.), 50 (Y.), 51 (K.), 58 (K.)]; **3**, [77 (K.), †86 (K.)], 109 (*D.* fell down during the mahāprasthāna).—§ 795 (Svargārohanap.): XVIII, **1**, 9 (*Pāñcālī*), 16; **2**, [37 (P.)], (*ε*), 67, [69 (P.)]; **3**γ, 97 (*Kṛshṇā*), 114, [119 (K.)]; **4**, [134 (P.)], 136 (incarnation of Çrī), 138 (the sons of *D.* after death became Gandharvas). Cf. Madhusūdanī, Sutasomamāhāt.

Draupadīharaṇa(ṃ) parva. § 10 (Parvasaṅgr.): I, **2**, 325 (i.e. Draupadīharaṇaparvan).

[Draupadīharaṇaparvan] ("the carrying away of Draupadī," the 45th of the minor parvans of Mbhr.). (Cf. Draupadīharaṇa(ṃ) parva.) § 521: While *Duryodhana*, *Duḥçāsana*, *Karṇa*, and *Çakunī* were longing to harm the *Pāṇḍavas*, *Durvāsas* arrived with 10,000 disciples, and harassed *Duryodhana* with his whimsical and insolent behaviour; but as *Duryodhana* was neither angered nor annoyed, he granted him a boon. According to what had been agreed upon between himself and *Karṇa* and *Duḥçāsana*, *Duryodhana* asked *Durvāsas* to visit the *Pāṇḍavas* with his disciples, when *Draupadī*, after having regaled the *brāhmaṇas*, etc., with food, would have gone to rest. *Durvāsas* promised to do so (III, **262**). Then *Durvāsas* one day came to the *Pāṇḍavas* with 10,000 disciples, when the meal was over and *Kṛshṇā* was reposing. *Kṛshṇā* then praised *Kṛshṇa*, who, leaving *Rukmiṇī*, who was sleeping by his side, came to her and demanded something to eat. *Draupadī* became embarrassed, because the sun-given vessel only remained full till she had finished her meal, and therefore now was empty. At the request of *Kṛshṇa* she, however, fetched the vessel, and *Kṛshṇa* found a particle of rice and vegetable sticking at its rim, and swallowing it he said to her: "May it please the god who is the soul of the universe (*viçvātmā*), and may the partaker of sacrifices (*yajñabhuk*) be satisfied." Then he ordered *Bhīma* (B. *Sahadeva*) to invite the *munis* to dinner. Meanwhile those ascetics, having bathed in the river, observed that their stomachs were full, and as *Durvāsas* feared that the *Pāṇḍavas* would destroy them, looking down upon them with angry eyes, because the repast had been uselessly prepared for them ("I am afraid," said *Durvāsas*, "of men that are devoted to *Hari*"), they all ran away, so that *Bhīma* (B. *Sahadeva*) sought for them in vain. As the *Pāṇḍavas* were afraid that the *munis* might return at night and curse them, *Kṛshṇa* suddenly appeared and consoled them. Then he repaired to his capital (III, **263**).—§ 522: One day when the *Pāṇḍavas* had gone a-hunting, leaving *Draupadī* in the hermitage with the permission of the great *ṛshi Tṛṇabindu* and of *Dhaumya*, the king of *Sindhu* (of *Sauvīra*, v. 15599; of the *Çibis*, *Sauvīras*, *Sindhus*, etc., 15621), *Jayadratha Vārddhakshattri*, who, with a view of matrimony, was on his way to the king of the *Çālveyas*, halted in the wood of *Kāmyaka*, and seeing *Draupadī* standing at the threshold of the hermitage, he fell in love with her, and sent king *Koṭikāsya* (king *Suratha's* son, v. 15593; the foremost of the Çibis, v. 15602) to inquire who she was (III, **264**). *Koṭikāsya* introduced himself to *Draupadī* and showed her the Trigarta king *Kshemaṅkara*, and the son of the king of the *Kulindas* ("who always lives in the mountains"), and the son of *Subāla* (B. *Subhava*) of the race of *Ikshvāku*; he said that *Jayadratha* was there at the head of 6,000 chariots, etc., followed by twelve *Sauvīra* princes as his standard-bearers (*Aṅgāraka*, etc., enumerated) (*a*), and his brothers (*Bālāhaka*, *Aṅtika*, *Vidārana*, etc.) (III, **265**). *Draupadī* told *Koṭikāsya* who she was, and that her husbands were out a-hunting (*Yudhishṭhira* to the east, *Bhīma* towards the south, *Arjuna* to the west, and the *Açvins* towards the north), and invited them to alight and await the return of the *Pāṇḍavas* (III, **266**). *Koṭikāsya* told *Jayadratha* the words of *Draupadī*, and exhorted him to take her with him to the *Sauvīras*. *Jayadratha* introduced himself to *Draupadī*, who offered him water for washing his feet, and promised him fifty animals for breakfast and various kinds of deer, etc., etc. (enumerated), when *Yudhishṭhira* returned. *Jayadratha* asked her to leave the miserable *Pāṇḍavas* and become his wife (III, **267**), but was severely rebuked by *Draupadī*, who threatened him with the *Pāṇḍavas*. As *Jayadratha* said, "We too belong by birth to the seventeen high clans, and look down upon the *Pāṇḍavas*," she threatened him with *Kṛshṇa* and *Arjuna*, and the *Andhakas*, *Vṛshṇis*, and *Kaikeyas*, and called upon *Dhaumya*. *Jayadratha* seized her by her upper garment; *Draupadī* pushed him so that he fell upon the ground; but at last she was obliged to ascend his chariot, while *Dhaumya* followed amidst *Jayadratha's* infantry (III, **268**). When the *Pāṇḍavas* again met, *Yudhishṭhira* knew from the shrill cries of the birds that the forest had been invaded by hostile intruders, and he caused them to give up the chase and drive home on their great chariots drawn by *Saindhava* horses. A yellow jackal on their left indicated the violence done. *Indrasena* learned what had happened from the weeping foster-sister of *Draupadī*, and then they pursued and overtook *Jayadratha*, who was greatly alarmed (III, **269**). *Draupadī*, asked by *Jayadratha*, pointed out to him each of the five *Pāṇḍavas*, and advised him to throw down his arms and seek the protection of *Yudhishṭhira*, at the top of whose flagstaff two tabours called *Nanda* and *Upananda* are constantly played. The *Pāṇḍavas*, leaving the panic-stricken infantry alone, rushed upon the charioteers [so PCR., who seems to have read *rathānikaṃ*, which is, to be sure, the right reading, instead of *yathānikaṃ*, which occurs both in C. and B.] (III, **270**). *Bhīma* with his iron mace (*sarvaçaikyāyasīṃ gadāṃ*), embossed with gold, rushed towards *Jayadratha*, who was defended by *Koṭikāsya*. The *Trigartas* king, who had killed the four steeds of

Yudhishṭhira with his mace, was himself killed by *Yudhishṭhira*, who then, together with *Indrasena*, mounted the chariot of *Sahadeva*. *Nakula* killed *Keshemaṅkara* and *Mahāmukha*, and was compelled by the Trigarta king *Suratha* (whom he killed?) to mount *Bhīma's* chariot. *Bhīma* put *Kotikāsya* to flight and slew him. *Arjuna* killed the twelve *Saubala* heroes, etc.; *Jayadratha* put *Draupadī* down and fled. *Yudhishṭhira*, seeing *Draupadī* and *Dhaumya* walking in front, caused her to be taken up on the chariot of *Sahadeva*. *Arjuna* advised *Bhīma* to refrain from slaying the remnant of the *Saindhava* host. *Bhīma* prevailed upon *Yudhishṭhira* to return to the hermitage with the twins and *Draupadī* and *Dhaumya*, while he himself would find out and slay *Jayadratha*. *Yudhishṭhira* entreated him not to slay him, remembering *Duḥçalā* and *Gāndhārī*; but *Draupadī* indignantly required that he should be slain, and *Bhīma* and *Arjuna* went in search of him. In the hermitage *Yudhishṭhira* found *Mārkaṇḍeya* and many other *brāhmaṇa* and ascetics, who were greatly bewailing the lot of *Draupadī*. Meanwhile *Arjuna* killed the horses of *Jayadratha*, though they were a full *kroça* ahead of him. *Jayadratha* was then overtaken by *Bhīma*, but *Arjuna* entreated *Bhīma* not to kill him (III, **271**).

Draupadīja, pl. (°*āḥ*) ("sons of Draupadī") = Draupadeya, pl.: VIII, ¶4202.

[Draupadīparitāpavākya(m)] ("the complaints of Draupadī"; cf. Arjunābhigamanaparvan). § 325: While they were conversing in the evening, filled with sorrow, *Kṛshṇā*, who wondered at the hardheartedness of *Duryodhana*, *Karṇa*, *Çakuni*, and *Duḥçāsana*, who were the only four that did not shed tears at their being exiled, and who lamented their present state so different from their former happiness, tried to excite *Yudhishṭhira* to revenge himself (III, **27**).—§ 326: *Draupadī* related the old story of the conversation between *Prahlāda* (the chief of the *Asuras* and the *Dānavas*, well versed in the mysteries of the science of duty) and his grandson *Bali Vairocana*, in which *Prahlāda* told *Bali* that neither might nor forgiveness is invariably meritorious, and then she said: "I therefore consider, O king! that time has come for thee to put forth thy might" (III, **28**).—§ 327: *Yudhishṭhira* maintained that a wise man should ever forgive his persecutor; that wrath has been given to man for the destruction of the world; and cited *gāthās* of the forgiving *Kāçyapa*: "Forgiveness is virtue, sacrifice, the *Vedas*, etc.; men of forgiveness obtain regions in the *Brahmaloka*; when one forgives everything, then he becomes *brāhman* (*brahma sampadyate*); this and the other world belongs to him who forgives, etc." (III, **29**). From the fact that pious persons are often unhappy (v. 1133, *Yudhishṭhira* is said to have performed the *açvamedha* (!), *rājasūya*, *puṇḍarika*, and *gosava* sacrifices) and vicious persons happy, *Draupadī* concludes that *Dhātṛ* and *Vidhātṛ* have clouded *Yudhishṭhira's* senses, that it is folly to aspire to final emancipation (*mokshа*), that the consequences of acts are inevitable, that God (*Içvara*, *Dhātṛ*, *Svayambhū Prajāpatimaha*) makes creatures to work as a wooden doll is made to move its limbs by a wire-puller, etc., and causes them to destroy each other, that God does not behave towards his creatures like a father or mother, but like a vicious person; either God is sinful, or Might (and not God) is the true cause of acts, and then those are to be pitied that have no might (III, **30**). *Yudhishṭhira* censured *Kṛshṇā* for her atheism (*nāstikya*), saying that one should not act virtuously from the desire of reaping fruits, but because it is ordained so by the *Veda*, the ancient religion revealed by the *ṛshis*, and because it is the conduct of the good and wise; neither should one doubt virtue or religion nor censure God, by whose grace mortal man, by piety, acquires immortality. For though we may not see the results, being mysterious even to the gods, and the illusion (*māyā*) of the gods is mystérious to us, yet virtue and vice are not fruitless, as may be seen from the examples of *Vyāsa*, *Vasishṭha*, *Maitreya*, *Nārada*, *Lomaça*, *Çuka*, and other *ṛshis*, who by virtue have become superior even to the gods; as also from her own and *Dhṛshṭadyumna's* birth; nor would men have practised virtue, generation after generation, if asceticism, etc., were useless, and no one would pursue salvation (*nirvāṇa*), but they would live like beasts, and why should *ṛshis*, gods, *Gandharvas*, *Rākshasas*, and *Asuras*, who are above human conditions (*çarīrāḥ*), cherish virtue? He who, trusting the proofs of his own reasoning, rejects other authority or doubts religion and virtue, loses this and yonder world, and is lower than even çūdras and robbers (III, **31**). *Kṛshṇā* said that she did not slander religion nor disregard God (*Içvara*, *Prajāpati*, *Maheçvara*); it was affliction that had extorted these words from her. She maintained that besides what a man obtains from Necessity (*hatha*), Fate (*daiva*), Accident (*svabhāva*), and deeds in a former life (*karman*) (all of which might be reduced to the last item, also called *adṛçya*), which God distributes, there are also things of which man himself is the cause, working through his own intelligence and exertion. It is by exertion (*utthāna*; the explanation of Nīl. here seems to be inadmissible) that all creatures live, even *Dhātṛ* and *Vidhātṛ*, as well as the crane on the water. Those who believe only in Destiny (*dishṭa*) or Necessity are both the meanest among men. On the other hand, if God were not the giver of good and bad fruits, there would not be any creature that was miserable, and all exertions would be successful. *Manu* himself declares that a man should act; and if he works, even if he be not successful, his debt is cancelled. "Having exerted thyself, thou wilt know what the fruit of thy exertions will be. The tiller tills the soil with the plough, and sows the seed thereon; he then sits silent, for the clouds are now the cause; and if no rain favours him, the tiller is without blame . . . If, however, no exertion is made, there can be no success . . . All this, uttered by *Bṛhaspati* himself, a learned brahman said to my father and my brothers; from them I heard it" (III, **32**). *Bhīma* tried to prevail upon *Yudhishṭhira* that (especially as they had lost the sovereignty by his carelessness) he should make war with the *Dhārtarāshṭras*, aided by the *Sṛñjayas* and *Kaikeyas* and *Kṛshṇa*, maintaining that a man should practise virtue (*dharma*) for the sake of gaining wealth (*artha*), and acquire wealth for the sake of pleasure (*kāma*), but neither for its own sake; that might and energy (and the protecting of the subjects) constitute the virtue of the *Kshatriya*, and that deviation from the virtues of one's own order is never laudable; that the *Asuras*, though elder brothers in possession of power and abundance, were all vanquished by the gods through stratagem; that as wealth should be spent by one who wishes to increase his wealth, just as seeds are scattered on the ground, thus a person who throws away a little of his virtue like seeds (*dharma*) in order to gain a larger measure of virtue is regarded as wise, and that whatever sin a monarch commits in acquiring dominion, he cancels it all afterwards by sacrifices and by bestowing

villages, etc., on brahmans (III, **33**). *Yudhishṭhira* declared that he was unable to violate the pledge, and that it was now too late for *Bhīma* to use harsh words (III, **34**). *Bhīma* said that only he whose life is unlimited, or who knows what the period of his life is, has time to wait; they ought to strive for the possession of the kingdom before they died; "if a man, slaying his injurer, goes the very day into hell, that hell becomes heaven to him; the pain one feels in having to suppress his wrath is more burning than fire itself; . . . thou art kind like a brahman, how hast thou been born in the *Kshatriya* order? those who are born in this order are generally of cruel hearts; thou hast heard the duties of kings, as promulgated by *Manu*, cruel and fraught with crookedness and opposed to tranquillity (*śama*); moreover, we will not be able to live unknown, as we are known all over the world, and many kings, who have been expelled by us from their kingdoms, and robbed and exiled by us, will assist *Duryodhana* and set against us numerous spies in disguise; we have now lived in the woods for thirteen months, which may be regarded as so many years, as *pūtikas* (see BR. and Nil.) are a substitute for the *soma*; or one may free himself from this sin by offering food to a bull" (see Nil.) (III, **35**).

Draupadīputra, pl. ("the sons of Draupadī") = Draupadeya, pl.: VI, 1655, 2755; X, 365.

[Draupadī-sambhava(h)] ("origin of Draupadī"). § 218 (Caitrarathap.): Distressed and thinking of revenging himself on *Droṇa*, not contented with his children and relatives, king *Drupada* wandered along the *Yamunā* and the *Gaṅgā* and came to a hermitage of *brahmans*, and prevailed upon *Yāja* (*ib*) to perform a sacrifice for him, assisted by his brother *Upayāja*, in order to obtain a son who might slay *Droṇa*. Then *Yāja* summoned the queen (*Pṛshati*, v. 6396; *Pārshati*, v. 6405; "daughter-in-law of *Pṛshata*," PCR.), but she said that she was not fit for accepting the offspring (?), her mouth being unclean (*avaliptā*) and her person perfumed. *Yāja* replied: "Since the sacrifice has been prepared (*ṛapitam*) by *Yāja* and sanctified by *Upayāja*'s invocations (*abhimantritam*), it shall produce its effect whether thou comest or waitest." Then arose from the flames a boy with a crown on his head, his body being arrayed in excellent armour, sword in hand and carrying a bow and arrows, sending forth loud roars, and immediately ascending a chariot. A great invisible being in the skies said that he would destroy *Droṇa*, etc. After this *Pāñcālī* arose from the centre of the *vedi*, and a voice, not coming from a visible body, said that she would be the cause of the destruction of many *kshatriyas*. At the birth of both children the *Pāñcālas* shouted with joy. The queen was regarded as their mother. Then the *brahmans* gave to the boy the name of *Dhṛshṭadyumna*, on account of his audacity, etc. (*dhṛshṭatvād atidhṛshṇutvād dyumnādyutsambhavād api*, v. 6406), and to the girl that of *Kṛshṇā*, on account of her dark complexion (v. 6407). *Droṇa* brought *Dhṛshṭadyumna* to his own abode, and taught him the use of all weapons, considering that destiny is inevitable (I, **167**).

[Draupadī-Satyabhāmā-saṃvādaparvan] ("conversation between Draupadī and Satyabhāmā," the 42nd of the minor parvans of Mhbhr.). § 510: After the *brahmans* and *Pāṇḍavas* had taken their seats, *Draupadī* and *Satyabhāmā Sātrājīti*, the favourite wife of *Kṛshṇa*, entered the hermitage. *Satyabhāmā* asked *Draupadī* how she made the *Pāṇḍavas* obedient to her, in order that she herself might by the same means secure the affection of *Kṛshṇa*. *Draupadī* warned her against using drugs, incantations, etc., which were used by wicked women, and said that she kept aloof from vanity and served the *Pāṇḍavas* with devotion, etc. Formerly, in the palace of *Yudhishṭhira* at *Indraprastha*, food was daily given to 8,000 *brahmans*, 80,000 *snātakas* with thirty serving-maids assigned to each, 10,000 *yatis*; he had 100,000 well-dressed serving-maids with bracelets, etc., all skilled in singing and dancing; 100,000 maidservants who day and night used to feed guests; 100,000 horses, and 100,000 elephants. And it was *Draupadī* who had the supervision of all this; she knew the names and features of all the girls, and knew everything about them, and even about the cowherds and shepherds. She alone knew the income and expenditure of the king and what their whole wealth was, bearing hunger and thirst, and being the first to wake up and the last to go to bed (III, **233**). *Draupadī* said that for women there is no god equal to the husband, as it is from him the wife obtains offspring, articles of enjoyment, fame, and heaven itself hereafter. In order to attract the heart of *Kṛshṇa*, *Satyabhāmā* ought to let him understand that she adored him with all her heart by promptly, when she saw him enter her chamber, offering him a seat and water to wash his feet; and even if he ordered a maidservant to do anything, she ought to get up and do it herself; not to blab of whatever he should speak before her; feed those that were dear to him, and keep herself aloof from those that were hostile to him; not to stay or converse in private even with her sons *Pradyumna* and *Cāmba*; and shun wicked women (III, **234**).—§ 511: Then *Kṛshṇa* bade farewell to the *Pāṇḍavas* and to *Mārkaṇḍeya*, etc., and called for *Satyabhāmā*. *Satyabhāmā* comforted *Draupadī*, saying that she would soon recover her ancient happiness, and reinting of *Prativindhya*, *Śrutasoma*, and *Śrutakarman* (her son by *Arjuna*), and *Śatānīka* (her son by *Nakula*), and *Śrutasena* (her son by *Sahadeva*), that they were well and skilled in weapons and, like *Abhimanyu*, delighted with staying at *Dvāravatī*, and were loved by *Subhadrā*, *Pradyumna*, *Kṛshṇa*, with his son *Bhānu*, etc., and her mother-in-law, and all the *Andhakas* and *Vṛshṇis*, with *Rāma*, etc. Then *Satyabhāmā* mounted the chariot of *Kṛshṇa* and they set out for his city (III, **235**).

Draupadī-Satyabhāmayoḥ saṃvāda(ḥ). § 10 (Parvasaṅgr.): I, **2**, 324 (*parva*, i.e. Draupadī-Satyabhāmāsaṃvādaparvan).

Draupadīsuta, pl. ("the sons of Draupadī") = Draupadeya, pl.: VII, 1179.

Drāviḍa, pl. (°*āḥ*), a people. § 284 (Sahadeva): II, **31**, 1174 (in the south, vanquished by Sahadeva on his digvijaya).—§ 400 (Tīrthayātrāp.): III, **118**, †10217.—§ 569 (Bhagavadyānap.): V, **140***β*, 4751.—§ 571 (Ulūkadūtāgamanap.): V, **160***γ*, †5510 (in the army of Duryodhana); **161**, †5555 (do.).—§ 739 (Anuçāsanik.): XIII, **35***e*, 2158 (had become çūdras—*vṛshalatvam anuprāptāḥ*).—§ 782e (Arjuna Kārtavīrya): XIV, **29***γ*, 832 (°*ābhīṭraḥ*, had become çūdras—*vṛshalatām gatāḥ*).—§ 785 (Anugītāp.): XIV, **83**, 2476. Cf. next.

Drāviḍa, pl. (°*āḥ*), a people = Drāviḍa, pl. § 223 (Vāsishṭha): I, **175**, 6683 (created from the udder of Vasishṭha's cow).—§ 287 (Rājasūyikap.): II, **34**, 1271 (came to the rājasūya of Yudhishṭhira).—§ 342 (Indralokābhigamanap.): III, **51**, 1988 (had been present at the rājasūya of Yudhishṭhira).—§ 556 (Sañjayayānap.): V, **22**, †656 (*senānugāṇ Drāviç cakre*, sc. Arjuna).—§ 574 (Jambūkh.): VI, **9***v*, 366 (among

the peoples of the south).—§ 604 (Karṇap.): VIII, 5ζ, 137 (had been slain by Savyasāćin, i.e. Arjuna).—§ 605 (do.): VIII, 11ββ, 454 (in the army of Yudhishṭhira).—§ 608 (do.): VIII, 49ν, 2304 (do.).—§ 739 (Ānuśāsanik.): XIII, 33α, 2104 (have been degraded to śūdras — *vṛshalatvam parigatāḥ*). Cf. the prec.

Draviṇa, son of the Vasu Dhara. § 116 (Vasu, pl.): I, **66**, 2585.

Draviṇādhipati = Kubera, q.v.

Draviṇaprada = Vishṇu (1000 names).

Dravyakarmasamārambha = Çiva (1000 names [1]).

Droṇa,[1] the preceptor of the Dhārtarāshṭras and the Pāṇḍavas, Dṛḥshṭadyumna, etc., son of Bharadvāja, husband of Kṛpī, and father of Açvatthāman. § 4 (Anukram.): I, 1, 138, †186, †194, †196, †199 (*Ādiparvan*), †201.—§ 9 (Parvasaṅgr.): I, 2, 300.—§ 11 (do.): I, 2, 537.—§ 83 (Ādivaṃçāvatāraṇa): I, 63, 2436 (father of Açvatthāman), 2438 (Dṛḥshṭadyumna was born for the destruction of *D.*).—§ 130 (Aṃçāvat.): I, 67, 2705 (*Bhāradvājaṃ*, born from a portion of Bṛhaspati), 2707 (*Dhanurvede Vede ca yaṃ taṃ Vedavido viduḥ varishṭhaṃ*). —§ 199 (Sambhavap.): *Bhīshma* prevailed upon *D.* to accept the Pāṇḍavas and the Kauravas as his pupils in the *Dhanurveda*: I, 130, 5096 (*Bhāradvājāya*).—§ 200 (do.): Janamejaya said: "Tell me about the birth of *Droṇa* and of his son *Açvatthāman*." Vaiçampāyana said: The ṛshi *Bharadvāja* who dwelt at *Gaṅgādvāra* one day saw the Apsaras *Ghṛtāćī* coming from her bath; then his seed came out, but was preserved by him in a vessel (*droṇa*); from that seed sprang *D.*, who studied the *Vedas* and the *Vedāṅgas*. *Bharadvāja* had taught *Agniveça* the use of the *Āgneya* weapon, and the muni who had sprung from Fire (i.e. Agniveça) now taught it to *D.*: I, 130, 5100, 5106.—§ 201 (do.): *D.* was a friend of Drupada (q.v.). Droṇa remained in the hermitage of his father and practised austerities. With *Kṛpī Çāradvatī* he had the son *Açvatthāman* (*b*). *D.* studied the *Dhanurveda*. About this time *Rāma Jāmadagnya* desired to distribute his wealth among the brahmans, and *Droṇa* (of the race of *Aṅgiras*, v. 5122) with his disciples set out for the mountain Mahendra to have his share in the wealth and learn from Rāma the *Dhanurveda*, the use of celestial weapons, and the *nītiçāstra*. When he arrived, *Rāma* had already given his wealth to the brahmans and the earth to *Kaçyapa*; he then asked *D.* to choose either his body or his weapons. *Droṇa* accepted the weapons and the *Dhanurveda*, and then repaired to *Drupada*: I, 130, 5110, 5114, 5122, 5124, 5130, (5131).—§ 202 (do.): As *Drupada* rebuked him for calling him his friend, *D.*, filled with wrath, went to Hāstināpura, where he for some time lived privately in the house of *Kṛpa* (his brother-in-law), while *Açvatthāman*, being unknown, taught the *Pārthas* (i.e. the Pāṇḍavas) the use of arms. One day, when *D.* had by means of blades of grass, which were consecrated by mantras, recovered a ball which the princes had lost in a well, and, by means of an arrow, his ring which he had thrown into the well, he was called to *Bhīshma*, whom he told that he had applied to *Drupada* in order to obtain milk for *Açvatthāman* (*b*), but had been rebuked by him. *Bhīshma* asked *D.* to make the princes accomplished in arms: I, 131, 5135, 5155, 5158, (5160), 5162, 5164, 5167, (5168), 5170, 5171, (5172), 5177, 5188.—§ 203 (do.): *Bhīshma* presented *D.* with a pretty house, etc., and gave the *Dhārtarāshṭras* and the *Pāṇḍavas* to him as his pupils. *Arjuna* (*b*) became the foremost of *D.'s* pupils, even superior to *Açvatthāman* (*c*). Also the *Vṛshṇis* and the *Andhakas* and princes from various countries became his pupils. Even *Karṇa* came to learn the *Dhanurveda*; he, supported by *Duryodhana*, frequently defied *Arjuna*: I, 132, 5211, 5214, (5216), 5219, 5220, 5223, 5225, 5228, 5230, 5231, 5236, (5237), 5238, 5239.—§ 204 (Ekalavya): I, 132, 5241, 5243, 5246, 5255 (*Çishyaṃ*, i.e. Ekalavya), 5256, 5260, 5262, 5263, 5264, 5266, 5269 (*D.* asked the thumb of the right hand of *Ekalavya* as his tutorial fee, in order that *Ekalavya* might not surpass the Pāṇḍavas).—§ 205 (Sambhavap.): The foremost pupils of *Droṇa* were *Duryodhana*, *Bhīmasena*, *Açvatthāman* (*b*), *Nakula* (*c*) and *Sahadeva* (*e*), *Yudhishṭhira* (*d*), and *Arjuna* (*e*). The *Dhārtarāshṭras* became very jealous of *Bhīma* and *Arjuna*: I, 132, 5270.—§ 206 (do.): One day *D.* caused an artificial bird to be placed on the top of a tree, and first repeatedly asked *Yudhishṭhira*, when he stood aiming at the bird, what he did see. He answered that he saw the tree, *D.*, his brothers, and the bird. *D.* reproachingly told him to stand apart. Then *D.* repeated the experiment with his other pupils with the same result (I, 132). At last *Arjuna's* turn came; he said first that he saw only the vulture, and then that he saw only its head, and when *D.* gave the order he struck off the head of the bird with his shaft: I, 132, 5276, (5278), 5282, (5284), 5286; 133, 5289, 5292, 5293, 5294, 5296.—§ 207 (do.): *Arjuna* rescued the life of *D.* by shooting with five arrows an alligator in the *Gaṅgā*, which had seized the thigh of *D.* *D.* gave *Arjuna* the weapon *Brahmaçiras* on condition that he should not use it against a human foe, as it might consume the whole universe (I, 133): I, 133, 5300, 5303.—§ 208 (Astradarçana): I, 134, 5312; 135, (5350), 5352, 5376; 136, 5384, 5390, 5399; 137, 5433, 5439 (the disciples of *D.* displayed their prowess in the use of arms).—§ 209 (Drupadaçāsana): I, 138, 5445, 5447, 5454, 5466, 5502, 5503, 5511, 5513, 5515, 5516 (assisted by his pupils, *D.* vanquished *Drupada*, but restored the half of his kingdom to him, and thenceforth he himself ruled the other half, residing in Ahićchatra).—§ 210 (Arjuna): I, 139, 5523, 5524, 5529, 5533 (*D.* had obtained the *Brahmaçiras* from Agniveça and given it to Arjuna (cf. § 207); Arjuna promised to fight with *D.* [in the great battle]).—§ 213 (Jatugṛhap.): I, 142, 5688, 5691, 5692; 143, 5707; 145, 5755; 150, 5860.—§ 216 (Caitrarathap.): I, 165, 6326 (preceptor of Dṛḥshṭadyumna).—§ 217 (do.): I, 166, 6332, 6334, 6335, 6336, (6338), 6339, 6340, 6345, 6347, 6349, (6350), 6352, 6354 (repetition of the history of *D.* from his birth to the division of Drupada's kingdom, cf. §§ 200–9).—§ 218 (Draupadīsambhava): I, 167, 6358, 6359, 6365, 6377, 6378, 6380, 6385 (*Āntakaṃ*), 6386, 6397 (*Vaḍhāya*), 6409 (Drupada performed a sacrifice in order to obtain a son who might slay *D.*; then Dṛḥshṭadyumna arose from the fire. *D.* became his preceptor).—§ 221 (Caitrarathap.): I, 170, 6465 (had learnt the use of the *Āgneya* weapon from *Agniveça*, and again taught it to *Arjuna*).—§ 231 (Svayaṃvarap.): I, 184, 6932 (*Dhṛshṭadyumnasya . . . Dʳoṇatoḥ*).—§ 234 (do.): I, 190, 7115.—§ 241 (Vidurāgamanap.): I, 202, 7439; 204, (7460).—§ 243 (do.): I, 204, (7485); 205, 7490; 208, 7518 (*ṛshiḥ*), 7536 (*Bhāradvājaḥ*).—§ 244 (Rājyalābhap.): I, 207, 7557.—§ 286 (Rājasūyikap.): II, 33, 1259.—§ 287 (do.): II, 34, 1267 (came to the rājasūya of Yudhishṭhira). —§ 288 (do.): II, 35, 1287, 1291.—§ 289 (Arghāharaṇap.): II, 37, 1345.—§ 290 (Çiçupālavadhap.): II, 44α, 1530, 1532 (*"sya hi samaṃ yuddhe na paçyāmi narādhipaṃ*).—§ 292 (Rājasūyikap.): II, 45ζ, 1608 (Sahadeva accompanied *D.* and his son).—§ 294 (Dyūtap.): II, 48, 1712 (*saha putrena*,

among the allies of Duryodhana); **49**, 1782.—§ 298 (do.): II, **58**, 2014; **60**, 2052 (present at the game); **65**, 2181.—§ 299 (do.): II, **67**, †2237.—§ 301 (do.): II, **69**, 2359; **70**, 2378; **71**, †2402.—§ 302 (Anudyūtap.): II, **74**, 2476.—§ 305 (do.): II, **78**, 2561, 2583; **79**, 2609.—§ 306 (do.): II, **80**, 2655, 2656 (all. to § 218), 2667 (*Dhṛshṭadyumno D°mṛtyur iti viprathitaṃ vacaḥ*), 2670.—§ 307 (do.): II, **81**, 2677, 2696.—§ 308 (Araṇyakap.): III, **1**, 12.—§ 313 (do.): III, **8**, 316, 322.—§ 314 (do.): III, **9**, 324 (had not wished the game).—§ 315 (do.): III, **10**, 347.—§ 317 (Arjunābhigamanap.): III, **12**, 594 (Dhṛshṭadyumna vows to slay *D.*).—§ 318 (do.): III, **13**, 599.—§ 328 (Kāmyakavanap.): III, **36**, 1419 (will fight with the Pāṇḍavas), 1425.—§ 329 (do.): III, **36**, 1435.—§ 330 (Indradarśana): III, **37**, 1459 (the fourfold Dhaurveda dwells in Droṇa, etc.).—§ 333*c* (Brahmaçiras): III, **40**, 1645, 1648.—§ 339 (Indralokābhigamanap.): III, **47**, 1904.—§ 340 (do.): III, **48**, 1922.—§ 377 (Dhaumyatīrthak.): III, **86**, 8282 (*Bhīshma-D°āv atirathau*).—§ 401 (Balarāma): III, **119**, †10245 (*viprāḥ*).—§ 402 (Tīrthayātrāp.): III, **120**, †10269, †10274 (*°ṃ ca Bhīshmaṃ ca mahārathau*).—§ 446 (Nivātakavacayuddhap.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **249**, 15084.—§ 513 (do.): III, **252**, 15165 (Asuras will possess *D.*, etc.: *Bhīshma-D°-Kṛpādiṃç ca pravekshyanty apare 'surāḥ*), 15191 (*Bhīshma-D°-Kṛpādyāç ca Dānavakrāntacetasaḥ*).—§ 515 (Karṇadigvijaya): III, **253**, 15209; **254**, 15261.—§ 516 (Duryodhanavyājōkti): III, **256**, 15302; **257**, 15332.—§ 517 (Ghoshayātrāp.): III, **257**, 15350.—§ 546 (Kuṇḍalāharaṇap.): III, **302**, 16985 (had been the preceptor of Karṇa in the use of arms).—§ 547 (Karṇa): III, **309**, 17169 (do.), 17170 (do.).—§ 552 (Goharaṇap.): IV, **25**, 867; **27**, 902; **28**, 915 (*brāhmaṇāḥ*); **30**, 986 (*Ācāryaḥ*); **35***a*, 1150 (took part in the robbing of Virāṭa's kine); **36**, 1176 (*saha putrena*); **37**, 1224 (*Bhīshma-D°mukhān Kurūn*); **38**, 1238 (*saputreṇa*), 1243; **39**, 1286 (*Bhīshma-D°-mukhāḥ . . . Kuravaḥ*), 1302; **45***b*, 1433; **46**, (1460); **47**, 1471, 1488, 1494; **49**, 1550; **50**, 1575; **51**, 1592 (*Brahmāstraṃ Brahma Vedaç ca naitad anyatra dṛçyate | anyatra Bhāratācāryāt D°āt purushasattamāt*), 1593 (*Vedānāṃ ca Purāṇānāṃ itihāsaṃ purātanaṃ | Jamadagnyaṃ ṛte, rājan, ko D°ād adhiko bhavet*), 1599, (1600); **52**, 1624; **53**, 1632, (1633), 1643; **54**, †1688; **55**, 1732, 1740 (on his standard was a waterpot (*kamaṇḍalu*) of gold), 1742, 1748 (*°sya çiṣhyānāṃ*); **58**, 1823, 1826, 1834, 1838, 1839, 1843, 1844, 1849, 1859, 1862, 1865, 1868, 1873, 1877, 1882, 1884, 1885, 1886, 1888, 1893, 1894, 1899 (on *D.'s* standard there was seen a golden altar decked with flags; *D.* fought with *Arjuna*); **59**, 1908; **63**, 2021, 2024 (*rathināṃ varaḥ*); **66**, †2199 (protects Duryodhana), †2131; **68**, 2168, 2201, 2203, 2235 (*°ena . . . samāgamaḥ*); **69**, 2244.—§ 554 (Saṃyodyogap.): V, **2***β*, †31 (*saputraṃ*); **3**, 52; **4**, 65, 89 (*rathināṃ varaḥ*); **5**, 95 (*açūrayaṇāḥ sakhā cāsi D°asya ca Kṛpasya ca*, sc. Drupada); **6**, 118.—§ 556 (Sañjayavāgdūtap.): V, **22**, †668 (Sātyaki had obtained arms from *D.*, etc.); **23***b*, †694 (*saputraḥ*); **25***b*, †733 (among the allies of the Kurus); **26**, †759; **27**, †790 (*sahaputraḥ*); **30***ξ*, †878 (*Ācarya ishṭo nayago vidheyo Vedāṅ abhīyaṃ brahmacaryaṃ cacāra | yo 'straṃ catushpāṭ yunar eva cakre*).—§ 559 (Prajāgarap.): V, **37**, †1376 (*kopaḥ . . . D°sya*).—§ 561 (Yānasandhip.): V, **47***a*, 1796; **48**, †1849 (had imparted to Dhṛshṭadyumna the mysteries of the science of arms), †1850, †1897 (*sahaputrāṇāṃ*), †1916 (*saputraḥ*); **49**, 1965; **51**, 2062 (*viprāḥ*); **52**, 2088; **55**, 2149, 2159, (λ), 2185, 2189, 2191 (*Brahmarsher Bharadvājāt D°o draunyāṃ ajāyata*, cf. § 200), 2192 (father of Açvatthāman), 2196, 2201, (ν), 2205; **57**, 2251 (headed by Dhṛshṭadyumna the Draupadeyas will proceed against Droṇa), (π), 2268, (ρ), 2281, (σ), 2290; **58***c*, 2300, (ν), 2304; **59**, 2333, 2345; **60**, 2368, (χ), 2375; **61***ω*, 2409 (*astreshu yat prajñānati*, sc. Droṇa, etc.); **62**, †2416; **63**, 2432; **64**, 2478 (all. to § 552); **65***δδ*, 2493; **66***εε*, 2501.—§ 562 (Bhagavadyānap.): V, **73**, 2681, 2685, 2693 (all. to Dyūtaparvan); **80***ζ*, 2859; **83***ι*, 2966, 2989; **85***κ*, 3023; **89***λ*, 3103, 3105, 3113, 3117; **91***ο*, 3271; **92***π*, 3284, 3285; **94**, 3364, 3365, 3368; **95***υ*, 3402.—§ 567 (do.): V, **124***β*, 4137, (δ), 4170; **125**, 4194; **126**, 4214; **127**, 4246; **128**, 4277, 4282, (θ), 4284, 4291; **129***λ*, 4329, 4330, 4346, (μ), 4358, 4360; **131**, 4431, (π), 4453, (ρ), 4457.—§ 569 (do.): V, **138**, 4676; **139**, (4707); **141**, 4795 (*°çiṣhyāḥ*), 4796, 4803 (*yadā D°ṇ ca Bhīshmaṃ ca Pāṇḍāḥ yotsyanti*), **142**, 4824, (ξ), 4828; **143***κ*, 4875; **144**, 4899 (*Ācāryaḥ*); **148**, 5002, (5003), 5015, 5018; **150**, 5077, 5082.—§ 570 (Saṃjayaniryāṇap.): V, **151**, 5110, 5112 (all. to § 218), 5114, 5121 (*jajñe D°vināçāya*, sc. Dhṛshṭadyumna, all. to § 218); **154**, 5226; **155***b*, 5274; **157**, 5327 (*°antaṃ utpanno ya iddhāj jātavedasāt*, sc. Dhṛshṭadyumna, all. to § 218); **158***μ*, 5372, 5376 (*°ṃ vyapadiçan çiṣhyo*, i.e. Arjuna).—§ 571 (Ulūkadūtāgamanap.): V, **180**, 5458 (*°āḍ astrāṇi samprāpya*, sc. Yudhishṭhira), 5483, 5503 (*Çaçipatisamaṃ*), 5505, 5529 (*°grāhaduraāsadaṃ*, sc. *purushoḍadhiṃ*, i.e. the army of Duryodhana); **181**, 5548 (= v. 5503), 5550 (cf. v. 5505), 5574 (= v. 5529); **183**, †5653 (*°ṃ rte*), 5663, 5689 (Dhṛshṭadyumna once more vows to slay *D.*); **184**, 5705, (ε), 5711 (Dhṛshṭadyumna reserved *D.* as his own share in the battle).—§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5726, 5734 (*°çiṣhyāḥ*, i.e. the Dhārtarāṣhṭras); **167**, 5775 (*°endrapratimaṃ ca divyair astrais*, sc. Açvatthāman); **168**, 5815 (*sarvaçastrabhṛtāṃ varaḥ*); **171**, 5896 (*°çiṣhyaḥ*, i.e. Dhṛshṭadyumna), 5914 (Çikhaṇḍin became the disciple of *D.*).—§ 573 (Aṭhupoḍhkyānap.): V, **189**, 7410 (do.); **192**, 7547 (do.); **193**, 7572 (*Angirasāṃ varaḥ*; C. by error *Aṅgi°*), 7573; **194**, 7584 (promises to annihilate the army of Yudhishṭhira within a month), (β), 7594, 7599.—§ 576 (Bhagavadgītāp.): VI, **14**, 525; **17**, 660 (*Ācāryanukhyasya*, his standard [bore the device of] a golden altar (*vedī*) with a waterpot (*kamaṇḍalu*)), 675; **20**, †751 (rode in a golden chariot (*rukmarathaḥ*) with red horses (*çonair hayaiḥ*)); **21**, 767; **25**, 855; **26**, 882; **35**, †1272, †1280.—§ 577 (Bhishmavadhap.): VI, **43***β*, 1549, 1579, (1581), (1587), (1590), (1592) (Yudhishṭhira asked Droṇa to tell by which means he could be put to death; *D.* answered that he could not be slain if he did not give himself up to death (*prāyagataṃ*) and drop his weapon; this he would do if he heard something very disagreeable from a trustworthy person).—§ 578 (do.): VI, **44**, 1658 (*°çiṣhyāḥ*); **45**^{3}, 1700, 1703 (encounter with Dhṛshṭadyumna); **48***λ*, 1963; **50**, 2052, 2053, 2069 (*ahaṃ D°āntakaḥ, Pārtha ! vihitaḥ Çambhunā purā*, says Dhṛshṭadyumna), (ο), 2070; **51**, 2100.—§ 579 (do.): VI, **52***β*, 2134, 2143, (ε), 2144, (κ), 2148, 2150, 2156 (*rathināṃ vare*), 2193; **53**, 2194, 2198, 2200, 2207, 2209, 2210, 2211, 2212, 2215, 2217, 2224, 2229, 2232 (*rathināṃ varaḥ*, encounter with Dhṛshṭadyumna); **55**^{19}, 2376, 2400 (*Ācāryasattamaṃ*).—§ 580 (do.): VI, **57***ι*, 2452, 2459; **58**^{3}, 2472, 2473 (*°antikaṃ*), (ϝ), 2481, 2483, (ϡ), 2489, (λ), 2496, 2497; **59**, 2551, (μ), †2583, †2593, †2594, (ο), †2643, (ρ), †2648.—§ 581 (do.): VI, **60***α*, †2652, (β), †2672; **64***π*, 2872; **65**, 2910, 2922, (ν), 2928.—§ 582 (do.): VI,

69, 3076, 3077, 3079, (*β*), 3080, 3082, 3085, 3086; **71***ε*, 3141; **72***ζ*, 3163, 3171 (encounter with Dhṛshṭadyumna), 3195; **73**, 3209 (Açvatthāman had obtained all weapons (*astragrāmam*) from *D.*), 3210 (*°syātipriyaḥ sutaḥ*, i.e. Açvatthāman).—§ 583 (do.): VI, **75***δ*, 3304, 3305 (*Bhāradvājasya*), 3306, 3309; **76***η*, 3329; **77**, 3353, (*θ*), 3383, 3384, 3385 (defeated Drupada), (*ι*), 3386, 3387, (*κ*), 3401, 3404, 3405, 3409, 3410 (encounter with Dhṛshṭadyumna, etc.).—§ 584 (do.): VI, **81***a*, 3532; **82**, 3592, 3594 (encounter with Virāṭa), 3600, slew Çaṅkha, the son of Virāṭa); **86**, 3829, (*ξ*), 3838.—§ 585 (do.): VI, **87**, 3854; **88***κ*, 3926; **89**, 3931, (*λ*), 3933, 3942, 3952, 3954, (*π*), 3969; **90**, 4058, 4060; **92***χ*, 4118; **94***αα*, 4225; **95***γγ*, 4244; **96**, 4338, 4352, 4353, 4354, 4355 (encounter with Bhīmasena); **97***εκ*, 4407; **98**, 4457 (all. to § 552), (*νν*), 4489.—§ 586 (do.): VI, **99***β*, 4503; **100***η*, 4545, 4555; **101***δ*, 4590, 4641, 4642; **102**, 4643, 4646, 4648, 4650, 4651, 4652, 4663 (encounter with Arjuna); **103***ξ*, 4724; **104**, 4745, 4751 (encounter with Drupada); **106**, 4805, 4808, 4836.—§ 587 (do.): VI, **108**, 5005 (*putrac cāsya*), (*δ*), 5050; **111**, 5190, 5191; **112**, 5200 (became dejected seeing the bad omens); **113**, 5239; **114**, 5317, 5322 (pierced Bhīmasena); **115***ξ*, 5357 (*saha putrena*); **116**, 5420, 5421, 5422, 5423, 5424, 5425, 5426, 5427 (encounter with Dhṛshṭadyumna); **119***ψ*, 5583; **120**, 5712 (*°ānīkam*), 5714, 5715.—§ 588 (do.): VI, **121***a*, †5797.—§ 589 (Droṇābhishekap.): VII, **1**, **4**; **5**, 150 (*çatrabhṛtāṃ varaḥ*), 151 (*Çukrāṅgirasaḍarçanāt*), 152 (Karṇa proposes to choose *D.* to become the generalissimo of Duryodhana's army); **6**, 155, 166, 168; **7**, 169, 173, 174, 175, 177, 192, 212, 213, 214, 215, 216, 217, 218, 220, 221 (*D.* was installed as the generalissimo of Duryodhana's army, arrayed the troops, and afflicted the Pāñcālas headed by Dhṛshṭadyumna); **8**, 224, 232, 237, 238, 241, 243, 244, 245, †247, †249, †251, †252, 253 (brief description of the slaughter of Droṇa); **9**, 261, 262, 266, 267 (*astraṃ caturvidhaṃ vire yasminn āsīt pratiṣṭhitaṃ*), 269, 271, (*ι*), 273, 282, [283 (*Rukmarathaṃ*)], 285, 286, 287, 298, 301, 302; **10***κ*, 312, 318, 330, 335, 341, 347, 348, 349, 351, 355, 356, 357, 359, 360, 362, 364, 366, 367, 368, 375, 377 (enumeration of the warriors who attacked Droṇa); **11**, 425 (*vadhaḥ . . . D°sya*), 427 (*Bhishma-D°au hatau*), 428 (*Bhishma-D°vadhena*), 430 (*Bhishma-D°au nipātitau*).—§ 590 (do.): VII, **12**, 434, 446, 452, (453), 462, 463 (the narrative in detail begins; *D.* promises to seize Yudhishṭhira); **13**, 465, 468, 469, 471, 475, 477, 484, 485, 491 (the battle begins); **14**, 495, 512, 514, 520; **16***β*, 633, 636, 638, 639, 641, 642, 652, 653, 654, 658, 659, 663, 668 (*D.* seeks to seize Yudhishṭhira, of whose protectors *D.* slays several).—§ 591 (Saṃçaptakavadhap.): VII, **17**, 674, 683, 714, 715.—§ 592 (do.): VII, **19**, 790 (rushes against Yudhishṭhira); **20**, 794 (formed a garuḍavyūha), 806, 815, 816, 817, 818, 821, 822, 855 (rushes against Yudhishṭhira); **21**, 856, 858, 860, 863, 864, 866, 867, 868, 869, 870, 871, 872, 873, 876, 877, 879, 880, 882, 889, 891, 898, 900, 901, 903, 905, 906, 912, 913, 914, 915, 917 (*D.* slays Vṛka, Satyajit, Çatānīka, Kshema, Vasudāna, etc., who protected Yudhishṭhira); **22**, 922, 926, 927, 930, 931, 933, 934, 936, 944, 947, 948, 949; **23**, 950, (*κ*), 952, 989 (*yaḥ . . . D°m amçam akalpayat*, i.e. Dhṛshṭadyumna), 1017 (Sārasvatāmbaṣṭha had obtained weapons from *D.*), 1020, 1044, 1045 (enumeration of the warriors who rushed against *D.*); **24***o*, 1054, 1055, 1056; **25**, 1066, 1067, 1070, 1074, 1077, 1088, 1096, 1097, 1102, 1104, 1106, 1111, 1113, 1117, 1123, 1127 (enumeration of the warriors who protected Droṇa); **28**, 1226 (*°ānīkya*), 1227; **30**, 1331, 1335; **31**, 1346, 1349, 1350. 1351, 1354, 1359, 1360, 1361; **32**, 1374, 1377, 1381, 1382, 1408, (*ω*), 1410, 1411, 1412, 1414, (*εε*), 1441.—§ 593 (Abhimanyuvadhap.): VII, **33**, 1453, 1457, 1468, 1470 (*D.* had failed to seize Yudhishṭhira); **34**, 1502; **35**, 1514, 1515, 1516, 1517, 1518, 1523, 1524, 1530, 1535, 1537 (Abhimanyu proceeds against the army of *D.*); **36**, 1538, 1541, 1542, 1546, 1547, 1548, †1550, 1553; **37**, 1586, (*θ*), 1589, 1593, (*ι*), 1600, (*κ*), 1609; **39***μ*, 1650, 1659, 1664; **40**, 1696, 1703, 1704; **43**, 1781; **46***τ*, 1838, (*υ*), 1851; **47***φ*, 1864, 1868, 1877; **48**, 1901, 1902, 1903, 1909, 1922, 1924; **49**, 1948 (*°Karṇamukhaiḥ shaḍbhir Dhārtarāṣṭrair mahārathaiḥ*); **51**, 1985 (*°ānīkaṃ*), 1988 (*°ānīka°*).—§ 596 (Pratijñāp.): VII, **72**, 2497 (*°ena cakravyūho nirmitaḥ*), 2525; **73**, 2567, 2569, 2575 (cf. v. 1948), 2589; **74***a*, 2619, (*β*), 2629, 2633, 2634, (2637) (comforts Jayadratha); **75**, 2671 (*sahaputrena*), 2674 (description of his vyūha); **76**, 2681, 2686; **79**, 2798, 2799 (will protect Jayadratha).—§ 598 (Jayadrathavadhap.): VII, **85***a*, 3028, (*β*), 3037, (*γ*), 3043, 3054; **86**, 3074; **87**, 3087, 3096, 3109, 3111 (description of his vyūha), 3116, 3117 (*b*: *D.* was clad in white armour and had an excellent turban, and stood stretching his large bow like Antaka himself in wrath. *D.*'s chariot had a beautiful standard and red horses yoked to it (*çoṇahayam*), and his banner bore the device of a sacrificial altar (*vedī*) and a black deerskin), 3116.—§ 599 (do.): VII, **90**, 3184, 3216; **91**, 3217 (*°ānīkaṃ*), 3218, 3224, 3225, 3226, 3227, 3229, 3232, 3238, 3239, 3240, 3241, 3242, 3244, 3245, 3247, 3248, 3249 (encounter with Arjuna); **92**, 3261, 3267, 3270, 3271, 3273, 3275, 3276, 3277 (do.); **94**, 3409, 3411, 3412, 3417, (3427), (3441), 3447, (3449), (3473), 3478 (*D.* cases Duryodhana in an invulnerable armour); **95**, 3487, 3490, 3491, 3497, 3498, 3500, 3501, 3504, 3510, 3511, 3512, 3518, 3520, 3521, 3523; **96**, 3543 (*Bhāradvājaṃ*), 3544, 3567; **97**, 3575, 3578, 3579, 3593, 3595, 3597, 3599, 3600, 3601, 3605, 3606, 3608; **98**, 3610, 3615, 3619, 3620, 3624, 3641, 3644, 3646, 3647, 3649, 3652, 3655, 3662, 3663 (encounter with Sātyaki); **101**, 3769, 3772, 3773, 3774, 3775, 3784, 3785, 3786, 3788, 3789, 3791, 3796, 3799; **103**, 3853, 3854, 3858 (all. to ch. 94); **106**, 3966, 3967, 3969, 3970, 3975, 3982, 3983, 3984, 3985, 3986, 3991, 3995, 3997, 3999, 4000, 4001, 4004, 4008, 4009 (encounter with Yudhishṭhira); **107**, 4014 (*°ānīkaṃ*), 4021, 4051 (rushed against Sātyaki); **108**, 4094 (*°ānīkaṃ*); **110**, 4135, 4136, 4138, 4140, 4149, 4150, 4153, 4154, 4156, 4159, 4161, 4162, 4163, 4164, 4165, 4166, 4168, 4202, 4204, 4213, 4219, 4228 (encounter with Sātyaki, etc.); **111**, 4251, 4252, 4254, 4257, 4266, 4273, 4285, 4286, 4288 (*saha D°vināçāya samutpanno hutāçanāt*, sc. Dhṛshṭadyumna, all. to § 218), 4290; **112**, 4300 (*°ānīkaṃ*), (*φ*), 4329, 4360; **113**, 4373, 4392, 4394, 4396, 4397, 4399, 4400, 4401, 4407, 4415, 4434 (encounter with Sātyaki); **114**, 4454, 4479, 4482, 4483, 4484; **115**, 4551 (*°ānīka°*), 4554 (*°ānīkasya . . . Rukmarathaḥ*), 4596, 4600, 4601 (followed by the Kurus, *D.* attacked Sātyaki); **116***aa*, 4603; **117**, 4649, 4650, 4653, 4654, 4656, 4657, 4659, 4660, 4664, 4666, 4669, 4670, 4672, 4674, 4676, 4678, 4679 (C. by error *Dra°*), 4681, 4683 (defeated by Sātyaki); **118**, †4684; **119**, 4705 (*°ānīka°*), 4707, (*ββ*), 4720 (*rathināṃ çreshṭhaḥ*); **120**, 4765 (*°ānīkaṃ*); **121**, 4813, 4852, 4857 (*sarvaçastrabhṛtāṃ varaṃ*), 4862, 4863; **122**, 4890, 4891, 4892, 4894, 4895, 4896, 4897, 4898, 4902, 4906, 4907, 4912, 4913,

4915, 4919, 4922, 4924, 4925, 4927, 4929, 4930, 4932 (slays Viraketu, etc., fights with Dhṛshṭadyumna); **123**, 4953; **124**, 4979 (*uvāca . . . D'ena vihitaḥ*), 5011, 5015, 5016; **125**, 5017, 5023, 5024, 5026, 5028, 5029, 5031, 5033, 5034, 5035, 5036, 5040, 5041, 5042, 5043, 5044, 5045, 5046, 5055, 5057, 5058, 5059, 5060, 5061, 5062, 5063, 5064, 5065, 5066, 5070, 5071, 5073, 5074, 5077, 5078, 5080, 5084, 5089 (*ākarṇapūrṇaṃ kṛitvā vavarsha śitipañchakaḥ*), 5090, 5095 (*D.* slew Bṛihatkshattra, Dhṛshṭaketu with his son, the son of Jarāsandha, and Kshatradharman); **126**, 5098; **127**, 5147 (wishes to seize Yudhishṭhira), 5153, 5182, 5185, 5191, 5193, 5196, 5197, 5198, 5218 (Bhīmasena proceeds against the division of *D.*); **128**, 5220, 5230, 5232, 5234, 5235, 5236 (encounter with Bhīmasena); **130**, 5311, 5313, 5318, (5323); **131**$_{\rho\rho}$, 5360; **135**$_{\nu\nu}$, 5546; **137**, 5652; **141**$_{\xi\xi\delta}$, 5857, (€€€), 5870, 5878 (wishes to seize Yudhishṭhira); **143**$_{\eta\eta\eta}$, 5956; **144**, 6023; **146**, 6292, 6294; **147**, 6313 (*°aya sakha*, i.e. Kṛpa); **149**$_{\omega\omega\omega}$, 6485; **150***a*, 6498, 6503; **151**, 6530, 6533, (6534), 6569; **152**, 6570, (*δ*), 6572, 6574, 6575, 6576, 6578, 6581, 6587, 6589, 6590.—§ 600 (Ghaṭotkacavadhap.): VII, **153**, 6636, 6638; **154**, 6642, 6648, 6649, 6651, 6652, 6653, 6654, 6655, 6662, 6675, 6679, 6681; **155**$\tau\iota$, 6695, 6696, 6699, 6701 (slew the Kaikeyas, Dhṛshṭadyumna's sons, and Çibi); **156**, 6759, 6760, 6766, 6767, 6768, 6769, 6771, 6772, 6773, 6774, 6775, 6776, 6777, 6778; **157**, 6952, 6953, 6959, 6961, 6963, 6964, 6969 (encounter with Yudhishṭhira, etc.); **158**ψ, 7030; **159**, 7055; **160**, 7177, 7178 (Dhṛshṭadyumna has vowed to slay *D.*); **161**, 7214, 7219, 7220; **162**, 7258, 7260, 7264, 7265, 7268, 7270, 7271, 7278 (encounter with Yudhishṭhira); **163**$\eta\eta$, 7281, †7290, †7298; **164**, 7329, 7330, 7332, 7336, 7338, 7341, 7342, 7343, 7348; **165**, 7357, 7358, 7360, 7362, 7368, 7369, 7370, 7372, 7396; **166**, 7460; **167**, 7462, 7484, 7508; **168**, 7524; **169**, 7577 (*°ānīkāya*), 7578, 7579, 7580; **170**, 7609, 7610, 7611, 7612 (*Ādāryasattamaṃ*), 7614, 7615, 7616, 7617, 7618, 7620, (λλ), 7624, 7626, 7627, 7663, 7666 (*°ānīkāya*); **171**, 7724, 7725, 7726, 7727, 7734; **172**, 7736, ($\pi\pi$), 7745, 7747, 7748, 7749, 7756, 7758, 7761, 7763, 7765, 7766; **173**, 7797, 7804, 7833, 7838; **174**, 7853; **177***ζζφ*, 8031, 8061 (*sarvāṃ D'pyavaskṛitāṃ*), **178**, 8085; **181**$_{\xi\xi\xi}$, 8229, 8246; **183**, 8306, 8307, 8308, 8328, 8331, 8335, 8340, 8341, 8343.—§ 601 (Droṇavadhap.): VII, **184**, 8365 (*tvaṃ hi D'oṇāchāryo samutpanno hutāçanāt*, sc. Dhṛshṭadyumna, all. to § 218), 8370, 8372; **185**, 8419, 8427, 8440, 8455.—§ 602 (do.): VII, **186**, 8461, 8463, 8468, 8480, 8482, 8486, 8487, 8489, 8490, 8492, 8493, 8494, 8496, 8497, 8498, 8501, 8502, 8503, 8504, 8505, 8510, 8511, 8512, 8513 (*D.* arrayed the army, slew three grandsons of Drupada, and then Drupada and Virāṭa; Dhṛshṭadyumna then proceeded against *D.*); **187**, 8540, (*ι*), 8543, (*κ*), 8551 (encounter with Arjuna); **188**, 8597, 8601, 8602, 8603, 8605, 8606, 8608, 8613, 8616, 8621, 8625 (do.); **189**, 8632, 8634, 8642, 8644, 8645, 8688, 8689, 8691, 8692; **190**, 8694, 8695, 8696, 8698, 8700, 8702, 8709, 8711, 8713, 8716, 8717, 8718, 8719, 8723, 8726, 8729, 8730, 8734, 8737, 8739, 8740, 8741, 8745, 8747, 8751 (*D.* was falsely told that Açvatthāman had been slain in the battle; Yudhishṭhira certified the report and *D.* became cheerless); **191**, 8756 (*ya iṣṭeṣu manujendreṇa Drupadena mahāmakhe labdho D'oṇāçāya*, i.e. Dhṛshṭadyumna), 8758, 8768, 8778, 8779, 8784, 8785, 8786, 8789, 8794, 8797, 8801.—§ 603 (Nārāyaṇāstramokshap.): VII, **192**, 8822, 8831, 8835, 8838, 8840, 8841, 8843, 8844, 8850, 8855, 8856, 8857, 8864, 8876, 8880, 8882, 8884 (believing Açvatthāman to have been slain, *D.* laid his weapon aside and sat down in yoga, and then proceeded to Brahmaloka; Dhṛshṭadyumna cut off *D.'s* head).—§ 604 (Nārāyaṇāstramokshap.): VII, **193**, 8893 (*hate*), 8906 (*nipātitaṃ*), 8908 (do.), 8910 (do.), 8929 (*nipātitaḥ*), (*δ*), 8930, 8933, 8934, 8935, 8936, 8940, 8941, 8949 (brief description of the slaughter of *D.*); **194**, 8970, 8977 (*yathā D'eṣya Pāñchālyaḥ*, sc. *mṛityuḥ*); **195**, 8998 (*kṛichchhrāvaçeṣaṃ āptavān*, all. to § 602); **196**, 9038 (*Ādāraṃ nihate*), 9047 (*hate*), 9051 (do.), 9057 (gave 1,000 kine to the brahmans upon the birth of Açvatthāman), 9063 (*nipātite*), 9074, 9078 (*ghātitaḥ*); **197**, 9106 (*hataḥ*), 9116 (*°yiraḥ*); **198***ζ*, 9127 (*maharshitanaye*), 9129, 9155 (*nihataḥ*), 9159; **199**, 9204 (*°eya nidhanena*), 9223; **200**, 9289 (*hate*); **201**, 9395 (*°hantā*, i.e. Dhṛshṭadyumna), 9492 (*nipatite*), 9493 (*Brahmalokaṃ gataḥ*); **202**, 9494 (*nihate*), 9495 (do.). —§ 604 (Karṇap.): VIII, **1**, 1 (*hate*), 2, 18 (*hataṃ*), 22; **2**η, 30, 32, 34, 39 (*nihataṃ*), 40, 41 (*nihataṃ*), 44, (*hate*); **3***δ*, 51 (do.), 54 (*hataṃ*), 58 (*nihate*); 5ζ, 94 (*Rukmaratho hataḥ*), 95; **6**, 154 (had slain Satyajit), 155 (had slain the Pāñcālas), 156 (had slain Virāṭa and Drupada), 164 (had slain Maṇimat and Daṇḍadhāra), [165 (*Bhāradvajena*, had slain Aṃçumat)], 171 (had slain the two Rocamānas), 173 (had slain Puruṣit and Kuntibhoja), 176 (had slain Mitravarman and Kshatradharman), 178 (had slain Sucitra and Citravarman), 183 (had slain Suketu), 184 (had slain Satyadhṛti, Madirāçva, and Sūryadatta), 189 (had slain Vasudāna); **7**, 191 (*Bhīshma-D'au hatau*), †195; **9***ϑ*, 262 (*°vadhena*), 288 (all. to § 602), 290 (*Bhīshma-D'au nipātitau*), 294, 295, 310, 341 (*Bhīshma-D'au nipātitau*), 342 (*hate*).—§ 605 (do.): VIII, **10**, 344 (*hate*), (*κ*), 362 (do.), 367 (*Bhīshma-D'au hatau*), 371, 381 (*hate*); **11**, 411, 436; **20**$\gamma\gamma\tau$, 772, 774; **26**, 1040 (*°eya nidhanāt*); **32***α*, 1332, 1333.—§ 607 (do.): VIII, **36***a*, 1686; **37**η, †1715, †1722, †1723, †1729, †1730; **41***ε*, 1947, 1953.—§ 608 (do.): VIII, **55**, 2682 (*°çishyaḥ . . . Yudhishṭhirāḥ*); **56**, 2729 (*°hantāraṃ*, i.e. Dhṛshṭadyumna), (*οο*), 2745; **59**, 2931 (*yathā*), 2937, 2940 (*nihataḥ*); **66***α*, 3330; **72**$_{\nu\nu\nu}$, 3612; **73**, 3644 (*Bhīshma-D'au nipātitau*), 3645, 3648, 3675, 3679, 3680 (*hataḥ*), 3685 (*Bhīshma-D'au hatau*), 3692, 3706, 3713, 3722, 3736; **79**η', 4035; **87**, 4455 (worshipped in Heaven); **96**, 5013.—§ 609 (Çalyap.): IX, **2**, 87 (*nihataḥ*), 111 (*Bhīshma-D'au hatau*), 113 (*hataḥ*).—§ 610 (do.): IX, **4**, 197 (*hate*), 216; **6**, 305 (*ārādhya Tryambakaṃ yatnād vratair mahātapāḥ | ayonijāyāṃ utpanno D'enāyonijena yaḥ*, i.e. Açvatthāman), 315; **7***τ*, 340, (*φ*), 349 (*yathā*), 360.—§ 611 (do.): IX, **8**, 380 (*°aya, sc. patanaṃ*), 383 (*hate*), (*φ*), 402; **16***σ*, 811, 829; **19**$\gamma\gamma\iota$, 1001, (*δδ*), 1023; **24**$\nu\nu$, 1295 (*nihate*), 1306; **27**$\tau\tau$, 1456 (*hataḥ*).—§ 612 (Hradaprāveçap.): IX, **29***β*, 1646; **30**, 1681 (so C., but read *Draunih* with B.); **31***ϵ*, 1789 (*aṃçaṃte*).—§ 613 (Gadāyuddhap.): IX, **32***β*, 1836; **33***τ*, 1934 (*hataḥ*).—§ 615 (do.): IX, **54***ν*, 3060 (*hataḥ*); **56**, 3162 (do.); **61**, 3407, 3427 (C. by error *Draun°*), 3428 (*Bhīshma-D'au nipātitau*), (*χ*), 3447; **62**ψ, 3472, 3488; **63***βδ*, 3548; **64**$_{\epsilon\epsilon\epsilon}$, 3589, 3593, 3612 (*svargataṃ*).—§ 616 (Sauptikap.): X, **4***ϑ*, 166 (*hataḥ*).—§ 617 (Aishīkap.): X, **10***β*, †560.—§ 617*b* (Brahmaçiras): X, **12**, 609, 614 (*Guruḥ, D.* had obtained the Brahmaçiras and given it to Arjuna and, but unwillingly, to Açvatthāman).—§ 617 (Aishīkap.): X, **14**, 671 (*astraṃ . . . D'opadāsheṭyaṃ*, i.e. Brahmaçiras); **17***θ*, 763.—§ 618 (Jalapradānikap.): XI, **1***β*, 18, (*γ*), 30; **12***λ*, 320; **13***μ*, 346.—§ 619 (Strīvilāpap.): XI, **16***α*, 447, 454;

20*ε*, 586, 598 (had slain Virāṭa); **23***θ*, 660, 661, 668, 665, 668, 669, 670, 672, 674, 675, 676 (lamented for by his wife Kṛpī, etc.); **25***ε*, 718, 719, 720, 722, 725, 726, 730, 735 (had slain the sons of Dhṛshṭadyumna, Drupada, and Dhṛshṭaketu).—§ 621 (Rājadh.): XII, **2**, 54 (preceptor of Karṇa), 57; **4**, 120, (ξ), 141.—§ 623 (do.): XII, **14***a*, 403; **16**, 503.—§ 630 (do.): XII, **27***β*, 819.—§ 637 (do.): XII, **42***γ*, 1488 (his śrāddha is performed).—§ 656*b* (Nakula): XII, **166**, 6127 (*°śishyaḥ*, i.e. Nakula).—§ 656 (Khaḍgotpattik.): XII, **166**, 6200 (received the sword from Bharadvāja, from *D.* it passed to Kṛpa).—§ 702 (Mokshadh.): XII, **297***δ*, 10875 (*vadatāṃ varaḥ*, among the rshis who had obtained their position by way of penances).—§ 779 (Açvamedhikap.): XIV, **12***a*, 326.—§ 785 (Anugītāp.): XIV, **60***α*, 1775, (*β*), 1785, 1788, 1789, 1790 (brief description of the battle): **61***γ*, 1821, 1822, (*δ*), 1825, 1827, 1830.—§ 787 (Āçramavāsap.): XV, **1**, 13 (*gyālo D°sya*, i.e. Kṛpa); **3***γ*, 79; **10***ν*, 332; **11***ο*, 360, (*π*), 372, 378; **14***σ*, 410 (among those whose çrāddha was performed).—§ 788 (do.): XV, **25**, †670 (*°ādibhiḥ*, had slain Abhimanyu).—§ 789 (Pitradarçanap.): XV, **29***γ*, 797; **31***η*, 858 (born from a portion of Bṛhaspati); **32***θ*, 874 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 791 (do.): XV, **36***α*, 989.—§ 795 (Svargārohaṇap.): XVIII, **3**, 95 (all. to **5**, 602); **4**, 145 (seen by the side of Bṛhaspati in heaven); **5***λ*, 148, 159 (after death *D.* entered Bṛhaspati).

Cf. also the following synonyms:—

Ācārya, Ācāryamukhya, q.v.

Bhāradvāja, Bharadvājasuta, Bharadvājātmaja, q.v.

Bhāratācārya, q.v.

***Çonāçva** ("having red horses"): IV, 1823. ***Çonāçvavāha** (do.): IV, 1677. ***Çoṇahaya** (do.): VII, 637.

Guru, q.v.

***Rukmaratha** ("having a golden chariot"): VII, 283, 488, 4554, 8911.

Droṇa[3], a çārṅgaka, a son of Mandapāla and Jaritā. § 259 (Çārṅgakop.): I, **230**, 8373 (*brahmavidāṃ varaḥ*, fourth son of Mandapāla and Jaritā); **232**, (8408), (8418), 8423, 8424 (*ṛshiḥ*), 8426, (8427); **233**, 8434.

Droṇa[3], a mountain. § 7096 (Sulabhā-Janakas.): XII, **321***a*, 12035 (accompanied Indra).

Droṇābhishecana(m) ("the inauguration of Droṇa"). § 10 (Parvasaṅgr.): I, **2**, 338 (*°aṃ parva*, i.e. Droṇābhishekaparvan).

[Droṇābhishekaparvan] ("the section relating to the inauguration of Droṇa," the 71st of the minor parvans of Mbhr.; cf. Droṇābhishecana). § 589: *Janamejaya* enquired of the state of *Dhṛtarāshṭra* on the receipt of intelligence of *Bhīshma's* death. *Vaiçampāyana's* answer: *Dhṛtarāshṭra* asked *Sañjaya* about what the *Kuravas* did after the fall of *Bhīshma*. *Sañjaya* mentioned the arrow-pillow, etc. (cf. § 587 foll.), and that the warriors once more went to battle. The *Kurus* desired to make *Karṇa* their generalissimo (mentioning his enmity with *Bhīshma*) (VII, **1**). *Karṇa* eulogised *Bhīshma*, and promised to be their leader, mentioning the prowess of *Yudhishṭhira*, etc. (*a*); he commanded his charioteer to make his chariot ready (VII, **2**). *Karṇa* waited upon *Bhīshma* (mentioning the danger to the *Kurus* from *Arjuna* with the *Gāṇḍīva*, etc.; *Arjuna's* battle with *Çiva*; *Kṛshṇa*; *Bhīshma's* battle with *Rāma*) (VII, **3**). *Bhīshma*, mentioning *Karṇa's* prowess against the *Kāmbojas*, etc. (*β*), urged him to fight for the victory of *Duryodhana*. Then *Karṇa* saluted *Bhīshma*, and, at his return, was worshipped by *Duryodhana* and the *Kauravas* (VII, **4**). *Duryodhana* asked *Karṇa's* advice as to who should become the generalissimo of the *Kuru* army. *Karṇa* proposed *Droṇa* (VII, **5**). *Duryodhana* requested *Droṇa* to take the command (VII, **6**). *Droṇa*, mentioning his knowledge of the *Veda* and the *Çaiva* weapon, etc., and his inability to slay *Dhṛshṭadyumna*, accepted the request. *Duryodhana* and the kings performed the inauguration of *Droṇa*, at which the army rejoiced. *Droṇa* arrayed the troops: the *Sindhu* king, etc. (*γ*), in the right wing, supported by *Çakuni*, etc.; *Kṛpa*, etc. (*δ*), in the left wing, supported by the *Kāmbojas*, etc. (*ε*); the *Madras*, etc. (*ξ*), in the rear; *Karṇa* at the head of all the bowmen. The array was in the form of a *çakaṭa* (cart). *Yudhishṭhira* disposed his troops in the form of a *krauñca* (crane), with *Kṛshṇa* and *Arjuna* at the head. Omens appeared when *Droṇa* proceeded to battle. The *Pāṇḍavas* and *Sṛñjayas* were broken by *Droṇa*. *Dhṛshṭadyumna* & *Droṇa* (VII, **7**). *Yudhishṭhira* urged *Dhṛshṭadyumna* and *Arjuna* to check *Droṇa*. The *Kekaya* princes, etc. (*η*), "achieved diverse feats." *Droṇa* put the *Pāṇḍava* troops to rout. *Droṇa* & the *Kekaya* princes, etc. (*θ*). At last *Droṇa*, having slain more than two *akshauhiṇīs*, "proceeded hence to heaven" ("attained to the highest state") slain by *Dhṛshṭadyumna*. D., P., etc., beheld him (VII, **8**). *Dhṛtarāshṭra* asked *Sañjaya* the particulars of *Droṇa's* heroism and slaughter (mentioning his knowledge of the *Veda*; his ability to remove *Meru*; his equality to *Bṛhaspati* or *Uçanas*; his horses of the *Sindhu* breed, etc. (*ι*)) (VII, **9**). *Dhṛtarāshṭra* swooned away, and was restored to consciousness by the *Bharata* ladies. Then he enquired of *Sañjaya* about *Yudhishṭhira*, etc. (*κ*), especially *Yuyudhāna Sātyaki* (*b*), and *Dhṛshṭaketu* (*c*), and *Ketumat* (*d*); and the children of *Dhṛshṭadyumna*, *Kshatrañjaya*, etc. (*λ*), who, giving up all sports for twelve years, and observing excellent vows, waited upon *Bhīshma* for the sake of weapons; and the five *Kaikeya* brothers (*e*); and *Yuyutsu* (*f*), and *Dhṛshṭadyumna* (*g*) (VII, **10**). *Dhṛtarāshṭra* recited the feats of *Kṛshṇa*: the killing of *Jayaratha*, etc. (*μ*), that he had vanquished in battle the *Aṅgas*, etc. (*ν*), and that if *Kṛshṇa* would summon them, *Gada*, etc. (*ξ*), would take up their position in the *Pāṇḍava* host; and regretted that *Duryodhana* did not know *Kṛshṇa* and *Arjuna*; the destruction of the *Kurus* he attributed to himself or to Destiny (VII, **11**).—§ 590: *Sañjaya* begins his narrative in detail. THE ELEVENTH DAY'S BATTLE: *Duryodhana*, having consulted with *Karṇa* and *Duḥçāsana*, etc., asked *Droṇa* to seize *Yudhishṭhira* alive. *Droṇa* became very glad because *Duryodhana* had not asked him to slay *Yudhishṭhira*. *Duryodhana* explained that if *Yudhishṭhira* were slain, the other *Pāṇḍavas*, who were invincible, would avenge him; but taken alive, he might be once more vanquished at dice, and so all the *Pāṇḍavas* be obliged once more to go to the woods. *Droṇa* said that he would seize *Yudhishṭhira* if not protected by *Arjuna* (with his weapons from *Indra* and *Rudra*, etc.); *Arjuna*, therefore, must be withdrawn from *Yudhishṭhira*. *Duryodhana* proclaimed the promise of *Droṇa* to all his troops, in order to make him stick to his promise (VII, **12**). *Yudhishṭhira* learned through his spies that *Droṇa* had promised to seize him, and addressed his brothers and allies; *Arjuna* consoled him. A fierce battle

commenced. Protected by *Droṇa* and *Arjuna*, both hosts seemed to stand inactive. The *Pāṇḍavas* could not withstand *Droṇa*, who began to consume the division of *Dhṛshṭadyumna* (VII, **13**). *Droṇa* caused a river of blood to flow there. *Yudhishṭhira* & *Droṇa*; *Çakuni* & *Sahadeva*; *Droṇa* & *Dhṛshṭadyumna*; *Bhīmasena* & *Vivinçati*; *Çalya* & *Nakula*; *Dhṛshṭaketu* & *Kṛpa*; *Sātyaki* & *Kṛtavarman*; *Senāpati* & *Suçarman*; *Virāṭa* (with the *Matsyas*) & *Karṇa*; *Druṗada* & *Bhagadatta*; *Bhūriçravas* & *Çikhaṇḍin*; *Ghaṭotkaca* & *Alambusha*; *Cekitāna* & *Anuvinda*; *Lakshmaṇa* & *Kshatradeva*; *Paurava* & *Abhimanyu*; *Paurava* was rescued by *Kṛtavarman*, and then by *Jayadratha*; *Abhimanyu* (letting *Paurava* alone) & *Jayadratha*, who was vanquished; *Çalya* & *Abhimanyu*; *Virāṭa*, etc. (*α*), praised *Abhimanyu*; *Dhṛtarāshṭra's* sons + *Çalya* & *Abhimanyu* (VII, **14**); *Bhīmasena* + *Abhimanyu* & *Çalya*; *Bhīmasena* (causing *Abhimanyu* to stand aside) & *Çalya*; both fell down; *Kṛtavarman* took *Çalya* away on his chariot; the *Pāṇḍavas* vanquished the *Dhārtarāshṭras* (VII, **15**). *Karṇa's* son *Vṛshasena* attacked the *Pāṇḍava* army; *Nakula's* son *Çatānīka* & *Vṛshasena*; the *Draupadeyāḥ* + the *Pāṇḍavas* & *Vṛshasena* + *Açvatthāman*, etc.; especially *Bhīma*, etc. (*β*). The *Kuru* army was broken. *Droṇa* & *Yudhishṭhira*; prince *Kuṇḍa* (the protector of *Yudhishṭhira's* car-wheels) & *Droṇa*; *Droṇa* & *Çikhaṇḍin*, etc. (*γ*); *Droṇa* caused *Yugandhara* to fall down from the seat of his chariot; *Virāṭa*, etc. (*δ*), & *Droṇa*; *Vyāghradatta* (the *Pāñcāla* prince) & *Droṇa*; *Siṃhasena* & *Droṇa*, who slew both *Siṃhasena* and *Vyāghradatta*; *Arjuna*, in order to rescue *Yudhishṭhira*, attacked *Droṇa's* division. Just then the sun set. *Droṇa* and *Duryodhana*, etc., withdrew their troops, and so did *Arjuna*. The *Pāṇḍavas*, etc. (*ε*), praised *Arjuna* (VII, **16**).

Droṇaçarmapada, a tīrtha. § 7335 (Çarastamba): XIII, **25**, 1714 (by bathing there, one attains to the region of the Apsarases).

Droṇahantṛ = Dhṛshṭadyumna, q.v.

Droṇaja ("son of Droṇa") = Açvatthāman: VIII, 2822.

Droṇanandana (do.) = Açvatthāman: VII, 8195.

Droṇaparvan, the seventh book of Mhbhr. § 4 (Anukram.): I, **1**, 89 (*°pañcāçvān . . . Bhārotadvuṇaḥ*).—§ 11 (Parvasaṅgr.): I, **2**, 529, 536, 540, 541 (the number of çlokas in *D.* is said to be 8,909, in reality *C.* has 9,649 çlokas).—§ 795*c* (Mahābhārata): XVIII, **6**, 272.

Droṇaputra ("son of Droṇa") = Açvatthāman: I, †201, †204, †210, †213, 578, 5691; III, 1112, 1419, 1435, 1459; IV, 1920, 1921, 2244; V, †696, 3284, 5275, 5772; VI, 658 (*°puroganāḥ*), 1716, 2360, 4194, 4204, 4631, 5050, 5361, 5387; VII, 627, 801, 1363, 1851, 3021, 3024, 3935, 6142, 6363, 6804, 6821, 6827, 6865, 6873, 6874, 6877, 6884, 6885, 6886, 6918, 6922, 7201, 7204, 7412, 7436, 8918, 8921, 8925, 8927, 8929, 8961, 9024, 9027, 9035, 9098, 9102, 9204, 9239 (*°çāstra*), 9248, 9253, 9260 (*°çāstra°*), 9262, 9281, 9293, 9297, 9326, 9343, 9345, 9347, 9353, 9371, 9377 (*°evaḥpeyaṃ*), 9378, 9380, 9383, 9388, 9389, 9417, 9426, 9490; VIII, 1, 43, 65, †196, 328, 344, 415, 569, 608, 2623, 2660, 2675, 2679, 2680, 2681, 2683, 2686, 2688, 2690, 2824, 2827, 2858, 2935, 2963, 2966, 2967, 2971, 2972, 3079, 3217, 3220, 3232, 3234, 3237, 3245, 3283, †3364, †3365, †3811, †4918 (*°pramukhāḥ*); IX, 313, 628, 708 (*°puroganāḥ*), 733, 748, 801, 840, 1149, 1602, 1674, 3064, 3623, 3524, 3663, 3666; X, 33, 56, 205, 233, 251, 304, 319, 323, 334, 346, 368, 373, 382 (*C.* by error *Drau°*), 423, 427, 431, 439, 471, 473, 539, 593, 602, 605, 667, 677, 744, 754, 762; XI, 306; XIV, 1803, 1967, 1970, 1971, 1997, 2002; XV, 989; XVI, 83 (*°sahāyena Kṛtavarmaṇā*).

Droṇasūnu (do.) = Açvatthāman: VIII, †3365.

Droṇasuta (do.) = Açvatthāman: I, 572; V, 7594; VI, 4211, 4628; VII, 7203, 9376; VIII, 793, 798, 2157, 2682, †4073, †4076, †4509; X, 244; XI, 736; XIV, 1974.

Droṇatanaya (do.) = Açvatthāman: VII, 6888; VIII, 789.

Droṇātmaja (do.) = Açvatthāman: VIII, 635.

Droṇavadha ("the slaughter of Droṇa"). § 10 (Parvasaṅgr.): I, **2**, 345 (*°aḥ parva*, i.e. Droṇavadhaparvan).

[Droṇavadhaparvan] ("the section including the slaughter of Droṇa," the 77th of the minor parvans of Mhbhr.; cf. Droṇavadha). § 601: CONTINUATION OF THE NIGHT AFTER THE FOURTEENTH DAY: According to the words of *Vyāsa*, *Yudhishṭhira* refrained from himself seeking to slay *Karṇa*, but was filled with grief and anger because *Karṇa* had slain *Ghaṭotkaca*. Beholding the *Kurus* held in check by *Bhīma*, he told *Dhṛshṭadyumna*, etc. (*α*), to attack *Droṇa*, who received them; *Duryodhana*, etc., came to *Droṇa's* rescue; a fierce battle ensued between the two hosts; both armies became sorely afflicted with fatigue and blind with sleep. *Arjuna* granted permission to the warriors to sleep. D., R., and the soldiers applauded *Arjuna*; the *Kurus* asked *Karṇa* and *Duryodhana* to abstain from the fight; all the combatants laid themselves down on the field to sleep (description); the *Kauravas* troops blessed *Arjuna* for his act of kindness. When the moon rose, both hosts, rising from sleep, again prepared for battle (VII, **184**). *Duryodhana* taxed *Droṇa* wrathfully for his kindness to the *Pāṇḍavas* (*β*); *Droṇa* in wrath promised to slay all the *Pāñcālas*, and described the measure of *Arjuna's* might and prowess (*γ*). *Duryodhana* vowed that he, etc. (*δ*), that very day would slay *Arjuna*, dividing the *Bharata* host into two divisions. *Droṇa* ridiculed *Duryodhana* (*ε*), saying that it was only right that *Duryodhana* or *Çakuni*, who were the root of the hostility, should proceed against *Arjuna*, instead of causing all the unoffending *Kshatriyas* to be slain, and that he should accomplish his boasting vow before *Dhṛtarāshṭra*, and that he and *Karṇa* and *Duḥçāsana* would slay the *Pāṇḍavas*; moreover, he had done all in life that one should do. The army then was divided into two bodies, and the battle commenced (VII, **185**).—§ 602: THE FIFTEENTH DAY: When three-quarters of that night had worn away, the battle once more commenced. At sunrise both hosts, alighting from their chariots, etc., uttered the prayers of the twilight. After the *Kuru* army had been divided into two bodies, *Droṇa*, with *Duryodhana* before him, proceeded against the *Somakas*, the *Pāṇḍavas*, and the *Pāñcālas*. Urged by *Kṛshṇa*, *Arjuna* moved to the left of *Droṇa* and *Karṇa*. *Bhīma* urged *Arjuna* to put forth all his vigour. *Arjuna* & *Droṇa* & *Karṇa*, etc. (ζ) (description). *Droṇa* moved away towards the north; the *Pāṇḍava* troops began to tremble; the *Pāñcālas* & *Droṇa*; *Druṗada* and *Virāṭa* + the three grandsons of *Druṗada* + the *Cedis* & *Droṇa*, who slew the three grandsons of *Druṗada*, vanquished the *Cedis*, etc. (*η*), and slew *Druṗada* and *Virāṭa*. *Dhṛshṭadyumna* swore to slay *Droṇa* that very day; *Druṗada* with his division (from one side) + *Arjuna* (from another side) & *Droṇa* + *Duryodhana*, etc. (*θ*); *Bhīma* urged *Dhṛshṭadyumna*, and they both attacked *Droṇa's* division (description); soon the morning sun arose (VII, **186**). The warriors adored the Sun, as he rose, and the battle once more commenced (description); neither *Karṇa*, etc. (*ι*), could be seen for dust. *Duryodhana*,

etc. (κ), engaged in battle with four of the *Pāṇḍava* warriors: *Duryodhana* + his brothers & *Nakula* and *Sahadeva*; *Karṇa* & *Bhīma*; *Droṇa* & *Arjuna*; *Nakula* was worsted by *Duryodhana* (VII, **187**); *Sahadeva* slew *Duḥçāsana's* driver; *Duḥçāsana* was worsted by *Sahadeva*; *Bhīma* jumped into the chariot of *Nakula*; *Droṇa* invoked the *Aindra*, etc. (λ), weapons; D., G., R., Si., Aps., Y., and Rā. applauded *Droṇa* and *Arjuna*, saying that "this is no human, etc. (μ), but a high *Brāhma* encounter"; both employed the *Brāhma* weapon; the engagement became general (VII, **188**). *Duḥçāsana* & *Dhṛshṭadyumna*, who vanquished him and proceeded against *Droṇa*. *Kṛtavarman* + three of his brothers & *Dhṛshṭadyumna* + *Nakula* and *Sahadeva*, who checked them (enumeration of unfair weapons that were not used); *Dhṛshṭadyumna* proceeded towards *Droṇa*. *Dhṛshṭaḍyumna* + *Sātyaki* & *Droṇa* + *Duryodhana* (who grieved on account of his former friendship with *Sātyaki*); *Duryodhana* was worsted by *Sātyaki*; *Karṇa* rushed to the rescue of *Duryodhana*; *Bhīma* rushed towards *Karṇa*. *Yudhishṭhira* urged his warriors to rush to the rescue of *Sātyaki*, *Bhīma*, and the twins; *Arjuna* attacked the *Kurus*, and *Droṇa* attacked the *Pāñcālas* (VII, **189**). *Droṇa* caused a great carnage among the *Pāñcālas*; the *Pāñcālas* and *Sṛiñjayas* & *Droṇa*; the *Pāṇḍavas* feared, thinking that *Arjuna* would not fight with *Droṇa*. *Kṛshṇa* told *Arjuna* to abandon virtue and let some man tell *Droṇa* that *Açvatthāman* had been slain in battle. *Arjuna* did not approve of it; others approved of it, but *Yudhishṭhira* with great difficulty. *Bhīma* slew with a mace an elephant named *Açvatthāman* belonging to the *Mālava* chief *Indravarman*, and exclaimed before *Droṇa*: "*Açvatthāman* has been slain." *Droṇa* did not believe *Bhīma*, but attacked *Dhṛshṭadyumna* and slew the *Pāñcālas* (and *Somakas*) with the *Brāhma* weapon, and cut off the head of *Vasudāna*, and slew 500 *Matsyas*, etc. The R. *Viçvāmitra*, etc., etc. (ν), appeared in the welkin and reproved *Droṇa* for using the *Brāhma* weapon against persons not acquainted with it, and called upon *Droṇa* to lay aside his weapons and leave the earth soon. *Droṇa* asked *Yudhishṭhira* whether the report about *Açvatthāman's* death was true; *Kṛshṇa* urged *Yudhishṭhira* to save his army by an untruth; *Bhīma* urged him to do the same; *Yudhishṭhira* distinctly said that *Açvatthāman* was dead, adding indistinctly the word "elephant"; before this *Yudhishṭhira's* chariot had stayed at a height of four fingers' breadth from the surface of the earth; after this untruth his animals touched the earth. *Droṇa* became quite dejected, also after the words of the R., and beholding *Dhṛshṭadyumna* before him, could not fight as before (VII, **190**). *Dhṛshṭadyumna* & *Droṇa*; the celestial weapons no longer appeared at *Droṇa's* bidding; his weapons, that had not been exhausted for four days and one night, now became exhausted on the third part of the fifth day. *Droṇa* took up another celestial bow which *Angiras* had given him; a fierce encounter took place between *Droṇa* and *Dhṛshṭadyumna*; none else had arrows of that kind that *Droṇa* used in close fight except *Kṛpa*, etc. (ξ); *Sātyaki* rescued *Dhṛshṭadyumna* and was applauded by *Kṛshṇa* and *Arjuna*, and the Si., etc. (VII, **191**). *Duryodhana*, *Karṇa*, and *Kṛpa* + *Dhṛtarāshṭra's* sons & *Sātyaki* + *Yudhishṭhira*, etc. (ο); *Yudhishṭhira* urged his troops against *Droṇa* (in order to aid *Dhṛshṭadyumna*), who again used the *Brāhma* weapon; *Bhīma* took up *Dhṛshṭadyumna* on his own chariot, and urged him to slay *Droṇa* quickly; both *Dhṛshṭadyumna* and *Droṇa* invoked the *Brāhma* weapon, etc.; *Dhṛshṭadyumna* began to slay the *Vaçāṭis*, etc. (π); *Bhīma* again reminded *Droṇa* of *Açvatthāman's* death, calling upon *Karṇa*, *Kṛpa*, and *Duryodhana* to exert carefully in battle. *Droṇa* laid his weapons aside, devoted himself to *yoga*, and proceeded to heaven (*Brahmaloka*) in the company of the foremost of R., in a blaze of light, that only *Sañjaya*, etc. (ρ), saw; *Dhṛshṭadyumna* cut off *Droṇa's* head—though forbidden by *Arjuna* and blamed by everybody—and threw it down amongst the *Kurus*, who ran away in all directions, except *Açvatthāman*. *Sañjaya*, through the grace of *Vyāsa*, beheld *Droṇa's* proceeding after he had ascended the sky. The *Kurus*, the *Pāṇḍavas*, and the *Sṛiñjayas* all became dejected and ran away; *Bhīmasena* and *Dhṛshṭadyumna* embraced each other, *Bhīmasena* expecting the slaughter of *Karṇa* and *Duryodhana* (VII, **192**).

Droṇāyani, v. Draunāyani.

Droṇi, v. Draunī.

Druhyu[1], son of Yayāti and Çarmishṭhā. § 143 (Nahusha): I, **75**, 3160 (enumeration of the sons of Yayāti; C. has by error *Duº*).—§ 144 (Yayāti): I, **75**, 3162 (all. to § 148; C. *Duº*).—§ 147 (Devayānī): I, **83**, 3433 (eldest son of Çarmishṭhā by Yayāti).—§ 148 (Yayāti): I, **84**, 3481 (*Çarmishṭhāyāḥ sutaṃ*), 3482, (3484) (will not take over the decrepitude from Yayāti, and is therefore cursed), 3485 (*d*: *D.* would be called a Bhoja without really being king of that region, where there is no roads, etc., but which is only to be crossed by means of rafts and floats; read with B. *arājā Bhojaçabdaṃ tvaṃ*); **85**, 3520 (*Çarmishṭhāyāḥ sutaḥ*), 3525, 3533 (*d*: *D.'s* sons are the Bhojas).—§ 156 (Pūruvaṃç.): I, **95**, ††3762 (enumeration of the sons of Yayāti).—§ 632*b* (Shoḍaçarāj., v. Yayāti): XII, **29**, 991 (all. to § 148).

Druhyu[2], son of Matināra. § 150 (Pūruvaṃç.): I, **94**, 3704.

Druma[1], an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration of departed kings).

Druma[2], a prince. § 130 (Aṃçāvat.): I, **67**, 2644 (incarnation of the Asura Çiñi).

Druma[3], king of the Kimpurushas. § 269 (Vaiçravaṇasabhāv.): II, **10**, 410 (*Kiṃpuruṣeçaḥ*, in the palace of Kubera).—§ 289 (Arghābharaṇap.): II, **37**, 1350 (*Kiṃpurushāçvayaṃ*).—§ 290 (Çiçupālavadhap.): II, **44**, 1534 (do.).—§ 570*d* (Rukmin): V, **158**, 5356 (*Kiṃpurushasiṃhasya*, v. 5352; had given the bow Vijaya to Rukmin).

Drumada, a ṛshi. § 702 (Mokshadh.): XII, **297***b*, 10875 (among the ṛshis who had obtained their position by means of penances; PCR. has Drupada).

Drumaputra, king of the Kimpurushas. § 279 (Arjuna): II, **28**, 1038 (*Kiṃpuruṣeçvaraṃ Dºena rakshitaṃ*). Cf. Druma.

Drumasena, a prince. § 130 (Aṃçāvat.): I, **67**, 2671 (incarnation of the Asura Gavishṭha).—§ 600 (Ghaṭotkacavadhap.): VII, **170**, 7629, 7631 (slain by Dhṛshṭadyumna).

Drupada, king of the Pāñcālas, son of Pṛshata, father of Dhṛshṭadyumna, Çikhaṇḍin, Draupadī, etc. § 11 (Parvasaṅgr.): I, **2**, 391, 536.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2453 (father of Çikhaṇḍiu, cf. § 573).—§ 130 (Aṃçāvat.): I, **67**, 2715 (has been born from the Marutas).—§ 132 (do.): I, **67**, 2791 (Draupadī was born in the race of *D.* from a portion of Çrī).—§ 201: *D.* (*Yajñasena*, v. 5174, *Saumaki*, v. 5192), son of *Pṛshata*, the friend of *Bharadvāja*, used every day to come to the hermitage to play and study together with *Droṇa*. After the death of *Pṛshata*, *D.* became king of the northern *Pāñcālas*. About the same time *Bharadvāja* also ascended to heaven: I, **130**, 5109, 5111.—§ 201 (Droṇa): I, **130**, 5133.—§ 202 (do.): I, **131**, 5134, (5137), 5194,

5195, 5206 (rebuked Droṇa for calling him his friend).—§ 207 (do.): I, **133**, 5298.—§ 209 (Drupadaçāsana): I, **138**, 5446 (*Pāñcālarājaṃ*), 5448 (*nagaraṃ D°sya*), 5457, 5459, 5499 (*nagaraṃ D°sya*), 5500 (*sambandhī Kuruvīrāṇāṃ*), 5502 (*Yajñasenaṃ*), 5503, (5510), 5513 (assisted by his pupils, Droṇa vanquished *D.*, but restored half his kiogdom to him. *D.* thenceforth resided in Kāmpilya).—§ 216 (Caitrarathap.): I, **165**, 6323 (*Dhṛshṭadyumnasya catpattim utpattiñ ca Çikhaṇḍinaḥ | ayonijasyaṃ Kṛshṇāyā D°sya mahāmakhe*, all. to §§ 218 and 573).—§ 217 (do.): I, **166**, 6333 (son of Pṛshata), 6335, 6341, (6342), 6345, 6348, 6349 (brief repetition of §§ 201–8).—§ 218 (Draupadīsambhava): I, **167**, 6356, 6368, 6369, 6389, 6406, 6407 (*°sya mahāmakhe*; in order to get a son who might slay Droṇa, *D.* held a sacrifice, where Dhṛshṭadyumna arose from the sacrificial fire, and Kṛshṇā (Draupadī) from the centre of the vedi).—§ 219 (Caitrarathap.): I, **168**, 6420 (*nagarīṃ . . . D°sya*, i.e. Kāmpilya).—§ 220 (do.): I, **169**, 6434 (*°sya kule jajñe*, sc. Draupadī).—§§ 231–6 (Svayaṃvarap.): I, **184**, 6929 (*°sya niveçane*), 6931 (*Yajñasenasya duhitā*); **185**, 6945 (*rājñā dakshiṇa - Pāñcālān D°enābhirakshitāṃ*), 6947 (*°kshayaṃ*), (6955), 6956, 6958, 6960 (*°sya putraḥ*, i.e. Dhṛshṭadyumna); **188**, 7057; **189**, 7072, 7073; **191**, †7134 (*kanyā D°sya*, i.e. Draupadī); **192**, †7168 (at the svayaṃvara of Draupadī, *D.* (*Yajñasenaḥ*, v. 6952), who wished to bestow his daughter on Arjuna, caused a bow to be made which only Arjuna could bend. Arjuna then won Draupadī).—§ 237 (Vaivāhikap.): I, **193**, †7187, †7191 (*Pāṇḍur hi rājā D°sya hi rājñaḥ sakhā*), †7192, †7194 (*purodhā D°sya*), †7195, †7199; **194**, †7203, †7211 (*°sya niveçane*), †7217 (*°sya putraḥ*, i.e. Dhṛshṭadyumna); **195**, 7230, 7233, 7234, (7239), (7244), (7249); **196**, (7258) (*D.*, who wished to bestow his daughter on Arjuna, tries to ascertain who has won her. Yudhishṭhira tells who they are, and asks for Draupadī as wife for all the Pāṇḍavas in common).—§ 238 (Pañcendrop.): I, **197**, †7316 (Vyāsa told *D.* the history of the five Indras).—§ 239 (do.): I, **197**, 7326, †7328 (Svayaṃbhū had destined Draupadī to become the common wife of the five Pāṇḍavas).—§ 240 (Vaivāhikap.): I, **198**, (†7329), †7343; **199**, 7347, 7348 (Draupadī is married to the five Pāṇḍavas).—§ 241 (Vidurāgamanap.): I, **200**, 7378, 7379 (*°syātmajāṇ*), 7385, 7389; **201**, 7400, 7414; **202**, 7434; **204**, 7462, 7464, 7468.—§ 243 (do.): I, **205**, 7508, 7512; **206**, 7526, 7531 (*°sya ca putrāṇāṃ*), 7532.—§ 244 (Rājyalābhap.): I, **207**, (7545), 7550, (7551), 7554.—§ 248 (Arjunavanavāsap.): I, **214**, 7800 (*°syātmajāṃ*, i.e. Draupadī).—§ 289 (Arghāharaṇap.): II, **37**, 1344.—§ 290 (Çiçupālavadhap.): II, **44***a*, 1538.—§ 294 (Dyūtap.): II, **48**, 1705 (*°sya sutaiḥ*), 1716 (*°aç ca sahātmajaiḥ*).—§ 299 (do.): II, **71**, 2384 (*°syātmajāṃ*, i.e. Draupadī).—§ 311 (Āraṇyakap.): III, **4**, 1234 (do.).—§ 317 (Arjunābhigamanap.): III, **12**, 574 (*°sya puraṃ*, i.e. Kāmpilya).—§ 325 (Draupadīparitāpav.): III, **27**, 1022 (*°sya kule jātāṃ snushāṃ Pāṇḍoḥ*, i.e. Draupadī).—§ 342 (Indralokābhigamanap.): III, **51**, 1983 (*°sya putrā Dhṛshṭadyumnapurogamāḥ*).—§ 423 (Gandhamādanapr.): III, **144**, 10998 (*°rājena pitrā dattā*, sc. Draupadī).—§ 515 (Karṇadigvijaya): III, **254**, 15237 (*°sya puraṃ*, i.e. Kāmpilya, attacked by Karṇa), 15239 (paid tribute to Duryodhana).—§ 522 (Draupadīharaṇap.): III, **266**, †15606 (*apatyaṃ asmi D°sya rājñaḥ*, says Draupadī).—§ 525 (Rāmopākhyānap.): III, **273**, 15863 (*°sya sutā*, i.e. Draupadī).—§ 549 (Pāṇḍavapr.): IV, **4**, 84 (Dhaumya, etc., went to, the abode of *D.*).—§ 551 (Kīcakavadhap.): IV, **20**, 614 (*°sya duhitā*, i.e. Draupadī).—§ 552 (Goharaṇap.): IV, **36**, 1181 (*°sya sutāṃ*, i.e. Draupadī).—§ 554 (Saṃyodyogap.): V. **1**, †3, †5 (*sutāḥ sarve D°sya*); **4**, (64); **5**, 102; **6**, (109), 127 (sends his purohita to Hāstinapura).—§ 555 (do.): V, **19**, 580 (*°sya . . . senā*, joined the Pāṇḍavas).—§ 556 (Sañjayayānap.): V, **20**, 603 (*°sya purohitaḥ*).—§ 561 (Yānasandhip.): V, **48**, †1843 (*Virāṭa-D°au mahārathau*), †1844; **57***b*, 2236 (*Pāñcālyo daçabhiḥ sutaiḥ | Satyajityā ramukhair virair Dhṛshṭadyumnapurogamaiḥ | D°o varvihayan mānaṃ Çikhaṇḍipariplāvitaḥ*, had joined the Pāṇḍavas with one akshauhiṇī of troops), (*e*), 2262; **64**, 2480.—§ 562 (Bhagavadyānap.): V, **80***e*, 2855 (*sahāmatyaṃ*); **82**, 2872 (*sutā D°rājasya*, i.e. Draupadī), 2891 (do.); **83***a*, 2950.—§ 570 (Sainyaniryāṇap.): V, **151***a*, 5100, 5113 (*çvaçruvaḥ*), 5144; **153**, 5189 (*Virāṭa-Drupadābhyāṃ ca saputrābhyāṃ*), 5192, 5199; **157**, 5324 (among the commanders of the divisions of Yudhishṭhira's army), 5336.—§ 571 (Uṭūkadūtāgamanap.): V, **160**, 5479; **161**, 5539 (*saputrasya*); **162**, 5585 (do.); **163**, 5583, 5696.—§ 572 (Rathātirathasaṅkhyānap.): V, **170**, 5886 (*Virāṭa-Drupadau, sa mahārathas*); **171**, 5916 (father of Satyajit).—§ 573 (Ambopākhyānap.): V, **187**, 7383 (*°sya kule jātā*, sc. Ambā); **188**, 7390, 7391, 7397 (*patnī D°rājasya*), 7399, 7401, 7402, 7403, 7404; **189**, 7409, (7413), 7418, 7429; **190**, 7434, 7438, 7444, 7445; **191**, †7461 (*Yajñasenaḥ*), 7478 (*Çikhaṇḍī sā D°syātmajā*); **192**, 7497, 7500 (*Pāñcalarājaṃ*), 7504, 7509, 7511, 7512, 7514, 7527 (*°sya sutā . . . Çikhaṇḍinī*), 7546, 7549, 7551 (*°sya kule jātā Çikhaṇḍī*, sc. Ambā; being yet childless, *D.* had worshipped Çiva, who promised that *D.* should have a daughter who afterwards would become a son. Then Çikhaṇḍin (who was the rebora Ambā) was bora as a female, but afterwards became a male); **194***γ*, 7599; **196***η*, 7624, 7632.—§ 576 (Bhagavadgītāp.): VI, **25***θ*, 833, (*κ*), 847.—§ 578 (Bhīshmavadhap.): VI, **45**^{13}, 1723, 1724 (fights with Jayadratha); **49**, 2003 (*°syātmajaḥ*, i.e. Dhṛshṭadyumna), 2023 (*Pāñcālyaṃ*), 2025 (*senyānī D°sya*, vanquished by Bhīshma); **50***ν*, 2060, (*π*), 2079.—§ 579 (do.): VI, **53**^{7}, 2232 (*Virāṭa-D°au*, attacked by Droṇa).—§ 580 (do.): VI, **56***ζ*, 2414; **59**^{13}, 2629 (*Pāñcalarājaḥ*).—§ 582 (do.): VI, **69***a*, 3065 (*saha putreṇa*); **71***e*, 3140.—§ 583 (do.): VI, **75**, 3282; **77**, †3376 (*°sya putraḥ*, i.e. Dhṛshṭadyumna), †3379 (*°sya putraṃ*, do.), (*), 3383, 3384, 3385 (vanquished by Droṇa).—§ 584 (do.): VI, **82**, 3624 (*°syātmajaḥ*, i.e. Dhṛshṭadyumna); **85**, †3774 (*°sya putra*, i.e. Çikhaṇḍin), †3778 (*°sya putraḥ*, do.).—§ 585 (do.): VI, **89***ν*, 3947.—§ 586 (do.): VI, **99***ζ*, 4512; **103***μ*, 4685, 4686, 4690, 4692 (fights with Bhīshma); **104**, 4745, 4751, 4752; **107**, 4966 (so C., but read with B. *Draupadaḥ*, i.e. Çikhaṇḍin).—§ 587 (do.): VI, **108**, 5001; **110***ζ*, 5098, 5108 (Virāṭa and *D.* fight with Açvatthāman); **111**, 5161, 5164, 5166 (do.); **116**, 5432 (*°sya ratham*); **118***φ*, 5559, 5564 (*°ānīke*); **119***χ*, 5578, *ω*, 5587.—§ 589 (Droṇābhishekap.): VII, **8**, 227 (*°syātmajāḥ*, i.e. Dhṛshṭadyumna); **10***κ*, 367 (*utsaṅga iva saṃvṛddhaṃ D°sya*, sc. Çikhaṇḍin).—§ 590 (do.): VII, **14**, 534, 535, 536 (fights with Bhagadatta), (*a*), 577; **16***δ*, 650.—§ 592 (Saṃçaptakavadhap.): VII, **20**, 816 (*°sya sutaḥ*, i.e. Dhṛshṭadyumna), **23***o*, 961 (*Pāñcalyaḥ*, description of his horses); **25**, 1081 (fights with Bālhīka).—§ 593 (Abhimanyuvadhap.): VII, **35***b*, 1508; **42***n*, 1743; **43***ρ*, 1770.—§ 597 (Pratijñāp.): VII, **83***a*, 2950.—§ 598 (Jayadrathavadhap.): VII, **85***b*, 3050.—§ 599 (do.): VII, **114***ψ*, 4503; **124**λλ, 5002; **125**, 5091, 5094 (attacked Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **153***a*, 6627; **154***β*, 6651; **155***ε*, 6726; **156***θ*, 6764, 6910 (father of Suratha); **157**,

6922 (°*syātmajān*), 6963 (°*vihiṅsuḥ*), **158**χ, 7010 (°*sya tathā putrā Dṛç ca*); **165**, 7368 (fights with Vṛshasena); **168**, 7524, 7530, 7532, 7534, 7537 (defeated by Vṛshasena).—§ 601 (Droṇavadhap.): VII, **184***a*, 8368.—§ 602 (do.): VII, **186**, 8487, 8488 (°*sya pauravāḥ*), 8489 (°*pauravāṇāṃ*), 8491, 8492, 8493, 8496, 8499 (is slain by Droṇa), 8500 (°*sya naptṛshu*), 8508 (°*sya kula jātaḥ*, sc. Dhṛshṭadyumna); **191**, 8756 (*yo ishṭvā manujendreṇa Dʼena mahāmakhe | labdho Droṇavināçāya samiddhāt dhanvacchanāt*, i.e. Dhṛshṭadyumna, all. to § 218); **192**, 8831 (*sainyair Dʼeya*).—§ 604 (Karṇap.): VIII, **6**, 156 (has been slain).—§ 605 (do.): VIII, **26**, 1060 (°*syātmajaḥ*, i.e. Çikhaṇḍin), 1074 (°*syātmaje*, do.).—§ 608 (do.): VIII, **85**, †4306 (°*sutavariṣṭhāḥ pañca Çaineyashaṣṭhā Dʼdhuirputrāḥ pañca*).—§ 616 (Sauptikap.): **X, 8**, 385 (°*sya ca putrāṇaṃ pautraṇāṃ suhṛdāṃ api*, are slain by Açvatthāman).—§ 617 (Aishīkap.): **X, 10**, 544 (°*syātmajaiḥ*); **17***b*, 762 (°*syātmajāḥ*).—§ 618 (Jalapradānikap.): **XI, 11***c*, 300 (do.).—§ 619 (Strīvilāpap.): **XI, 16***a*, 447; **25***c*, 722 (*pātilaṃ*), 724.—§ 620 (Çrāddhap.): **XI, 26***β*, 788 (his body is burnt).—§ 630 (Rājadh.): **XII, 27***β*, 799 (ec. *hate*).—§ 637 (do.): **XII, 42***γ*, 1490 (his çrāddha is performed).—§ 789 (Putradarçanap.): **XV, 32***b*, 875 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, 1*b*, 25; **4**, 137 (Çrī was born in Drupada's race [as Draupadī]); 5*b*, 148, 162 (among those who after death entered the deities).

Cf. also the following synonyms :—

Dhṛshṭadyumnapitṛ ("the father of Dhṛshṭadyumna").

Pāñcāla, Pāñcālanṛpa, Pāñcālapati, Pāñcālarāja, Pāñcālya, q.v.

Pārshata ("son of Pṛshata"), **Pṛshatātmaja** (do.), q.v.

Saumaki, q.v.

Yajñasena: I, 5174 (disciple of Agniveçya), 5452, 5453, 5502 (*Dº*), 6416, 6931 (°*sya duhitā Drupadasya*, i.e. Draupadī), 6935 (°*sya ca sutāṃ*, do.), 6952, 7236, †7384, 7524, 7525, 7538; II, 126 (*Saumakiḥ*, C. has by error *Jajñasenaḥ*), 1268, 1607, 1886, †2523 (*Saumakiḥ*), 2556 (*suta . . . Fºeya*, i.e. Draupadī); III, †12581, 14828 (°*sya duhitā*, i.e. Draupadī); IV, 2352; V, 7461 (*Dº*); VI, 720 (*Pāñcālyaḥ*); VII, 7525, 7526; VIII, 36 (°*sya putreṇa . . . Çikhaṇḍinā*).

[Drupadaçāsana(ṃ)] ("the chastising of Drupada"). § 209 (Sambhavap.): *Droṇa* now one day asked the *Dhārtarāshṭras* and *Pāṇḍavas* for his fee as their instructor, saying : "Seize ye the *Pāñcāla* king *Drupada* in battle and bring him to me." *Duryodhana, Karṇa, Yuyutsu, Duḥçāsana, Vikarṇa, Jalasandha, Sulocana, Subāhu, Dīrghalocana*, etc., amote the *Pāñcālas* and conquered the capital of *Drupada*, while *Arjuna*, etc., waited outside the town at a distance of half a *kroça*, thinking that the others were not able to seize *Drupada*. Defeated by *Drupada*, they fell back upon the *Pāṇḍavas*. *Arjuna*, bidding *Yudhiṣhṭhira* not to engage in the fight, appointed the sons of *Mādrī* his *cakrarakshas*, while *Bhīmasena*, mace in hand, ran ahead to slay the elephants, while *Arjuna* attacked the *Pāñcālas* and *Sṛiñjayas* and felled *Drupada* from his elephant. *Drupada* and *Satyajit* rushed at *Arjuna*. *Satyajit* had his bows repeatedly cut in twain and his horses, etc., slain, and desisted from the fight. *Drupada* also had his bow cut in twain, etc., by *Arjuna*, who then took a scimitar and, leaping from his own chariot upon that of his foe, seized *Drupada*, while the *Pāñcālas* ran away. *Bhīma*, etc., began to lay waste his capital, but were prevented by *Arjuna*. *Droṇa* prevailed upon *Drupada* to accept his friendship, and restored half his kingdom to him, viz., that part of it that lay on the southern side of the *Bhāgīrathī*, with the southern *Pāñcālas*, up to the banks of the *Carmaṇvatī* river, where *Drupada* thenceforth resided sorrowfully in *Kāmpilya* in *Mākandī*, on the banks of *Gaṅgā*, while *Droṇa* (because *Drupada* had said that only a king could be the friend of a king) retained that half that lay to the north of the *Bhāgīrathī*, and thenceforth continued to reside in *Ahichchatra* (I, **138**).

Drupadaduhitṛputra, pl. (°*dāḥ*) ("the sons of the daughter of Drupada") = Draupadeya, pl.: VIII, †4306 (*pañca*).

Drupadakanyā ("daughter of Drupada") = Draupadī: I, 7383, 7522.

Drupadaputra ("son of Drupada") = Dhṛshṭadyumna: I, 6325 (*Dº*); VI, 832 (disciple of Droṇa), 1703, 2210, 2217; VII, 3601, 7199, 9131; XI, 668 (the slayer of Droṇa).

Drupadaputra, pl. (°*dāḥ*) ("the sons of Drupada"). § 241 (Vidurāgamanap.): I, **204**, 7467.—§ 608 (Karṇap.): VIII, **46***η*, 2207 (*Dhṛshṭadyumnaprogamāḥ*); **85***c*, †4306 (°*variṣhṭhāḥ pañca*). Cf. Draupadasuta, pl., Drupadātmaja, pl.

Drupadaputrī ("daughter of Drupada") = Draupadī: XIV, 2038; XV, 601.

Drupadasuta, pl. (°*dāḥ*). § 605 (Karṇap.): VIII, **30**, †1216 (°*mukhaiḥ*, sc. the army of Yudhiṣhṭhira, or does *D.* only refer to Dhṛshṭadyumna ?).

Drupadātmaja[1] ("son of Drupada") = Çikhaṇḍin: V, 5126 (*Cº*), 7550 (*Cº*); VI, 558 (*Cº*), 5690.

Drupadātmaja[2] (do.) = Dhṛshṭadyumna: VI, 2704, †3380; VII, 8874; IX, †1088 (*Pāñcālaputraḥ*).

Drupadātmaja, pl. (°*dāḥ*) ("the sons of Drupada"). § 243 (Vidurāgamanap.): I, **205**, 7508 (*Dhṛshṭadyumnamukhāḥ*).—§ 589 (Droṇābhishekap.): VII, **8***θ*, †248. Cf. Drupadaputra, pl.

Drupadātmajā ("daughter of Drupada") = Draupadī: I, †7008, †7009, †7159; II, †2220, 2278; III, †10282, 14724, 14728, 14805, †15610, †15639, 16616, 16618; IV, 250, 376, 472, 504, 691; XII, 1456; XIV, 2645.

Dṛḍha[1], son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, **137***aaa*, 5644 (among seven sons of Dhṛtarāshṭra, who are slain by Bhīmasena); **157***o*, 6938 (the same ?, among ten sons of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍhahasta, Dṛḍhakshatra, Dṛḍhasandha, Dṛḍhavarman, Dṛḍhāyudha.

Dṛḍha[2] = Vishṇu (1000 names).

Dṛḍhāçva, son of Kuvalāçva. § 478 (Dhundhumārop.): III, **200**, 13621.

Dṛḍhadhanvan, a prince. § 232 (Svayaṃvarap.): I, **186**, 6995 (*Pauravaḥ* ?, present at the svayaṃvara of Draupadī).

Dṛḍhahasta, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2737.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. Cf. Dṛḍha[1].

Dṛḍhakshatra, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547. Cf. Dṛḍha[1].

Dṛḍharatha[1], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2739.—§ 600 (Ghaṭotkacavadhap.): VII, **152***c*, 6851 (the same ?, follows Çakuni); **157***o*, 6938 (among seven sons

of Dhṛtarāshṭra who attacked Bhīmasena). Cf. Dṛḍharathāçraya.

Dṛḍharatha[2], an ancient king. § 775 (Ānuçāsanik.): XIII, **166**$_{\eta}$, 7678.

Dṛḍharathāçraya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4561. Cf. Dṛḍharatha[1].

Dṛḍhasandha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2735.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548. Cf. Dṛḍha[1].

Dṛḍhasena, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **21**$_{K}$, 906 (slain by Droṇa).

Dṛḍhasyu, a ṛshi, son of Agastya and Lopāmudrā. § 382 (Agastyop.): III, **99**, 8640 (called Idhmavāha).

Dṛḍhavarman, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4547. Cf. Dṛḍha[1].

Dṛḍhavrata, a ṛshi. § 665 (Mokshadh.): XII, **208**$_{\eta}$, 7595 (one of the ṛshis of the south). Cf. Dṛḍhavya, Dṛḍhāyu[2].

Dṛḍhavya, a ṛshi. § 770 (Ānuçāsanik.): XIII, **151**$_{\eta}$, 7112 (one of the seven *Dharmarājarshijāḥ* in the south). Cf. Dṛḍhavrata, Dṛḍhāyu[2].

Dṛḍhāyu(s)[1], son of Purūravas and Urvaçī. § 141 (Purūravas): I, **75**, 3149.

Dṛḍhāyu(s)[2], a king. § 554 (Sainyodyogap.): V, **4**$_{Y}$, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Dṛḍhāyu(s)[3], a ṛshi. § 775 (Ānuçāsanik.): XIII, **166**$_{\delta}$, 7666 (one of the ṛshis of the south). Cf. Dṛḍhavrata, Dṛḍhavya.

Dṛḍhāyudha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734. Cf. Dṛḍha[1].

Dṛḍheshudhi, an ancient king. § 6 (Anukram.): I, **1**$_{a}$, 231 (in Sañjaya's enumeration of departed kings).

Dṛḍheyu, a ṛshi. § 770 (Ānuçāsanik.): XIII, **151**$_{\delta}$, 7114 (one of the seven *ṛtvijaḥ* of Varuṇa, in the west).

Dṛpta[1] = Çiva: X, 254.

Dṛpta[2] = Vishṇu (1000 names).

Dṛptātman = Kṛshṇa: XII, 1662.

Dṛshadvat, a prince. § 156 (Pūruvaṃç.): I, **95**, ††3767 (father of Varūṅgī, the wife of Saṃjāti).

Dṛshadvatī, a river. § 305 (Anudyūtap.): II, **78**, 2574 (there Yudhishṭhira had been instructed by Çambhu, i.e. Brahmān ?).—§ 312 (Āraṇyakap.): III, **5**, 241 (*Sarasvatī-Dṛṣau*; C. has by error *Dṛçat*[o]). — § 361 (Kurukshetra): III, **83**, 5074 (*dakshiṇena Sarasvatyā Dṛṣuttareṇa ca . . . Kurukshetre*).—§ 364 (Tīrthayātrāp.): III, **83**, 6057 (merit of bathing there), 6065 (*Kauçikyāḥ saṅgame . . . Dṛṣadç ca*).—§ 369 (Kurukshetra): III, **83**, 7075 (*uttareṇa Dṛṣā dakshiṇena Sarasvatīm . . . Kurukshetre*). — § 377 (Dhaumyatīrthak.): III, **90**, 8382 (in the north).—§ 574 (Jambūkh.): VI, Θ$_{\lambda}$, 323.—§ 640 (Rājadh.): XII, **58**, †2121.—§ 652*b* (Indrota-Pārikshitīya): XII, **152**, 5647 (*Sarasvati-Dṛṣoḥ saṅgamaḥ*). —§ 757*m* (Goloka): XIII, **102**$_{A}$, 4889.—§ 775 (Ānuçāsanik.): XIII, **166**$_{A}$, 7648.

Dṛshṭipa, pl. (°*aḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, **14**$_{\lambda\lambda}$, †1372 ("that live upon vision," PCR.).

Duhçala, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2728.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (only B., C. has by error *Suhçalaḥ*).—§ 599 (Jayadrathavadhap.): VII, **127**$_{\nu\nu}$, 5176 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).—§ 604 (Karṇap.): VIII, **7**, 208 (among those warriors of Duryodhana who still stay in the field).

Duhçalā, daughter of Dhṛtarāshṭra and Gāndhārī. § 130 (Aṃçāvat.): I, **67**, 2740, 2744 (married to Jayadratha).—§ 181 (Duḥçalotpatti): I, **116**, 4527, 4539 (birth of *D.*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4553, 4557 (married to Jayadratha).—§ 522 (Draupadīharaṇap.): III, **271**, 15758 (Yudhishṭhira orders to save Jayadratha for the sake of *D.*).—§ 523 (Jayadrathavimokshanap.): III, **272**, 15782 (do.).—§ 615 (Gadāyuddhap.): IX, **64**$_{ee}$, 3617.—§ 619 (Strīvilāpap.): XI, **22**$_{\eta}$, 629, 632.—§ 765 (Anugītāp.): XIV, **78**, 2275 (*Dhṛtarāshṭrajā*, came with her grandson, tho son of her son Suratha), 2280, 2294, 2297; **89**, 2673 (her little grandson installed as king of the Sindhus).

Duhçalotpatti(h) ("birth of Duhçalā"). § 181 (Sambhavap.): That *Gāndhārī* also had a daughter (*Duḥçalā*) was due to the circumstance that Vyāsa, when he divided the lump of flesh (knowing that *Gāndhārī* wished to have a daughter), assigned one part in excess of the hundred to become a daughter (I, **116**).

Duhçāsana, a son of Dhṛtarāshṭra. § 4 (Anukram.): I, **1**, †108, †156 (all. to § 299), †202 (Bhīmasena drank his blood, all. to § 608), †204. — § 11 (Parvasaṅgr.): I, **2**, 547 (Bhīmasena drank his blood, all. to § 608).—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2247.— § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447.—§ 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers (except Duryodhana) were incarnations of the Paulastyas), 2728 (enumeration of Dhṛtarāshṭra's 100 sons). —§ 157 (Pūruvaṃç.): I, **95**, 3810 (among the four principal sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 209 (Draupadaçāsana): I, **138**, 5449, 5461. — § 213 (Jatugṛhap.): I, **141**, 5635; **142**, 5674.—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī). —§ 241 (Vidurāgamanap.): I, **200**, 7374; **204**, 7469.—§ 288 (Rājasūyikap.): II, **35**, 1290 (at the rājasūya of Yudhishṭhira *D.* superintended [the distribution of] food, etc.).—§ 298 (Dyūtap.): II, **58**, 2016; **65**, 2184.—§ 299 (do.): II, **66**, †2195; **67**, †2221, †2225, †2227, (†2230), †2231, †2240, †2241, †2249 (ordered by Duryodhana, *D.* dragged Draupadī into the sabhā); **68**, 2288, 2290, 2304 (pulled off the clothes of Draupadī; Bhīmasena vows to drink his blood).—§ 301 (do.): II, **68**, 2338, 2339 (drags Draupadī); **69**, 2340.—§ 302 (Anudyūtap.): II, **74**, 2453, (2455).—§ 304 (do.): II, **77**, 2515, 2532, 2533, 2542, 2544 (when Yudhishṭhira had been defeated in gambling and the Pāṇḍavas were going to the wood, *D.* exulted. Bhīmasena [once more] vows to drink the blood of *D.*).— § 306 (do.): II, **80**, 2656.—§ 308 (Āraṇyakap.): III, **1**, 14.—§ 311 (do.): III, **4**, 234.— § 313 (do.): III, **7**, 288, (297), 301. —§ 316 (Kirmīravadhap.): III, **11**, 401 (*°karoṭeṣhṭaveṣhṭaçaṭakirmiçiroruhā*, sc. Kṛshṇā, all. to § 299).—§ 317 (Arjunābhigamanap.): III, **12**, 465.—§ 325 (Draupadīparitāpav.): III, **27**, 996.—§ 329 (Kāmyakavanapr.): III, **36**, 1435.— § 337 (Indralokābhigamanap.): III, **44**, 1797 (*°vadhe°*).— § 340 (do.): III, **49**, 1934 (all. to § 299 ?).—§ 342 (do.): III, **51**, 1995.—§ 402 (Tīrthayātrāp.): III, **120**, †10270.— § 512 (Ghoshayātrāp.): III, **236**, †14757, †14761; **238**, 14808; **239**, 14843; **241**, 14897; **242**, 14919, 14924; **249**, 15081, 15091, 15097, 15104; **251**, 15133, 15134 (on the ghoshayātrā Duryodhana and his brothers are made prisoners by the Gandharvas, but delivered by the Pāṇḍavas. *D.* tries to console the mourning Duryodhana). — § 514 (do.): III, **252**, 15205 (*°ādayaç aṅgya* — i.e. Duryodhana's — *bhrātaraḥ*).— § 515 (do.): III, **253**, 15219.—§ 516

(Duryodhanavyajña): III, **256**, 15304 (gives order to invite the Pāṇḍavas to Duryodhana's sacrifice).—§ 521 (Draupadī-haraṇap.): III, **262**, 15495, 15497, 15509 (counsellor of Duryodhana); **263**, 15536 (all. to § 299).—§ 551 (Kīcaka-vadhap.): IV, **21**, 647 (do.).—§ 552 (Gograhaṇap.): IV, **26**, 895 (*bhrātā*, sc. Duryodhana's); **30**, 991 (arrays the forces of Duryodhana when he sets out to rob the kine of Virāṭa); **35***a*, 1150; **55**, 1733 (pierced by Arjuna); **61**, 1988, 1989 (fights with Arjuna); **63**, 2021 (defeated by Arjuna); **66**, †2109 (protects Duryodhana).—§ 556 (Sañjayayānap.): V, **26**, †755 (counsollor of Daryodhana); **29**, †847 (all. to § 299), †853 (cf. II, 2526), †860 (cf. I, 108); **30**, †884 (*bhrātā kanīyān api tasya*, i.e. Duryodhana's); **31**, 951 (all. to § 299).—§ 557 (Prajāgarap.): V, **33**, 989.—§ 558 (do.): V, **35**, 1257.—§ 561 (Yānasaudhip.): V, **47***a*, 1798; **49**, 1945; **55***ν*, 2207; **57**, 2250 (*°sya*, sc. *sutāḥ*, destined to become Abhimanyu's share in the battle), (*ε*), 2290; **58**, 2303, 2309; **63**, 2433; **66***εε*, 2502.—§ 562 (Bhagavadyānap.): V, **73**, 2692 (all. to § 299); **79***δ*, 2829; **82**, 2906 (all. to § 299), 2909; **86**, 3058 (*°sya ca gṛhaṃ*); **90**, 3211 (all. to § 299); **91**, 3240; **94**, 3377.—§ 567 (do.): V, **124***γ*, 4167; **128**, 4268 (all. to § 304), 4270, 4280, (*κ*), 4306; **129***μ*, 4357; **130***ν*, 4366, 4397.—§ 569 (do.): V, **137**, 4665 (all. to § 299); **141**, 4802 (Bhīmasena will drink the blood of *D.*); **142***ε*, 4822 (do.); **143***η*, 4855; **144**, 4890.—§ 570 (Sainyaniryāṇap.): V, **153**, 5195; **154**, 5227.—§ 571 (Ulūkadūtāgamanap.): V, **160***α*, 5409, 5411, 5473 (*°sya rudhiraṃ piyatāṃ*), 5531 (*°augham*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, 5544 (= v. 5473); **162**, 5605 (Bhīmasena will drink the blood of *D.*), 5641 (do.); **163**, 5657 (do.), 5675 (do.), 5698.—§ 572 (Rathātirātha-saṅkhyāṇap.): V, **165***α*, 5732 (is a ratha); **166**, 5761 (*°sya*, sc. *putrāḥ*).—§ 576 (Bhagavadgītāp.): V, **14**, 577 (*kitavāḥ*); **15**, 598, 599, 607 (deputed to protect Bhīshma); **18***ε*, 686 (protects Bhīshma).—§ 578 (Bhīshmavadhap.): VI, **44**, 1639, (*a*), 1652; **45**^{3}, 1690 (attacks Nakula); **48**, 1980; **49**, 1996; **51***ρ*, 2093, (*σ*), 2098.—§ 581 (do.): VI, **62***ζ*, 2731 (protects Çalya), 2742 (pierces Dhṛshṭa-dyumna).—§ 582 (do.): VI, **71** $^{2n}\gamma$, 3133 (protects Çakuni).—§ 583 (do.): VI, **76***ι*, 3329; **77***κ*, 3343; **78**, 3437 (fights with the five Kekaya princes).—§ 585 (do.): VI, **95***γγ*, 4245 (*tava ca bhrātaraḥ çūrā D°purogamāḥ*); **97***ιι*, 4404, 4418, 4423; **98**, 4477, 4478, 4496 (protects Bhīshma).—§ 586 (do.): VI, **105**, 4768, 4773 (do.).—§ 587 (do.): VI, **110**, 5111, 5118, 5120, 5124, 5125, 5129 (encounter with Arjuna); **111**, 5196; **115***ζ*, 5358; **117**, 5464, 5466 (defeated by Arjuna), 5493, 5497 (his steeds and charioteer felled by Arjuna); **118***ζ*, 5520; **119**, 5622, 5626; **120**, 5711, 5714 (*Kauravaḥ*).—§ 589 (Dronābhishekap.): VII, **7***δ*, 181.—§ 590 (do.): VII, **12**, 438.—§ 593 (Abhimanyuvadhap.): VII, **34***β*, 1501; **37***ι*, 1600; **39***ζ*, 1660, 1656, 1672 (C. by error *Duç°*), 1674 (encounter with Abhimanyu); **40**, 1677, 1686, 1689, 1690, 1699 (defeated by Abhimanyu); **51**, 1937 (C. by error *Duç°*, do.).—§ 596 (Pratijñāp.): VII, **74***α*, 2619, (*β*), 2629.—§ 598 (Jayadrathavadhap.): VII, **85**, 3034, (*ε*), 3052, (*ζ*), 3061; **87***θ*, 3107.—§ 599 (do.): VII, **90**, 3187 (attacked Arjuna), 3189, 3215, 3216 (*D.* and his force defeated by Arjuna); **91**, 3217 (*°balaṃ*); **95**, 3530 (attacks Sātyaki); **96**, 3555 (do.); **98**, 3662; **112**, 4313 (*°m anuvartaḥ*, sc. the Rukmarathas); **116***aa*, 4605 (pierces Sātyaki); **120***δδ*, 4767, 4790, 4795, 4796 (encounter with Sātyaki); **121**, 4823, 4833, 4834, 4862 (*D.* and his force defeated by Sātyaki); **122**, 4864, 4865, 4868; **123**, 4935, 4939, 4940, 4943, 4944, 4945, 4955, 4957, 4959, 4963, 4970 (*D.* once more defeated by Sātyaki); **127**, 5201 (attacks Bhīmasena); **132**, 5426 (all. to § 299); **135***νν*, 5552, 5553; **140**, †5838, †5840 (encounter with Sātyaki); **141**, 5842 (*°rathaṃ*); **145***νννι*, 6075; **147**, 6368 (*putrān tava . . . D°mukhān*); **151***γ*^{1}, 6548, 6559.—§ 600 (Ghaṭotkaca-vadhap.): VII, **158***ε*, 6850; **158***ψ*, 7030; **165**, 7366 (fights with Prativindhya); **168**, 7545, 7547, 7549 (do.); **170***λλ*, 7624, (*μμ*), 7671; **174**, 7845; **182**$^{\xi\xi\zeta}$, 8266, (*ηηη*), 8281.—§ 601 (Dronavadhap.): VII, **185***δ*, 8441, (*ε*), 8452.—§ 602 (do.): VII, **187***ι*, 8544, (*ε*), 8551; **188**, 8574, 8576, 8577 (defeated by Sahadeva); **189**, 8628, 8629, 8631, 8632 (defeated by Dhṛshṭadyumna).—§ 603 (Nārāyaṇā-stramokshap.): VII, **193***α*, 8907; **200***αα*, 9309.—§ 604 (Karṇap.): VIII, **1***α*, 5; **4**, 88 (had been slain by Bhīmasena); **5***ζ*, 108 (do.); **6**, 163 (had slain Bṛhanta); **9***θ*, 271, 315, 320 (*nihataṃ*).—§ 605 (do.): VIII, **13**, 498 (fights with Sahadeva); **23**, 893, 897, 900, 908 (defeated by Sahadeva); **30***νν*, 1226.—§ 606 (do.): VIII, **42**, 2142, 2157 (Çalūṇika shall proceed against *D.*); **48***α*, 2263, 2278 (rescues Vṛshasena), 2283 (deprived of his chariot by Sātyaki); **61**, 3077, 3092, 3093, 3099 (fights with Dhṛshṭadyumna), 3127; **75**, †3815 (attacks Bhīmasena); **78**, 3941, (*δ′*), 3998; **80**, 4116 (*°ad avarajaiḥ*); **83**, †4216, †4224, †4225, †4226, †4228, †4229, †4232, †4233, †4239 (slain by Bhīmasena, who drank his blood), 4248, †4258; **84**, 4271 (*°sya rudhire piyamāne*), (*σ′*), †4282 (*°syāçucitīṃ*); **88**, *αδ′*, †4520; **91**, *αε′*, †4749, 4754 (all. to § 299).—§ 609 (Çalyap.): IX, **2***ζ*, 105 (lamented for as slain).—§ 610 (do.): IX, **4***μ*, 217; **5***ν*, 255, 278.—§ 611 (do.): IX, **19***εε*, 1017 (*°vadhe*, all. to § 606); **24***νν*, 1300 (*nihate*).—§ 615 (Gadāyuddhap.): IX, **60**, 3384 (*°prabhṛtayaḥ . . . nihataḥ*), **61**, 3399 (*°sya rudhiraṃ dishṭyā pītaṃ vayā*, all. to § 606); **64***εε*, 3614 (*°purogamāṃç ca bhrātṝn*); **65**, 3640.—§ 617 (Aishīkap.): X, **16***η*, 753 (*°sya rudhiraṃ pītaṃ visphurato mayā*, all. to § 606).—§ 618 (Jalapradānīkap.): XI, **1***β*, 17 (*°vadhaṃ*), (*γ*), 28; **14***ξ*, 375; **15***ο*, 393 (*apibaḥ çoṇitaṃ saṅkhye D°çarīrajaṃ*, all. to § 606).—§ 619 (Strīvi-lāpap.): XI, **18***γ*, 537 (*pītaçoṇitasarvāṅgo yudhi Bhīmena pātitaḥ*), 545 (*nihataḥ*), 546 (*°sya yat kruddho 'pibac choṇitaṃ āhave*, all. to § 606).—§ 637 (Rājadh.): XII, **44**, 1523 (his palace is given to Arjuna), 1525.—§ 768 (Anuçāsanik.): XIII, **148***ι*, 6930.—§ 787 (Açvamedhap.): XV, **3**, 65; **17***κ*, 484, 486 (all. to § 299).—§ 789 (Putradarçanap.): XV, **31***η*, 852 (*D.*, etc., were incarnations of Rākshasas); **32***α*, 876 (*°ādayaḥ Dhārtarāshṭrāḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Bhārata, Bharataçreshṭha, Bhāratāpasada, Dhṛtarāshṭraja, Kaurava, Kauravya, Kuruçārdūla.

Duḥsaha[1], son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447 (among eleven sons of Dhṛtarāshṭra, who were mahārathas).—§ 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Pauloma); 2728 (enumeration).—§ 182 (Dhṛtarāshṭra-putranāmkath.): I, **117**, 454 (do.).—§ 552 (Goharaṇap.): IV, **35***a*, 1151; **55**, 1733 (pierced by Arjuna); **61**, 1988, 1994 (defeated by Arjuna).—§ 561 (Yānasaudhip.): V, **47***a*, 1799; **55***ν*, 2207; **66***ε*, 2504.—§ 578 (Bhagavadgītāp.): VI, **18***δ*, 686.—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1652.—§ 581 (do.): VI, **62***ζ*, 2731, 2741 (pierces Dhṛshṭadyumna).—§ 582 (do.): VI, **72***c*, 3165.—§ 583 (do.): VI, **77***κ*, 3343.—§ 593 (Abhimanyuvadhap.): VII, **37***ι*, 1599.—§ 599 (Jayadrathavadhap.): VII, **116***aa*, 4603, 4608 (encounter with Yuyudhāna); **120***δδ*, 4768, 4791, 4794, 4796 (do.);

127*vv*, 5177; **135***φφ*, 5564 (among five sons of Dhṛtarāshṭra who are slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5***ζ*, 121 (bewailed as slain).—§ 619 (Strīvilāpap.): XI, **19***δ*, 565, 566, 567 (*gatasuḥ*).

Duḥsaha[2] = Çiva (1000 names[1]).

Duḥsvapnanāçana = Vishṇu (1000 names).

Duliduha, an ancient king. § 6 (Anukram.): I, 1, 227 (in Sañjaya's enumeration of departed kings).

Dundubhi[1] = Kṛshṇa: XII, 1511.

Dundubhi[2], an Asura (?). § 730*g* (Upamanyu): XIII, **14***λ*, 805.

Dundubhī, a female Gandharva. § 526 (Rāmopākhyānap.): III, **276**, 15937 (*Gandharvī*), 15938 (do., reborn as Mantharā).

Dundubhisvāna, a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12***θ*, 464.

Durādhana, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2736. Cf. next.

Durādhara, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4549. Cf. the prec.

Durādharsha = Vishṇu (1000 names).

Durārihan = Vishṇu (1000 names).

Durāsada, a prince. § 589 (Droṇābhishekap.): VII, **10**, 349 (*rājaputram*, had been slain by Ketumat; PCR. has *Durjaya*).

Duratikrama[1] = Çiva (1000 names[1]). Do.[2] = Vishṇu (1000 names).

Durāvāsa = Vishṇu (1000 names).

Durdānta = Çiva (1000 names[1]).

Durdhara[1], a son of Dhṛtarāshṭra. § 599 (Jayadrathavadhap.): VII, **135***φφ*, 5564 (among four sons of Dhṛtarāshṭra who are slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **51***δδ*, 2446 (among several sons of Dhṛtarāshṭra who attack Bhīmasena).

Durdhara[2] = Vishṇu (1000 names).

Durdharsha[1], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 600 (Ghaṭotkacavadhap.): VII, **164***θθ*, 7337.—§ 611 (Çalyap.): IX, **27**, 1443 (only C., B. has *Sudarça*, q.v.). Cf. Durdharshaṇa.

Durdharsha[2] = Çiva (1000 names[1]).

Durdharshaṇa, a son of Dhṛtarāshṭra (?). § 599 (Jayadrathavadhap.): VII, **120***δδ*, 4758.

Durga = Vishṇu (1000 names).

Durgā[1], a goddess, the same as Umā (q.v.). § 549*f* (Pāṇḍavapraveçap.): Yudhishṭhira praises *D.* (supreme goddess of the universe, born of Yaçodā and rejoicing in the boons bestowed upon her by Nārāyaṇa; she sprang from the race of the cowherd Nanda, terrified Kaṃsa, destroyed the Asuras, and ascended to the sky when dashed [by Kaṃsa] on a stony platform; she was the sister of Vāsudeva, etc.) with the hymn IV, vv. 184–203: IV, **6**, 178, 198 (etymology), 203.—[§ 549 (Pāṇḍavapraveçap.): IV, **6**, 204 (*Devī*, i.e. Durgā, then showed herself to Yudhishṭhira and promised him victory).]—§ 576 (Bhagavadgītāp.): VI, **23**, 793 (*°stotram*), 803 (Arjuna praised *D.* with the hymn VI, vv. 796–808; the goddess then showed herself to Arjuna and promised him victory).—For the names occurring in the two hymns v. the synonyms enumerated under the heading Umā.

Durgā[2], name of two rivers. § 574 (Jambūkh.): VI, **9***λ*, 337, 341.

Durgaçaila, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 423.

Durgala (B. Durgāla), pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 359.

Durgama = Vishṇu (1000 names).

Durjaya[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2531 (son of Danu).—§ 130 (Aṃçāvat.): I, **67**, 2698 (*Dānavaḥ*, incarnate as Dantavakra?, or is *D.* name of a king? Cf. Durjaya[4]).

Durjaya[2], son of Çāradaṇḍāyani. § 185*c* (Çāradaṇḍāyanī): I, **120**, 4679.

Durjaya[3], son of Dhṛtarāshṭra. § 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 583 (Bhishmavadhap.): VI, **78**, 3436 (pierced Abhimanyu); **79***ξ*, 3502 (proceeded against him five Kekaya princes).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1198.—§ 599 (Jayadrathavadhap.): VII, **133**, 5492, 5493, 5496 (slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5***ζ*, 122 (mentioned among the slain). Cf. Kuruvardhana.

Durjaya[4], a king. § 554 (Sainyodyogap.): V, **4***γ*, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Durjaya[5] = Çiva (1000 names[1]).

Durjaya[6] = Sudurjaya: XIII, 95.

Durjaya[7] = Vishṇu (1000 names).

Durjayā, name of a place. § 382 (Tīrthayātrāp.): III, **96**, 8540 (there Yudhishṭhira dwelt in the hermitage of Agastya; according to Nīl. *D. is* = Maṇimatī, the city of Vātāpi).

Durlabha = Vishṇu (1000 names).

Durmada, son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2731.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4544.—§ 583 (Bhishmavadhap.): VI, **77***κ*, 3343.—§ 599 (Jayadrathavadhap.): VII, **135***φφ*, 5564.—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6716, 6717, 6719, 6721, 6722 (*D.* and Dushkarṇa fight with Bhīmasena).—§ 608 (Karṇap.): VIII, **51***δδ*, 2447 (among several sons of Dhṛtarāshṭra who attacked Bhīmasena).

Durmarshaṇa[1], son of Dhṛtarāshṭra. § 83 (Ādivaṃçāvatāraṇa): I, **63***a*, 2447 (among eleven sons of Dhṛtarāshṭra, who were *mahārathas*).—§ 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5532 (*°edaṃ*, sc. *purushodādhiṃ*, i.e. the army of Duryodhana); **161**, 5575 (do.).—§ 578 (Bhishmavadhap.): VI, **44***a*, 1652.—§ 580 (do.): VI, **59***ρ*, †2647.—§ 581 (do.): VI, **60***a*, 2652; **62***ζ*, 2731, 2741 (pierces Dhṛshṭadyumna).—§ 583 (do.): VI, **79***ξ*, 3502.—§ 584 (do.): VI, **81***β*, 3558; **84***ν*, 3735.—§ 587 (do.): VI, **113***ι*, 5240, 5245, 5249, 5261 (encounter with Bhīmasena); **114***κ*, 5293.—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1070 (fights with Bhīma).—§ 598 (Jayadrathavadhap.): VII, **87***θ*, 3106 (*putraḥ . . . tava*, i.e. Dhṛtarāshṭra's); **88**, 3130 (in the van of Duryodhana's army, will fight with Arjuna).—§ 599 (do.): VII, **89**, 3150, 3151 (encounter with Arjuna); **116***εα*, 4603, 4609 (pierced by Sātyaki); **135***φφ*, 5564 (slain by Bhīmasena).—§ 604 (Karṇap.): VIII, **5***ζ*, 122 (mentioned among the slain); **9**, 321 (*hatam*).—§ 611 (Çalyap.): IX, **26***ρρ*, 1404, 1409 (among eleven sons of Dhṛtarāshṭra who attack Bhīmasena and are slain by him).—§ 637 (Rājadh.): XII, **44**, 1525 (his palace is given to Nakula).

Durmarshaṇa[2] = Vishṇu (1000 names).

Durmukha[1], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2725 (*D.* and his brothers, except Duryodhana, were incarnations of the Paulastyas), 2728 (enumeration), 2730 (do.).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (do.).—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 552 (Goharaṇap.): IV, **35***a*, 1151.—§ 561 (Yāsasandhip.): V,

47*a*, 1799; **55***ν*, 2207; **66***κε*, 2503 (*Kauravaṃ*).—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 686.—§ 578 (Bhīshmavadhap.): VI, **44***a*, 1652; **45**[b], 1694, 1695 (fights with Nakula); **47***γ*[13], 1809, (**47***δ*, 1819 (encounter with Abhimanyu).—§ 581 (do.): VI, **62***ζ*, 2731, 2741 (pierced Dhṛshṭadyumna); **64***κ*, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 583 (do.): VI, **79**[13], 3482, 3485 (encounter with Ćrutakarman), (**14***ξ*), 3502.—§ 586 (do.): VI, **104**, 4750 (Citrasena mounted the chariot of *D.*).—§ 587 (do.): VI, **110**, 5106 (attacks Ghaṭotkaca); **111**, 5177, 5178 (encounter with Ghaṭotkaca).—§ 592 (Saṃçaptakavadhap.): VII, **20**, 818, 819 (fights with Dhṛshṭadyumna); **25**, 1103, 1104 (fights with Parujit).—§ 595 (Prāyiçīp.): VII, **74***β*, 2628.—§ 598 (Jayadrathavadhap.): VII, **85***α*, 3020.—§ 599 (do.): VII, **108**, 3977 (fights with Sahadeva); **107**, 4031, 4032, 4033, 4034, 4037 (defeated by Sahadeva); **116***aa*, 4605; **120**, 4797 (pierced Sātyaki); **127***νν*, 5177; **134**, 5515, 5516, 5517, 5519, 5520, 5521 (slain by Bhīmasena); **135***νν*, 5540; **147**, 6386 (Bhīmasena has slain thirty-one of Dhṛtarāshṭra's sons, among them *D.*).—§ 600 (Ghaṭotkacavadhap.): VII, **158***ψ*, 7030 (still living(!)).—§ 604 (Karṇap.): VIII, **5***ζ*, 121 (mentioned among the slain); **6**, 170 (had slain Jaeamejaya Pārvatīya).—§ 619 (Strīvilāpap.): XI, **19***ζ*, 553 (*hataḥ*), 556 (do.).—§ 637 (Rājadh.): XII, **44***δ*, 1527 (his palace is given to Sahadeva). Cf. Kaurava, Kurumukhya.

Durmukha[2], a king. § 264 (Sabhākriyāp.): II, **4***β*, 116 (among the kings who were present when Yudhishṭhira entered his palace).

Durmukha[3], an Asura. § 268 (Varuṇasabhāv.): II, **9**, 365 (among the Daityas and Dānavas in the palace of Varuṇa).

Durmukha[4], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **73**, 3732.

Durmukha[5] = Çiva (1000 names[1]).

Durmukha[6], a serpent. § 793 (Mausalap.): XVI, **4***η*, †120.

Durnivārana = Çiva: X, 256.

Dururduḍa (XIII, 7658), error in C. for Dardura, q.v.

Durvāraṇa[1] = Çiva: VIII, 1448; XII, 10431 (1000 names[1]).

Durvāraṇa[2] (sc B.) or **Durvāri** (sc C.), pl., name of a tribe among the Kāmbojas. § 599 (Jayadrathavadhap.): VII, **113**, 4333 (°*nā* (°*yo*, C.) *nāma Kāmbojāḥ*).

Durvāsahsaṃvāda. § 10 (Parvasaṅgr.): I, **2**, 352 (*prādurbhāvaç ca Durvāsaḥsaṃvādāç caiva Māyayā*, i.e. XIII, chap. **160**[2]).

Durvāsas[1], a ṛshi. § 11 (Parvasaṅgr.): I, **2**, 473 (°*o 'py upākhyānam*, i.e. § 521).—§ 131 (Kunti): I, **67**, 2768 (taught Kunti a mantra).—§ 175 (Karṇasaṃbhava): I, **111**, 4385, 4393 (do.).—§ 189 (Pāṇḍu): I, **122**, 4748 (do.).—§ 190 (Paṇḍavotpatti): I, **123**, 4760(*c* do., *japyaṃ D°ā dattaṃ purā*).—§ 256 (Āgniparābhava): I, **223**, 8132 (*b*: *D.* was a portion of Çiva himself), 8136, 8140 (completed the sacrifice of Çvetaki).—§ 266 (Çakrasabhāv.): II, **7**, 293 (among the ṛshis in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmān).—§ 358 (Tīrthayātrāp.): III, **82**, 5006 (had at Varsdāna granted a boon to Vishṇu).—§ 376 (do.): III, **85**, 8265 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā).—§ 520 (Muḍgala): III, **260**, 15415 (*digvāsāḥ*), 15425, 15434 (put Muḍgala to the test).—§ 521 (Draupadīharaṇap.): III, **262**, 15499, (15507), 15515, 15518; **263**, 15521, 15548, 15550, (15552), 15563 (in order to favour Duryodhana, *D.* and his 10,000 disciples visit the Pāṇḍavas at the time when their supply of food was exhausted. Kṛshṇa, however, came to the assistance of Draupadī).—§ 569 (Bhagavadyānap.): V, **144***ξ*, 4903 (all. to §§ 131 and 175).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 390 (had granted boons to Kṛshṇa).—§ 734 (Anuçāsanik.): XIII, **26***a*, 1763 (among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).—§ 770 (do.): XIII, **151***λ*, 7123.—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159***a*, †7382.—§ 773*c* (Anuçāsanik.): *Kṛshṇa* said: [Formerly] I put up in my house the brahman *Durvāsas*, who was green and tawny, clad in rags (*çiravāsāḥ*), who had a stick of *Bilva* (*Ægle marmelos*, Linn.), a long beard, who was emaciated, taller than the tallest men; he wandered over all the celestial and human worlds, singing this verse at congregations and in public squares: "Who would cause the brahman *D.* to dwell in his house? He becomes enraged with everyone even at the slightest transgression; he that would give me shelter should not anger me." As no one took notice of him (read with B. °*n nādriyate*), I invited him. Sometimes he would eat food sufficient for many thousand persons, sometimes very little, and [sometimes] he would not return home; he would laugh and weep without any visible reason; no one at that time was equal to him in years; [one day] he burnt all the beds and coverlets and all the well-adorned damsels, and then went out; then he asked for rice-milk (*pāyasa*); having previously caused every kind of food and drink to be kept ready, I caused hot rice-milk to be brought; having eaten some, he ordered me to smear my limbs with the remnant, which I did; then he smeared *Rukmiṇī*, and causing her to be yoked to a chariot, he, ascending that chariot, set out of my house, striking her with the hook, and proceeded along the high road; the *Dāçārhas* became angry; as *Rukmiṇī* tottered, he struck her [with the whip]; then he leapt down from the chariot and fled towards the south on foot, followed by us. Then he became gratified because I had subdued my anger, and said: "As long as gods and men will continue to entertain a liking for food, so long will everyone among them cherish the same liking for thee; so long as there will be righteous [men] (*punyāḥ*) in the worlds, so long will thy fame last; agreeable thou shalt be to all persons; whatever articles of thine have been broken or burnt or destroyed, thou shalt see restored or even better; thou wilt have no fear of death through such parts of thy body as have been smeared [with the rice-milk]; thou ought to have smeared also the soles of thy feet." I saw my body endued with great beauty and splendour. He also blessed *Rukmiṇī*, saying: "Thou shalt be the foremost of women in fame, etc., free from decrepitude or diseases or loss of complexion, possessed of a fragrant odour, the foremost of *Kṛshṇa's* 60,000 wives, and [after death] thou shalt dwell in the same world as *Kṛshṇa*." Having recommended me to be always thus disposed towards the brahmans, he disappeared. I and *Rukmiṇī* took the vow of always satisfying the brahmans. Having entered our house, I saw that everything which *D.* had broken or burnt had become renewed. From that day forth I have always worshipped the brahmans: XIII, **160**, 7415, 7449.—§ 773 (Anuçāsanik.): XIII, **161**, 7458 (°*aḥ prasādāt*).—§ 773*d* (Çiva): XIII, **161**, 7494 (*is* a form of Çiva).—§ 789 (Putradarçanap.): XV, **30**, 820 (repetition from § 131).—§ 793 (Mausalap.): XVI, **4**, †123 (had made Kṛshṇa invulnerable except on the soles of the feet, cf. § 773*c*). Cf. Atreya (XVI, †124).

Durvāsas[2] = Çiva (1000 names[2]).

Durvibhāga, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1869 (among the peoples who brought tribute to Yudhishṭhira).

Durvigāha, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I, **117**, 4544.

Durvimocana, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭra-putranāmak.): I, **117**, 4545 (PCR. has *Durvilocana*).—§ 599 (Jayadrathavadhap.): VII, **127**$_{vv}$, 5177, (*ff*), 5205 (slain by Bhīmasena).—§ 611 (Śalyap.): IX, **26**$_{pp}$, 1405, 1416 (the same?, slain by Bhīmasena). Cf. next.

Durvirocana, a son of Dhṛtarāshṭra. § 130 (Aṃśāvat.): I, **67**, 2732. Cf. the prec.

Durvisha = Çiva (1000 names[1]).

Durvishaha[1], a son of Dhṛtarāshṭra. § 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 512 (Ghoshayātrāp.): III, **242**, 14924 (made prisoner by the Gandharvas).—§ 557 (Bhagavadyānap.): V, **124**$_{\gamma}$, 4167.—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 686.—§ 583 (Bhīshmavadhap.): VI, **77***ε*, 3343.—§ 600 (Ghaṭotkacavadhap.): VII, **170**$_{\mu\mu}$, 7671.—§ 604 (Karṇap.): VIII, **5***ζ*, 122 (mentioned among the slain).—§ 611 (Śalyap.): IX, **26**$_{pp}$, 1405 (C. has °*viṣa*°), 1420 (slain by Bhīmasena).

Durvishaha[2] = Çiva (1000 names[1]).

Duryodhana[1], the eldest son of Dhṛtarāshṭra and Gāndhārī, and the enemy of the Pāṇḍavas. § 4 (Anukram.): I, 1, 108, 130, 139, 143, †174, †207.—§ 9 (Parvasaṃgr.): I, **2**, 301.—§ 10 (do.): I, **2**, 377, 411, 414, 422, 424, 484, 493, 496, 507, 510, 530, 558, 562.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2338, 2239, 2279, 2281.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2441 (°*eya janani*, i.e. Gāndhārī, the daughter of Subala), 2446 (the eldest of Dhṛtarāshṭra's 100 sons).—§ 130 (Aṃçāvat.): I, **67**, 2722 (born from a portion of Kali), 2726, 2728 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 131*δ* (Karṇa); I, **67**, 2784 (°*eya saciva*ṃ, i.e. Karṇa).—§ 157 (Pūruvaṃç.): I, **95**, †3810, ††3820.—§ 180 (Gāndhārī-putrotpatti): I, **115**, 4506, 4507 (*D.* was born on the same day as Bhīmasena; as soon as he was born he cried like an ass; Vidura in vain told Dhṛtarāshṭra to abandon *D.*).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (enumeration of Dhṛtarāshṭra's 100 sons).—§ 190 (Pāṇḍavotpatti): I, **123**, 4777 (Bhīmasena was born on the same day as *D.*).—§ 194 (Pāṇḍu): I, **126**, 4913 (*Dhṛtarāshṭraeya dāyādā D'pyurogamāḥ*).—§ 197 (Bhīmasenarasāpāna): I, **128**, 4993, 4998, 5008, 5011, 5017, 5036, 5047, 5054, 5068 (gave Bhīmasena poison in the food).—§ 203 (Droṇa): I, **132**, 5222 (disciple of Droṇa; Karṇa and *D.* disregarded the Pāṇḍavas).—§ 205 (do.): I, **132**, 5270 (Duryodhana and Bhīmasena became very skilled in the use of the mace, and were jealous of each other).—§ 206 (do.): I, **132**, 5287.—§ 208 (Astradarçana): I, **135**, 5350, 5377 (combat between *D.* and Bhīmasena with the mace); **136**, 5389, 5391, (5392), (5394), 5400 (installs Karṇa as king of the Aṅgas); **137**, 5427, 5438, 5442 (sides with Karṇa against the Pāṇḍavas).—§ 209 (Drupadaçāsana): I, **138**, 5449, 5461, 5463 (with the assistance of his pupils Droṇa defeated Drupada).—§ 213 (Jatugṛha.): I, **141**, 5635, 5654, (5666); **142**, 5674, 5675, 5676, (5683), (5691); **143**, 5696; **144**, 5715, (5717), 5733; **148**, 5832; **149**, 5849; **150**, 5858 (*D.* orders Purocana to construct the lac house in Vāraṇāvata and to burn the Pāṇḍavas to death).—§ 215 (Bakavadhap.): I, **162**, 6248.—§ 231 (Svayaṃvarap.): I, **185**, 6957 (°*puroga*ṃç *ca sa-Karṇaḥ Kuravaḥ*, came to the svayaṃvara of Draupadī).—§ 232 (do.): I, **186**, 6981.—§ 233 (do.): I, **187**, †7019; **188**, 7051.—§ 234 (do.): I, **190**, 7093, 7116, 7118.—§ 241 (Vidurāgamanap.): I, **200**, 7373, 7383, 7384, 7391; **201**, (7399); **202**, 7416; **203**, 7443, 7445; **204**, 7464.—§ 243 (do.): I, **205**, 7498, 7516, 7517.—§ 287 (Rājasūyikap.): II, **34**, 1255 (came to the rājasūya of Yudhishṭhira).—§ 288 (do.): II, **35**, 1287, 1295 (received the tributes brought to Yudhishṭhira).—§ 289 (Arghāharaṇap.): II, **37**, 1349 (*rājendre*).—§ 292 (Rājasūyikap.): II, **45**, 1627 (remained in the palace of Yudhishṭhira).—§ 293 (Dyūtap.): II, **46**, 1640 (°*āparādhena*), 1661.—§ 294 (do.): II, **47**, 1662, 1676, 1677 (*nṛpateḥ*), 1679 (*Dhārtarāshṭroḥ*), 1681 (*Dhṛtarāshṭrasya, putraḥ*), 1682, (1683); **48**, 1703, (1714), (1719), 1723, (1734); **49**, 1726, 1727, 1728, 1730, (1736), 1766, (1770), 1772, 1775; **50**, 1790, (1801) (*D.'s* mistakes in the palace of Yudhishṭhira; *D.* becomes jealous of the Pāṇḍavas. Çakuni suggests to invite the Pāṇḍavas to a match of dice, to which Dhṛtarāshṭra consents).—§ 295 (do.): II, **51**, (1821); **52**, (1857).—§ 296 (do.): II, **53**, (1908).—§ 297 (do.): II, **55**, (1945).—§ 298 (do.): II, **56**, (1969), (1971), (†1977); **58**, 2015; **59**, (2049), (2058); **62**, 2096, 2097; **63**, †2111 (*Dhṛtarāshṭraeya putraḥ*), 2112 (°*aparādhena*), 2113, †2115; **64**, (†2121) (at the game Yudhishṭhira loses his brothers, himself, and Draupadī).—§ 299 (do.): II, **66**, (2186); **67**, (2199), †2201, (2209), 2210, 2215, †2219, (†2221), †2223 (orders Draupadī to be brought into the sabhā).—§ 301 (do.): II, **70**, (†2363); **71**, 2387, (†2399), †2404; **73**, 2444 (Bhīmasena vows to break the thigh of Duryodhana (v. 2393)).—§ 302 (Anudyūtap.): II, **74**, 2454, 2456, (2458) (persuades Dhṛtarāshṭraeya *putraḥ*), 2112 (°*aparādhena*), 2113, †2115; **64**, (†2121) (at the game Yudhishṭhira loses his brothers, himself, and Draupadī).—§ 299 (do.): II, **66**, (2186); **67**, (2199), †2201, (2209), 2210, 2215, †2219, (†2221), †2223 (orders Draupadī to be brought into the sabhā).—§ 301 (do.): II, **70**, (†2363); **71**, 2387, (†2399), †2404; **73**, 2444 (Bhīmasena vows to break the thigh of Duryodhana (v. 2393)).—§ 302 (Anudyūtap.): II, **74**, 2454, 2456, (2458) (persuades Dhṛtarāshṭra to invite Yuhishṭhira once more to a match of dice).—§ 303 (do.): II, **75**, 2480 (all. to § 180).—§ 304 (do.): II, **77**, †2536, 2539 (Bhīmasena vows to slay *D.*), 2544, 2549, 2556.—§ 306 (do.): II, **80**, 2653, 2655, 2656; **81**, 2678 (all. to § 299), 2688 (do.), 2695 (all. to § 301).—§ 308 (Āraṇyakap.): III, **1**, 14, 15, 17 (*nṛpaḥ*).—§ 311 (do.): III, **4**, †232, †233, †237.—§ 313 (do.): III, **7**, 298, 300 (*D.* and his counsellors set out to slay the Pāṇḍavas, but are warned by Vyāsa); **8**, 312.—§ 314 (do.): III, **9**, 325, 345.—§ 315 (Maitreyaçāpa): III, **10**, 348, 350, 363, 364, 374, 376, 384 (disregards Maitreya, who curses him, saying that Bhīmasena shall break his thigh).—§ 316 (Kirmīravadhap.): III, **11**, 440.—§ 317 (Arjunābhigamanap.): III, **12**, 465, 538, 595 (Bhīmasena will slay *D.*).—§ 318 (do.): III, **13**, 598.—§ 325 (Draupadiparitāpap.): III, **27**, 996.—§ 327 (do.): III, **33**, 1266, 1344.—§ 328 (Kāmyakavanapr.): III, **36**, 1420, 1422, 1424, 1429.—§ 329 (do.): III, **36**, 1435 (*nṛpasutāḥ*).—§ 330 (Indradarçana): III, **37**, 1463.—§ 340 (Indralokābhigamanap.): III, **49**, 1932, 1941 (all. to § 301).—§ 341 (do.): III, **50**, 1956.—§ 342 (do.): III, **51**, 1980, 1995, 2002.—§ 343 (Nalopākhyānap.): III, **52**, 2030, 2038 (Bhīmasena will slay *D.*).—§ 383 (Tīrthayātrāp.): III, **99**, 8651.—§ 401 (Balarāma): III, **119**, †10242, †10243, 10258.—§ 402 (Tīrthayātrāp.): III, **120**, †10268.—§ 424 (Bhīmakadalīkh.): III, **146**, 11100.—§ 431 (Saugandhikāharaṇa): III, **151**, 11328.—§ 512 (Ghoshayātrāp.): III, **236**, †14761, †14771; **237**, 14772; **238**, 14796, 14813; **239**, 14824, 14841, 14848; **240**, 14849, 14866, 14871 (*nṛpaḥ*), 14875; **241**, 14880, 14883, 14896, 14906; **242**, 14914, 14916, 14918, 14925, 14926; **243**, 14939; **246**, 15012, 15015, 15030, 15033; **247**, 15039, 15045, 15052; **248**, (15053), 15058 (*rājā Dhārtarāshṭraḥ*); **249**, (15070); **250**, 15123; **251**, 15124 (*rājānam*), 15135 (*rājā*) (on the ghoshayātrā *D.* and his followers are made prisoner by the Gandharvas, but set free by the Pāṇḍavas; at this *D.* becomes dejected and is resolved

to give up his life).—§ 513 (do.): III, **251**, 15145, 15154; **252**, 15185 (the Daityas and Dānavas summon *D.* into their presence, and tell him that they in former days had obtained him from Maheçvara by means of tapas, etc., and that incarnate Asuras will assist him in the battle).—§ 514 (do.): III, **252**, 15192 (returns to Hāstinapura). — § 515 (Karṇadigvijaya): III, **253**, 15223 (Karṇa conquers the whole earth and causes it to pay tribute to *D.*).—§ 516 (Duryodhanyajña): III, **255**, 15273, 15274 (*Kuravaḥ*); **256**, 15306 (*nṛpaseattamaḥ*); **257**, 15343 (*D.* performs the Vaishnava sacrifice). — § 518 (Mṛgasvapnodbhavap.): III, **258**, 15353.—§ 521 (Draupadiharaṇap.): III, **262**, 15494 (*Dhārtarāshṭrāḥ . . . D°ādayaḥ*), 15497, 15500, 15502, 15506 (*nṛpaḥ*), 15519 (gratifies Durvāsas and sends him to annoy the Pāṇḍavas).—§ 547 (Karṇa): III, **308**, 17169 (Karṇa became the friend of *D.*).—§ 548 (Āraṇeyap.): III, **313**, 17309.—§ 549 (Pāṇḍavapraveçap.): IV, 1, 1.—§ 551 (Kicakavadhap.): IV, **22**, 728.—§ 552 (Goharaṇap.): IV, **25**, 868; **26**, 883 (*rājā*); **30**, 973, 990 (*rājā*); **35***a*, 1149; **36**, 1176; **38**, 1238, 1244; **39**, 1299, (1300); **47**, 1471 (*rājā*); **48**, 1527; **49**, 1550; **51**, (1598), 1599, 1601, 1604; **52**, (1621); **53**, 1652; **54**, †1660, †1661, †1664; **55**, 1696 (*°purogamāḥ*), [1746 (on the top of *D.'s* standard was an elephant)], 1756; **63**, 2021; **65**, †2090, †2091, †2097, †2100, †2103 (*°tva*), †2104; **66**, †2107, †2108, †2109, †2128, †2129, †2132; **68**, 2168, 2203, 2238; **69**, 2245 (on the expedition to rob the kine of Virāṭa, *D.* is defeated by Arjuna).—§ 554 (Saṅnyodyogap.): V, **1**, †13, †23; **2**, †27, †30, †39; **4**, 64, 68, 72, 89; **5**, 99; **7**, 139, 152, 153, 160, 165 (*D.* chooses to get the Nārāyaṇas for his allies).—§ 555 (do.): V, **8**, 178, 179, 182, 186, 187, (189), 191, (193), 194, 210, 211 (prevails upon Çalya to join him with his troops); **18**, 557, 561 (*°aparādhena*), 569; **19**, 586, 587, 596 (eleven akshauhiṇīs joined *D.*).—§ 556 (Sañjayayāna p.): V, **20**, 615; **21**, 631, 633, 635, 637; **22**, †651, †652, †678; **26**, †760; **27**, †791; **29**, †859; **31**, 927.—§ 557 (Prajāgarap.): V, **33**, 989.—§ 558 (do.): V, **35**, 1257.—§ 559 (do.): V, **36**, †1329, †1333; **38**, 1444; **39**, 1450, 1476; **40**, 1563.—§ 561 (Yānasandhip.): V, **47**, 1799 (*Kurunṛjam*); **48**, †1810, †1870, †1901; **49**, 1917, 1941, 1950; **51**, 2028; **52**, 2098; **54**, 2136 (*°mukhāḥ . . . Kuravāḥ*); **55**, (2143), 2176, 2183; **56**, (2214), (2219); **57**, 2245 (destined to become the adversary of Bhīmasena in the battle), 2250 (*°sutāḥ*), (2267), 2289, 2290 (*nṛpaṇ*); **58**, 2296, (2304), 2313; **60**, 2362, 2363; **62**, †2424, †2428; **63**, (2429); **64**, 2477; **65**, 2482; **67**, 2513 (*Dhārtarāshṭre*); **69**, 2544, (2545).—§ 562 (Bhagavadyānap.): V, **72**, 2664; **73**, 2697, 2703, 2709, †2716; **74**, 2718, 2724, 2726, 2734, 2736; **75**, 2752; **81**, 2866; **82**, 2878, 2901; **83**, 2932; **85***x*, 3023, 3033 (*rājā*), 3038 (do.); **86**, 3053, 3058 (*°gṛhāt*), 3060; **87**, 3076; **88**, (3078), (3089), 3094; **89**, 3103; **90**, 3188, 3212, 3235 (*°gṛhān*); **91**, 3236 (*°gṛham*), 3241, 3246 (*rājā*), 3247, 3269; **92**, †3299, †3301, †3303; **93**, 3316, 3321; **94**, 3336, 3346, 3363, 3378; **95**, 3392 (*putrāṇ tava . . . D°purogamāḥ*).— § 564 (Mātaliyop.): V, **97**, 3501 (Karṇa told *D.* the Mātaliyopākhyāna); **105**, 3711.—§ 567 (Bhagavadyānap.): V, **124**, 4123, 4126, 4128, 4129; **125**, 4186, 4194, 4204, 4205, 4208, 4209, 4212; **126**, 4214; **127**, 4233; **128**, 4259, 4280, 4306, 4308; **129**, 4313, 4325, 4328, 4329 (*D.* will not make peace with the Pāṇḍavas); **130***y*, 4366, 4395, 4396, 4404, 4405 (plans to seize Kṛshṇa); **131**, 4418.—§ 569 (do.): V, **137**, 4671; **138**, 4676; **140**, 4767, 4769, 4776; **141**, 4804 (Bhīmasena will slay *D.*); **142**, 4832 (*rājāno rājaputrāç ca D°eaçānugāḥ*); **143**, 4835, 4837 (*rājāno rājaputrāç ca D°eaçānugāḥ*), 4870; **147**, 4982, 4972; **148**, 5002, 5021, 5023, †5031, †5034; **149**, 5040, 5041.—§ 570 (Saṅnayānap.): V, **153**, 5190 (*rājā*), 5195; **154**, 5218; **155**, 5243 (*rājā*, arrayed his troops), 5271, 5272 (*rājā*); **157**, 5342, 5347 (has been the disciple of Balarāma); **158**, 5386 (rejected Rukmiṇ); **159**, 5396, 5398.—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5408 (*rājā*), 5410 (do.) (*D.* sends Ulūka to the Pāṇḍavas); **161**, 5536; **162**, 5597, 5625; **163**, 5643; **164***e*, 5706 (Bhīmasena is pitted against *D.*).—§ 572 (Rathātirathasaṅkhyāṇap.): V, **165**, 5714 (*me mandāḥ putrā D°ādayaḥ*), 5719, (5725); **168**, 5819, 5826 (Bhīshma enumerates to *D.* the rathas and atirathas of both armies).—§ 573 (Aṁbopākhyāṇap.): V, **173**, (5942), 5944 (Bhīshma relates to *D.* the tale of Aṁbā); **188**, (7389) (Bhīshma relates to *D.* the tale of Çikhaṇḍin); **192**, 7557 (*Kauravyo rājā*); **193**, 7572 (*rājā*); **194**, 7583; **195**, 7603, (ζ), 7611 (*nṛpatiḥ*), 7614, 7619 (*rājā*, the army of *D.* took up its position at one end of Kurukshetra).—§ 574 (Jaṁbūkh.): VI, **1**, 16; **9**, 309, 311.—§ 575 (Bhūmip.): VI, **12**, 490.—§ 576 (Bhagavadgītāp.): VI, **14**, 530, 540, 570, 576, 583; **15**, 588, 598; **16**, 625 (*°eaçānugāḥ | rājāno rājaputrāç ca*), 627; **17**, 661 (the device of *D.'s* standard was an elephant set with gems (*maṇimayaḥ*)); **19**, 704 (*Kuravaḥ . . . D°purogamāḥ*); **20**ζ, †747 (description of his elephant); **25**, 831 (*rājā*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1620 (*°hitaishiṇaṃ*, sc. Karṇa).—§ 578 (do.): VI, **44***a*, 1652; **45**[4], 1688 (fights with Bhīmasena); **48**[31], 1902, (ᵝᵝ), 1910, (ᵃᵃ), 1922; **49**, 1995, 2005, 2007; **50**, 2033; **51***e*, 2105 (*rājā*).—§ 579 (do.): VI, **52**, 2123 (*putras . . . tava*), 2133, (β), 2134 (*Dhārtarāshṭrāḥ . . . D°purogamāḥ*), (ε), 2145, (ζ), 2154 (*rājā*), (ζ), 2160; **53**[4], 2230; **55**[18], 2372 (*rājā*, father of Lakshmaṇa).—§ 580 (do.): VI, **56**η, 2407 (*rājā*); **57**, 2458 (*putraḥ . . . tava*); **58**[4], 2475, 2477, 2478 (*rājā*, fights with Ghaṭotkaca and Bhīmasena; is pierced by Bhīmasena and swoons away), (ᵋ), 2489, 2490 (*rājā*); **59**, †2607, (ν ¹²), †2621, †2622 (fights with Arjuna), (ο), 2643.—§ 581 (do.): VI, **60***a*, †2652, (β), †2672; **62**, 2720, (ζ), 2731, 2740 (pierces Dhṛshṭadyumna), (ε), 2747, 2749 (attacks Bhīmasena); **63**[7], 2780 (*putraḥ . . . tava*); **64**[12], 2815 (*rājā*), 2817, 2819, 2825 (fights with Bhīmasena, who swooned away), (ᵗᵃ), 2835 (pierced by Bhīmasena), (ᵗᵗ), 2895 (*nṛpatiḥ*); **65**, 2909, 2925, (2928); **67**, (3014) (Bhīshma relates to *D.* the glory of Kṛshṇa).—§ 582 (do.): VI, **69**[3], 3072 (*rājā*); **70**[8], 3117 (do.); **71***e*, 3140; **72**, 3165 (Bhīmasena proceeds against *D.*); **73**, 3213 (fights with Bhīmasena); **74**[12], 3244 (*rājā*), 3270.—§ 583 (do.): VI, **75**γ, 3294, (θ), 3304; **76**, 3334; **77**, 3337, (ι), 3342 (*°rājñāṇ*, [ᵃ], 3403; **78**[10], 3413 (*rājā*), 3417 (do.), 3419 (fights with Bhīmasena), 3420 (*°rājā*), 3431, 3438; **79**, 3450 (*rājā*), [ᵗᵃ], [3464 (*b: D.'s* (*Kurupateḥ*) standard bore the device of an elephant set with gems)], 3466, 3467, 3468 (fights with Bhīmasena), 80, †3518, †3523.—§ 584 (do.): VI, **81**, 3549, (ᵗ), 3556 (attacks Dhṛshṭadyumna (?)); **82**, 3579 (*rājā*); **84**, 3713 (*°balaṃ*); **85**[7], †3761, †3767; **86**[12], 3830 (*°purogamās tu putrās tava*), 3831 (*rājā*), 3836 (*°mukhān rathān*), 3837 (*nṛpatiḥ*).—§ 585 (do.): VI, **87***a*, 3849 (*rājā*), 3858 (do.), 3859; **88**, 3897 (*rājā*, protected Bhīshma), 3917 (*rājā*), 3922 (do., censures Bhīshma); **89**, 3936, 3949; **90**, 4018 (*sutaḥ . . . tava*); **91**, 4072 (*rājā*), 4076, 4081, 4083 (*putraḥ . . . tava*), 4087, 4088, 4094 (fights with Ghaṭotkaca, etc.); **92**, 4103, 4108, 4114

(*rājñā*), 4120 (*putraṃ . . . tava*), 4123 (*°balasya*); **93**, 4139; **94**, 4182 (*rājā*, attacks Bhīmasena), 4192, 4201 (*rājā*), (*aa*), 4225 (defeated); **95**, 4232 (*rājā*), 4240, 4318 (*rājā*); **96**, 4329 (*°aparādhena*); **97***ιι*, 4404 (*rājā*), 4406 (do.), 4417 (*putraḥ . . . tava*), 4446 (do.); **98**, 4451, 4475, 4477, 4490, 4494 (*rājā*). — § 586 (do.): VI, **99***ε*, 4505; **100**, 4530 (*°balaṃ*), 4552; **102**, 4651 (*rājā*), (*ι*), 4665, 4681 (*°balaṃ*); **103**, 4720 (*°aparādhena*), 4723 (*putraḥ . . . tava*); **104**, 4737 (do.); **105**, 4768, 4777, 4791; **107**, 4931. — § 587 (do.): VI. **109**, 5069, 5079; **111**, 5154; **113**, 5287 (*rājā*); **114**, 5317; **115**, 5361 (attacked Yudhāmanyu (B. Abhimanyu)); **116**, 5379, 5380 (fights with Abhimanyu); **119**, 5678. — § 588 (do.): VI, **120**, 5710, 5749 (*putraḥ . . . tava*); **121**, †5798, †5799 (*Kauravendraḥ*), 5800; **122**, 5841 (*°aiśvaryaṃ*), 5843. — § 589 (Droṇābhiṣhekap.): VII, 1, 39; **4**, 121 (Karṇa had made many peoples to acknowledge *D.*'s sway, cf. § 515), 123 (*°hitaiṣhiṇā*, sc. Karṇa), 124 (*yathā*), 125, 126 (*yathā*), 128 (do.), 131 (*Kuravaḥ . . . D°purogamāḥ*); **5**, 134, (138), 154; **6**, 155 (*rājā*), (156), 167, 168; **7**, 174 (*°mukhā nṛpāḥ*, made Droṇa the leader of his army); **10***κ*, 315 (*°balaṃ*), 324 (*°purogamān*), 366; **11**, 421. — § 590 (do.): VII, **12**, 438 (*rājā*), 442, 464; **13**, 471; **16**, 668. — § 591 (Saṃcaptakavadhap.): VII, **17**, 674. — § 592 (do.): VII, **20**, 796 (*rājā*); **22**, 924 (*°hitaiṣhiṇaṃ Bhāradvājaṃ*), 929, (930), 948 (*rājā*); **24**, 1053, 1057, 1058; **25**, 1068; **26**, 1138, 1142 (fights with Bhīmasena); **30**, 1332; **32***χ*, 1376 (*rājā*), 1377 (fights with Bhīmasena), (*ee*), 1441. — § 593 (Abhimanyuvadhap.): VII, **33**, 1457; **34***β*, 1500; **37**, 1585 (attacks Abhimanyu), 1591, (*ι*), 1602, (*κ*), 1611; **39***μ*, 1650, 1660, 1666; **40**, 1698; **45**, 1820, 1830, 1831; **46**, 1835, (*τ*), 1838, 1841, 1850 (his son Lakshmaṇa is slain by Abhimanyu); **48**, 1900; **51**, 2001. — § 596 (Pratijñāp.): VII, **74***α*, 2619, 2625, 2633; **79**, 2796. — § 598 (Jayadrathavadhap.): VII, **85**, 3014, 3031, 3032, (*ε*), 3052, 3054, 3060; **86**, 3069, 3072; **87**, 3112. — § 599 (do.): VII, **93**, 3369; **94**, (3435) (Droṇa cases *D.* in an invulnerable armour); **95**, 3486; 100, 3751 (*°aparādhena*), 3760; 101, 3799 (*rājā*), 3802, 3804; **102**, 3832, 3838; **103**, 3851, 3858, 3867, 3878 (fights with Arjuna); **104**, 3906, 3912; **105***ν*, [3951 (on the standard of *D.* (*rājñaḥ*), which was set with gold, there was an elephant adorned with gems (*maṇimayaḥ*) and tinkling with the sound of a hundred bells)], 3959 (*°mukhānāṃ*); **112**, 4322, 4340; **114**, 4468, 4494 (*rājā*); **115**, 4555; **116***αα*, 4606, 4621, 4625 (*putraḥ . . . tava*, encounter with Sātyaki); **119**, 4733 (*rājā*), 4737 (do.); **120***δδ*, 4767, 4788 (*rājā*), 4794, 4797 (encounter with Sātyaki); **121**, 4816, 4818; **124**, 4993, 4995, 4999; **125**, 5092; **128**, 5261, 5266, 5267 (*rājā*), 5268, 5269, 5276; **130**, 5335, 5339 (*Bhāratāḥ*), 5342, 5346, 5348 (fights with Yudhāmanyu and Uttamaujas); **131**, 5386; **132**, 5413; **133***ττ*, 5463, 5492 (*nṛpāḥ*); **134**, 5515, 5516; **135***νν*, 5537, 5538, 5540; **136**, 5592 (*rājā*); **137**, 5631 (*rājā*), 5634, 5654; **141**, 5865; **145***μμμ*, 6062, 6064 (*rājā*), 6079, (*ooo*), 6096, 6109, 6133 (encounter with Arjuna); **146**, 6227; **147**, 6366; **148**, 6408; **150**, (6505); **151**, 6530, (*γ′*), 6534, 6541, 6588; **152**, 6570 (*rājā*), 6571 (*putraḥ . . . tava*). — § 600 (Ghaṭotkacavadhap.): VII, **153**, 6615, 6637 (defeated by Yudhishṭhira); **154**, 6641, 6674; **155***η*, 6683, 6685, 6702, (*ε*), 6720; **156**, 6750, 6844, (6847); **158**, 6970, 7002, (*ψ*), 7030, 7038, 7041; **159**, 7051 (*rājā*), (7054), 7067, 7082, 7109 (*rājā*), 7125, (7126); **160**, 7143, 7160 (*putraṃ . . . tava*); **161**, 8205 (*rājā*); **162**, †7291; **184**, 7328, 7336, 7348 (*putraḥ . . . tava*); **165**, 7363 (attacks Bhīmasena); **166**, 7438 (*rājā*), 7439, 7441 (*rājā*), 7443, 7444, 7445, 7453 (defeated by Bhīmasena); **170***λλ*, 7625, 7654; **171**, 7693 (*rājā*), 7694, 7695, 7703 (defeated by Śātyaki); **174**, 7849, 7882, 7884; **176**, 8009, 8014; **177**, 8027 (*tava putrās te D°purogamāḥ*), 8033; **178**, 8110, 8111; **181***δδδ*, 8215; **182***ξξξ*, 8266, (*ηγη*), 8281 (*°purogamāḥ*); **183***ξξξ*, 8294, 8309 (*°purogamāḥ*). — § 601 (Dronavadhap.): VII, **184**, 8372 (*rājā*, protects Droṇa), 8391; **185**, 8419, (8420), 8427, (*γ*), 8428. — § 602 (do.): VII, **186**, 8461 (*°purogamāḥ*), (*ξ*), 8470, (*θ*), 8504; **187***ι*, 8544, (*κ*), 8551, 8552, 8567, 8570 (*rājā*, fights with Nakula); **189**, 8646, 8649 (*rājā*), (8655), 8663, 8671, 8672 (fights with Sātyaki); **192**, 8809 (*°ādayaḥ*), 8812 (do.), 8851. — § 603 (Nārāyaṇāstramokshaṇap.): VII, **193***a*, 8909, 8921, 8925; **195**, 8981; **199***χ*, 9224 (*rājñaḥ*); **200**, 9281, (9287), (*ω*), 9289, (*aa*), 9308. — § 604 (Karṇap.): VIII, **1**, 1 (*°mukhā nṛpāḥ*), 6 (*°nivegaṇe*), 19 (*Karṇaṃ D°hitaiṣhiṇaṃ*); **2***γ*, 45; **3***δ*, 55 (*rājā*); **4***ε*, 85; **5***ζ*, 98 (*parikleçin D°hṛtān*); **7**, †204; **8**, 230, 234, 238; **9***θ*, 269, 273, 284, 321, 324, 325. — § 605 (do.): VIII, **10**, 351 (*rājā*), 353, 364, (*λ*), 385 (*nṛpaḥ*), 387 (*°mukhāḥ . . . rājānaḥ*); **11***τ*, 415 (*rājā*); **13**, 494; **19**, 738, 764 (*°bale*); **23**, 913 (*°balaṃ*); **28**, 1119 (*rājā*), 1122 (fights with Yudhishṭhira); **29**, 1174, 1180 (*rājā*), 1182, 1190 (*rājā*), 1195, 1197 (fights with Yudhishṭhira); **30**, 1222, 1224 (fights with Arjuna); **31***οο*, 1253, 1262, (*στ*), 1265, 1269, 1270, 1271, 1273, 1284, 1298, (1321); **32**, 1354. — § 606 (do.): VIII, **33**, (1391) (related the Tripurāvijaya to Çalya); **34**, (1454), (1465), (1591) (related to Çalya how Rāma Jāmadāgnya obtained weapons from Çiva), (1611); **35**, (1620), 1652, 1654, 1658, 1661. — § 607 (do.): VIII, **36**, (1670), 1673, 1686, 1696; **38**, 1776; **42**, †1991, †1994. — § 608 (do.): VIII, **46**, 2142 (*nṛpaḥ*); **47***λ*, 2228; **50**, 2391, 2400; **51***γγ*, 2441, 2442; **56**, 2698 (fights with Nakula and Sahadeva), 2723 (defeated by Dhṛshṭadyumna), 2726 (*d*: the standard of *D.* (*Kuruputeḥ*) was set with golden *aṅgadas*, and bore the device of an elephant worked in jewels (*maṇimayaṃ*)), 2767 (*°balaṃ*); **57**, 2840, 2844, 2845 (*°bale*); **58***χχ*, 2866; **60**, 2980 (*rājā sarvasya lokasya*), 2986, (*ww*), 2988, 2989, 3025; **61**, 3128 (pierced by Bhīmasena); **62**, 3144, 3153 (pierced by Sahadeva), 3156, 3175; **63**, 3181, 3205 (defeated by Bhīmasena); **64**, 3253, 3256; **66***ιι*, 3314, †3344; **74***φφφ*, 3759, 3761, 3779 (*rājā*); **75***χχχ*, †3811; **77**, 3889 (*rājā*), 3907, 3933 (*putraḥ . . . tava*); **78**, 3940, 3989; **79***ζ′*, 4011 (*rājā*); **83**, †4259; **84***α′*, 4270, 4272; **85**, †4307, †4338, †4341, †4342; **88***αβ*, †4503, †4510; **89**, †4618; **92**, †4820, †4827, †4833 (when Karṇa had been slain *D.* became dejected); **93**, 4849, 4882; **94**, †4895, †4916, †4917, †4958 (*putraṃ . . . Bhāratādanāṃ*); **95***αα′*, 4967 (*putraḥ . . . tava*), 4973 (*nṛpatiḥ*). — § 609 (Çalyap.): IX, **1***α*, 11 (*rājā*), 29 (*hato rājā*, all. to § 615), 39; **2**, 104 (*hataḥ*, do.), 105 (*°vadhena*), 113 (*°aparādhena*), 122 (*nihataḥ*). — § 610 (do.): IX, **3**, 141, 171, 173, 175, 186 (*putraḥ . . . tava*); **4**, 192, (*μ*), 193; **5**, 286; **6**, 298, 314, (319); **7**, 321, (*ρ*), 322, 326 (appointed Çalya leader of his army). — § 611 (do.): IX, **8**, 367 (*rājā*), (*ε*), 381, 392; **11**, 567; **12**, 620 (*°purogamāḥ*), (*υ*) (*°purogamān*, slays Cekitāna), 627 (fights with Dhṛshṭadyumna); **13**, 686 (*rājā*); **15**, 753, 756 (fights with Dhṛshṭadyumna); **16**, 834 (defeated by Bhīmasena), 855; **17**, †874, 943 (*°balaṃ*), 945; **18**, 956, 967, 971, 973, (976), 994 (*°balaṃ*); **19***δδ*, 1010, 1016, 1027, 1050 (*putraṃ . . . tava*), 1053; **21**, 1123 (*°balaṃ*), 1124 (*nṛpaṃ*), 1128 (*rājā*); **22**, 1135, 1136, 1141, 1161; **23**, 1187 (*rājā*), 1207 (*°balaṃ*); **24**, 1279, 1280, 1316,

1320 ; **25,** 1360 (deprived of his chariot by Dhṛshṭadyumna), 1376, 1377, 1380, 1398 ; **26,** 1403 (*Kauravye*) ; **27,** 1443, 1444, (*σσ*), 1447, 1448 (*°balaṃ*), 1449, 1461, 1467, 1470 (*°balaṃ*), 1471, 1678 (fights with Sahadeva) ; **28,** 1520 (*rājā*), 1551.—§ 612 (Hradaprave̱cap.) : IX, **29,** 1572 (*rājā*), 1582, 1585, 1587, 1591, 1593 (*putraḥ . . . tava*, being alone left of the whole army *D.* fled and entered the Dvaipāyana lake), 1601, 1609, 1618 (*tava sutaḥ*), 1625 (*rājā*), 1626, 1637 (*°āvṛtyāḥ*), 1645, 1649, 1658 (*rājā*) ; **30***ε*, 1674 (*rājā*), 1678 (*°sadṛkṣapsaṛā*), 1684, (1687), 1698, 1704 (*nṛpaḥ*), 1705, 1709, 1711 (*nṛpaṃ*), 1714 (do.), 1717, 1724, 1728, 1731 (*rājā*), 1736 (found by the Pāṇḍavas) ; **31,** 1742, (1780), (1786), 1796 (*tava sutaṃ*).—§ 613 (Gadāyuddhap.): IX, **32,** (1844), 1860 (*putraḥ . . . tava*), (1863), 1864 (do.), (1868), 1881 (do., will fight with the mace against one of the Pāṇḍavas) ; **33,** 1889, 1899, 1914, 1929, 1930, (1940), 1945 (*nṛpaṃ* ; Bhīmasena will fight with *D.*).—§ 614 (do.): IX, **34,** 1951 (*Kauravyaṃ*), 1958.—§ 615 (do.): IX, **35,** 1982.—§ 615 (Baladevatīrthayātrā): IX, **54,** 3065.—§ 615 (Gadāyuddhap.): IX, **55,** 3079 (*putraḥ . . . tava*), 3088 (*rājā*), 3097, 3101 (*rājā*), 3103, 3119, 3120, 3123 ; **56,** 3157, 3167, 3172 (the encounter between Bhīmasena and *D.* begins) ; **57,** 3175, 3184, 3201, 3221, 3222, 3230 ; **58,** 3280, 3285, 3287, 3292 (Bhīmasena breaks the thighs of *D.* with his mace), 3305 ; **59,** 3311, †3320, 3330 (Bhīmasena struck *D.*'s head with his foot) ; **60,** 3367 (*hata rāja Dhārtarāshṭraḥ*), 3373 ; **61,** 3388 (*hataṃ*), 3389 (do.), 3396, 3398 (*°sīraḥ . . . pādena mṛdvīaṃ*), 3401, 3403 (*°vadhe*), (*φ*), 3410 (*nṛpaḥ*), 3414, (3438), 3446, 3459 (*nihataṃ*) ; **62***ν*, 3463, 3465 (*°puraḥsarāḥ*) ; **63,** 3505 (*hate*), 3510 (*hataṃ . . . Dhārtarāshṭraṃ*), 3524 (*hate*), 3564 ; **65,** 3626 (*hataṃ*), 3636, 3670 (orders Kṛpa to install Açvatthāman as generalissimo).—§ 616 (Sauptikap.): X, **1***a*, 16, 59 (*hataḥ . . . rājā*) ; **2,** 94 ; **3,** 137 ; **5,** 198 ; **8,** 321 ; **9,** 479 (*hataḥ*), 489 (do.), 505, 508, 511, 527, 532, 537 (died and went to heaven).—§ 617 (Aishīkap.): X, **16***η*, 753 (*hataḥ*).—§ 618 (Jalapradānkap.) : XI, **1***a*, 1 (*hate*), (*β*), 17 ; **8***ζ*, 218 (*Dhṛtarāshṭrasya putrāṇāṃ yas tu jyeshṭhaḥ*) ; **9***η*, 249 (*hate*) ; **11,** 292 (*°balaḥ*) ; **13***μ*, 350 ; **14***ξ*, 375 (*°aparādhena*), 378 ; **15***ο*, 387, 391 (*hatvā Dᵒṇaṃ*).—§ 619 (Strīvilāpap.): XI, **16,** 456 ; **17***β*, 487, 488, 498, 503 (*nihataṃ Bhīmasenena*), 505, 511 (*°ṣubhāṅkagātṛāṃ . . . Lakshmaṇamātaraṃ*), 514 ; **18***γ*, 541 (*nṛpaṃ*) ; **25***κ*, 732 (father of Lakshmaṇa), 736.—§ 620 (Çrāddhap.): XI, **26,** 757, (*β*), 786 (his body is cremated) ; **27,** 809 (*°balaṃ*).—§ 621 (Rājadh.): XII, **1***γ*, 28 (*nṛpaṃ*), 41 (*°hitaishiṇaḥ*, i.e. Karṇa) ; **2***δ*, 53 (friend of Karṇa) ; **3,** 107 ; **4,** 108, 111, 119 (*Kauravyaḥ*), 123, 128 (ravished the daughter of Citrāṅgada at her svayaṃvara) ; **5,** 135 ; **7***η*, 189.—§ 623 (do.): XII, **14***α*, 392 ; **16,** 509 (*nihataḥ*).—§ 635 (do.): XII, **38,** 1415 (*°sukha*, i.e. Cārvāka), 1425 (*°sakhā Cārvāko nāma*).—§ 636 (do.) : XII, **39,** 1438 (*rājā*).—§ 637 (do.) : XII, **44,** 1521 (*°gṛhaṃ*, given to Bhīmasena), 1523 (do.).—§ 641 (do.): XII, **124,** 4552, 4554, 4555, (4559), (4566), 4613 (discourse between Dhṛtarāshṭra and *D.*).—§ 719 (Ānuçāsanikap.): XIII, **1,** 10 (*nihataḥ*), 82.—§ 768 (do.) : XIII, **148,** 6898, 6929, (*ε*), 6930 (*°aparādhena*).—§ 777 (Svargārohanika(ṃ) p.): XIII, **168,** 7746.—§ 778 (Açvamedhikap.): XIV, **1,** 11 (*°aparādhena*), 17 ; **3,** 55 (*°aparādhena*), 56.—§ 783 (Anugītāp.): XIV, **52***β*, 1496 (*°eṣa . . . vadhopāyaḥ*).—§ 787 (Açramavāsap.): XV, **2,** 56 ; **3,** 65, 69 (*nihataḥ kshayaṃ*), (*γ*), 77 (*°ṃ Kauravāṇāṃ adhipatye 'bhyaṣheoayaṃ*, says Dhṛtarāshṭra), 111 (*°ādayaḥ*) ; **8,** 279 (*°aiçvaryāt*) ; **9***λ*, 286 ; **10***μ*, 317, 321 (*rājñā*), 327, 329 ; **11,** 363, 374 (*°ādayaḥ*) ; **14***σ*, 415 (*rājānaṃ*).—§ 789 (Putradarçanap.): XV, **31***η*, 852 (incarnation of Kali) ; **32***θ*, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 791 (do.): XV, **36,** 975 (*°prabhṛtayo . . . lokāntaraṃ gatāḥ*).—§ 795 (Svargārohaṇap.): XVIII, **1, 4,** 6, (*a*), 7, 12 (*nṛpaṃ*), 13 (*rājā*), 18 (*rājñā*), 20 ; **6,** 174 (the followers of *D.* had been Rākshasas).

Cf. the following synonyms:—

Ājamīdha, q.v.

Bhārata, Bharataçardūla, Bharataçreshṭha, Bhāratāgrya, Bharatarshabha, Bharatasattama, Bhāratasattama, q.v.

Dhārtarāshṭra, Dhṛtarāshṭraja, Dhṛtarāshṭraputra, Dhṛtarāshṭrasūnu, Dhṛtarāshṭrasuta, Dhṛtarāshṭrātmaja, q.v.

Gāndhārī ("son of Gāndhārī"): II, 1791 ; III, 14842, 15046, 15301 ; V, 190, †1838, 3031, 3706, 4118, 5049, 5730, 5806, 7108 ; VI, 3454, 4464, 4470 ; VII, 3457, 6544, 7125, 8449 ; VIII, 383, 1356, 1363, 1375, 1387, 1648, 1662 ; IX, 1850 (*Suyodhana*), 1851, 3427 ; X, 511.

Gāndhāriputra (do.) : II, 1725.

Kaurava, Kauravaçreshṭha, Kauravanandana, Kauravātmaja, Kauravendra, Kauraveya, Kauravya, q.v.

Kuru, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshṭha, Kurukulādhama, Kurumukhya, Kurunandana, Kurupati, Kurupravīra, Kurupuṅgava, Kururāja, Kurusattama, Kurusiṃha, Kurūttama, Kuruvardhana, q.v.

Suyodhana : I, 470, 497, 553, 5343, 5417, 5443, 5783, 5789, 5792, 5794, 5809, 6040, 7398 ; II, 1668, 2102, 2541 (Bhīmasena will slay *S.* and place his foot on his head) ; III, 890, 1080 (*°vadhāt*), 1315, 1156, †1356, †1367, 1481, 2040, 2046, 2049, 2051, †10286, 10887, †12323, †12326, †12590 (*Dhārtarāshṭraḥ*), 14876, 14941, 14944, 14948, 14950, 14951, 14968, 14975, 15011, 15018, 15041, 15104, 15151 (*rājā*), 15155, 15187, 15192, 15199, 15204, 15210, 15310 (*rājā*), 15314, 15509, 15515, 15516, 17292, 17453 ; IV, 646, 1645, 1648 (*rājā*), 1747 (do.), 2285 ; V, 136, 145, 594, †697, †749, †759, †762, †766, †866, †883, 935, 1954, 2281, 2498, †2506, 2592, 2663, 2673, 2816, 2830, 2842, 2854, 2860, 2864, 2879, 2880, 2922, 2958, 3191, 3509, 3743, 4283 (*Dhārtarāshṭraḥ*), 4294, 4419, 4451, 4461, 4824 (*rājānaṃ*), 4886, 4970 (*rājā*, read *Suyodhanaḥ* with B.), 5066, 5088, 5225, 5583, 5598, 5621, 5629, 5636, †5651 (*Dhārtarāshṭraṃ*), 5656, 5658, 5661, 5664, 5666, 5673, 5676, 5678, 5679 (*Kauravyaṃ Dhārtarāshṭraṃ*), 5681, 5688, 5693 (*rājā*), 5655 (*Dhārtarāshṭraṃ*) ; VI, 2494 (*rājā*), 2750 (do.), 2872 (*rājānaṃ*), 3459, 3925, 4330 (only B.), 4463, 5050, 5844 ; VII, 792, 2657 (*°āmātyāḥ*), 2659, 2664, 2687, 2697, 2803, 3805, 3813, 3823, 4202, 4245 (*°balaṃ*), 4714 (*°purogamāḥ*), 4717 (do.), 4729, 4731, 4735, 4736, 4873 (*rājā*), 4884, 4885, 5270, 5459, 5852 (*Kuruvrājaṃ*), 6065 (*rājā*), 6247, 6310 (all. to Gāndhārīputropatti), 6477, 6494 (*putraṃ tava*), 6591, 7127, 7272 (*rājā*), 7455, 8005, 8217, 8243 (Bhīmasena will slay *S.*), 8331 (*rājā*), 8341 ; VIII, 5 (*rājā*), 73 (*hataṃ*), 311, 1178, 2156, 2710 (*rājā*), †3342, †3351, †3395, 3630, 3647, 3654, 3669, 3698, 3699, 3715, 3729, †4231, †4233, †4749 ; IX, 2, 4 (*Dhārtarāshṭraḥ*), 1292, 1303, 1315, 1451, 1701, 1749, 1759, 1761, 1771, 1772, 1774, 1784, 1798, 1840, 1850, 1871, 1896 (*rājā*), 1900 (do.), †1905, 1909, 1921 (*Dhārtarāshṭre*), 1923, 3144, 3145 (*Kauravendre*), 3206, 3207, 3249, 3252,

3258, 3262, 3263, 3356 (Bhīmasena had vowed to break his thighs, cf. II, 2993), 3365, 3386 (*hato rājā*); XII, 185, 4624; XIII, 6901 (*°balaṃ*); XIV, 12 (*rājā*), 385 (do.), 1806 (*nihate Kauravendre*); XV, 110; XVIII, 6, 10, 71 (*rājā*).

Duryodhana[2], king of Māhishmatī. § 720*b* (Sudarçanop.): XIII, **2**, 96 (son of Sudurjaya), 117 (gave his daughter Sudarçanā in marriage to Agni).

Duryodhanapitṛ ("father of Duryodhana[1°]") = Dhṛtarāshṭra: III, 382; XV, 60.

Duryodhanasuta ("son of Duryodhana[1°]") = Lakshmaṇa: VIII, 102, 161 (*L°*).

Duryodhanasuta, pl. (*°āḥ*) ("the sons of Duryodhana[1°]"). § 795 (Svargārohanap.): XVIII, **5**, 149.

Duryodhanasutā ("daughter of Duryodhana[2°]") = Sudarçanā: XIII, 104, 112.

Duryodhanāvara = Vikarṇa: II, 2280.

[Duryodhana-yajña(ḥ)] ("the sacrifice of Duryodhana"). § 516 (Ghoshay., cf. Karmadigv.): *Karṇa* proposed to *Duryodhana* that he should celebrate a *rājasūya* sacrifice like *Yudhishṭhira*. But as the *purohita* told him that so long as *Yudhishṭhira* and *Dhṛtarāshṭra* were living he could not undertake the *rājasūya* sacrifice, and advised him to cause the tributary kings to pay him tribute in gold, and with that gold to make a plough, and to plough the sacrificial compound with it, and then to perform a *Vaishṇava* sacrifice that nobody had performed before save the ancient *Vishṇu* (v. 15292, cf. v. 15329 foll.) which was equal to the *rājasūya*, this plan was agreed upon. *Duryodhana* appointed persons to their respective tasks, and desired all the artisans to construct the plough, etc. (III, **255**). When *Vidura* had announced to *Dhṛtarāshṭra* that the preparations had been made, messengers were dispatched to invite the princes and the *brahmans*. *Duḥçāsana* ordered one messenger to invite the *Pāṇḍavas*, but *Yudhishṭhira* replied that they could not come before the completion of the thirteenth year. *Bhīma* threatened; the other *Pāṇḍavas* said nothing unpleasant. *Vidura* was charged with the distribution of food to the guests. After the completion of the sacrifice, all the kings having been dismissed, *Duryodhana*, with his brothers and *Karṇa* and *Çakuni*, entered *Hāstinapura* (III, **256**). *Duryodhana* was praised by most of the citizens, and his friends compared him to *Yayāti*, *Nahusha*, *Māndhātṛ*, and *Bharata*, who had gone to heaven after celebrating this sacrifice (v. 15329 foll., cf. v. 15292). *Karṇa* said that when *Duryodhana* had slain the *Pāṇḍavas* in battle and completed the *rājasūya* sacrifice he would once more honour him thus, and promised that until he had slain *Arjuna* he would not allow his feet to be washed, nor taste meat, and he would observe the *Asura* vow (i.e. not to drink intoxicating liquors, Nil.), and never refuse to give to whoever might solicit him.

Dūshaṇa, a Rākshasa. § 528 (Rāvaṇagamaṇa): III, **277**, 15988 (*"ñ ca Kharañ ca*, slain by Rāma Dāçarathī), 15996.

Dūshaṇānuja, dual (*°au*) ("the younger brothers of Dūshaṇa[1°]") = Vajravega and Pramāthin: III, 16407, 16429, 16431.

Dūshaṇāvaraja ("the younger brother of Dūshaṇa[1°]") = Pramāthin: III, 16435 (*P°*, C. has by error *Du°*).

Dūshaṇāvaraja, dual (*°au*) ("the younger brothers of Dūshaṇa[1°]") = Vajravega and Pramāthin: III, 16405 (*Vajravega-Pramāthinau*).

Dushkāla = Çiva (1000 names[1]).

Dushkarṇa, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (C. has *Duḥś°*).—§ 583 (Bhishmavadhap.): VI, **77***x*, 3344 (C. has *Duḥś°*); **78**[D], 3493 (fights with Çatānīka), 3495, 3498, 3499 (is slain by Çatānīka).—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6717, 6719, 6721, 6722 (assisted by Durmada he fights with Bhīmasena).

Dushkṛtihan = Vishṇu (1000 names).

Dushmanta, v. Dushyanta.

Dushparājaya, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548.

Dushpradharsha, a son of Dhṛtarāshṭra. § 581 (Bhishmavadhap.): VI, **64***x*, 2838 (among fourteen sons of Dhṛtarāshṭra, who attacked Bhīmasena).—§ 608 (Karṇap.): VIII, **51**^{bb}, 2447.—§ 611 (Çalyap.): IX, **26**^{pp}, 1405 (attacked Bhīmasena), 1418 (is slain by Bhīmasena). Cf. next.

Dushpradharshaṇa, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2729.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542.—§ 232 (Svayaṃvarap.): I, **186**, 6981 (came to the svayaṃvara of Draupadī).—§ 600 (Ghaṭotkacavadhap.): VII, **170**^{pp}, 7671. Cf. next.

Dushprarharsha, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2731.

Dushprakampa = Çiva (1000 names[1]).

Dushvanta, v. Dushyanta.

Dushyanta[1], an ancient king, the husband of Çakuntalā and the father of Bharata. § 11 (Parvasaṅgr.): I, **2**, 371 (C. *Dushmanta*).—§ 133: The founder of the Paurava line was *D.*, who ruled the whole world, even the Mlecchas. Description of his happy rule. *D.* could take up the mountain Mandara and support it in his arms (I, **68**). One day *D.* went a hunting (I, **69**). Having come to a forest, which was situated near the river Mālinī and was the resort of ascetics, Cāraṇas, Gandharvas, Apsarases, monkeys, Vālakhilyas, etc. (I, **70**), *D.*, in the hermitage of the Ṛishi *Kaṇva Kāçyapa*, saw *Kaṇva's* adopted daughter *Çakuntalā*: I, **68**, 2801 (*Pauravāṇāṃ vaṃçakaraḥ*); **69**, 2815, 2833, 2834; **71**, 2898, 2909.—§ 134 (Viçvāmitra): I, **71**, (2910).—§ 135 (Çakuntalop.): I, **73**, (2955), (2960), 2970, 2981, 2985, 2987; **74**, 3001, 3023, (3060), 3070, 3100, 3101, 3102, 3104, 3113, 3117 (*rājarshiḥ*); *D.* wedded *Çakuntalā* according to the *Gāndharva* form of marriage and returned to his capital. *Çakuntalā* brought her son *Bharata* to *D.*, who did not at first acknowledge him as his son, until a celestial voice corroborated the truth of *Çakuntalā's* words).—§ 150 (Pūruvaṃç.): I, **94**, 3707 (son of Ilina), 3708, 3709 (father of Bharata).—§ 156 (do.): I, **95**, ††3781 (son of Ilina), ††3782 (married to Çakuntalā), 3783 (father of Bharata).—§ 257 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).—§ 565 (Gālavacarita): V, **117**, 3974 (*reme . . . yathā . . . Çakuntalāyāṃ D°ḥ*, C. *Dushy°*).—§ 761 (Anuçāsanik.): XIII, **115***b*, 5666 (among the kings who did not eat meat during the month of Kārttika; C. has *Dushmanta*ḥ).—§ 775 (do.): XIII, **166***η*, 7676.

Dushyanta[2], son of Ajamīḍha. § 152 (Pūruvaṃç.): I, **94**, 3722 (*D.* and Parameshṭhin were the sons of Ajamīḍha with Nīlī), 3723 (the offspring of *D.* and Parameshṭhin were all the Pāñcālas).

Dvādaça = Çiva (1000 names[1]).

Dvādaçabhuja, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2559.

Dvādaçākṣha, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2560.

Dvādaçanetrabāhu = Skanda: III, 14646.

Dvādaçātman = Sūrya: III, 156.

Dvaipāyana [1] = Vyāsa, q.v.

Dvaipāyana [2], a lake. § 612 (Hradapraveçaḥ.): **IX, 30,** 1721 (*hradaṃ*, there Duryodhana concealed himself when he had been defeated); **31,** 1743 (do.).—§ 615 (Balsdevatīrthayātrāp.): IX, **54**ζ, 3065 (*hradaṃ Dᵉaṃ nāma*, do.).—§ 785 (Anugītāp.): XIV, **60,** 1799 (*hrade*, do.). Cf. next.

Dvaipāyanahrada = Dvaipāyana [2]: IX, 1728.

Dvaipāyanasuta ("son of Dvaipāyana," i.e. Vyāsa) = Çuka: XII, 12603.

Dvaipāyanātmaja (do.) = Çuka: XII, 12585 (Ç°).

Dvaitavana [1], name of a forest. § 11 (Parvasaṅgr.): I, **2,** 429, 470 (C. by error *Dvᵉ*).—§ 316 (Kirmīravadhsp.): III, **11,** 453 (the Pāṇḍavas entered *D.*).—§ 322 (Dvaitavanapr.): III, **24,** 934.—§ 324 (do.): III, **26,** 964, 969.—§ 329 (Kāmyakavanapr.): III, **36,** 1451 (*vanāt*; the Pāṇḍavas left *D.* and entered the Kāmyaka forest).—§ 449 (Ājagarap.): III, **177,** 12360 (the Pāṇḍavas again entered *D.*).—§ 512 (Ghoshayātrāp.): III, **238,** 14800, 14814, 14818; **246,** 15036.—§ 516 (Duryodhanajñāṇa): III, **256,** 15805.—§ 517 (Ghoshayātrāp.): III, **257,** 15849 (*vanaṃ*).—§ 518 (Mṛgasvapnodbh.): III, **258,** 15354, 15357 (the Pāṇḍavas left *D.* and went to the Kāmyaka forest).—§ 547 (Karṇa): III, **310,** †17220 (the Pāṇḍavas again entered *D.*).—§ 548 (Āraṇeyap.): III, **311,** 17223 (do.), 17225.—§ 549 (Pāṇḍavapr.): IV, **4,** 87 (the Pāṇḍavas left *D.* and went to the capital of Virāṭa).—§ 556 (Saṃjayayānap.): V, **23,** †710 (all. to § 512).—§ 599 (Jayadrathavadhsp.): VII, **110,** 4195.—§ 607 (Karṇap.): VIII, **41,** 1950 (all. to § 512).—§ 608 (do.): VIII, **68**λλ, †3383, †3384.—§ 615 (Balsdevatīrthay.): IX, **37,** 2145 (on the Sarasvatī, visited by Balarāma).—§ 623 (Rājadh.): XII, **14,** 391.—§ 794 (Mahāprasthānikap.): XVII, **3,** 91 (all. to Āraṇeyaparvan).—§ 795 (Svargārohaṇap.): XVIII, **3,** 113 (do.).

Dvaitavana [2], name of a lake (in the Dvaitavana forest). § 322 (Dvaitavanapr.): III, **24,** 928 (*°m nāma saraḥ*), 930 (*saraḥ*), 931 (do.).—§ 324 (do.): III, **26,** 965 (do.).—§ 449 (Ājagarap.): III, **177,** 12359 (do., on Sarasvatī).—§ 512 (Ghoshayātrāp.): III, **237,** 14784 (*saraḥ*); **239,** 14844 (do.), 14848 (do.); **240,** 14861 (do.), 14867 (do.), 14868 (do.), 14873 (do.).

Dvaitavanapraveça(ḥ) ("proceeding to the Dvaitavana forest") (cf. Arjunābhigamanap.). § 322: The *Pāṇḍavas*, with *Kṛshṇa* and *Dhaumya*, on costly chariots yoked with excellent steeds, went into the forest, distributing nishkas of gold, etc., to brahmans versed in *Çikshā* (i.e., vedic pronunciation, PCR., or "grammar and the other vedāṅgas," Nīl.), *akshara* (= vedic orthography, PCR.; = veda, Nīl.), and *mantras* (= *praṇava*, i.e. the syllable *oṃ*, Nīl.), and followed by twenty attendants with bows, etc., while *Indrasena*, with the princess's (i.e. *Subhadrā's*, Nīl.) clothes and ornaments and the nurses and maidservants, followed in a chariot. The citizens walked round *Yudhishṭhira*, and the brahmans and principal men of *Kurujāṅgala* of all castes saluted him and blamed the *Dhārtarāshṭras*, etc. *Arjuna* told them that after their exile they would take away the good name of their enemies, and asked them to beseech the ascetics for their good. At last they returned to their respective abodes (III, **23**). After a conference between *Yudhishṭhira* and *Arjuna*, they resolved upon dwelling for these twelve years at the sacred lake *Dvaitavana* (see BR.) in the forest of the same name (copious description), on the banks of *Bhagavatī* (i.e. Sarasvatī, Nīl.), surrounded by many brahmans, and saluted by hosts of *Cāraṇas* and *Siddhas*, who came to see *Yudhishṭhira* (III, **24**).—§ 323: While they were dwelling there, *Dhaumya* performed their *ishṭis* (i.e. *darça-paurṇamāsa*, etc., Nīl.) and offerings to the *Pitṛs*, etc. Once the old *ṛshi Markaṇḍeya* came to them and smiled, recollecting *Rāma Dāçarathi*, whom he had seen on the top of the *Ṛshyamūka*, and comforted *Yudhishṭhira* by reminding him of the aforesaid *Rāma, Nābhāga, Bhagīratha*, etc., and *Alarka*, the king of the *Kāçis* and the *Karūshas* (*b*), the seven *ṛshis*, who had followed the ordinance of the Creator and therefore blazed in the firmament; "so you will regain prosperity." Then he went away in a northerly direction (III, **25**).—§ 324: The *Dvaitavana* forest becoming filled with brahmans (*Bhṛgus, Aṅgirasas, Vāsishṭhas, Kāçyapas, Agastyas, Āṭreyas*, etc.), and always resounding with Vedic recitations, mingling with the twangs of the bows of the *Pāṇḍavas*, a beautiful union of *brahman* and *kshatriya* customs was produced. Therefore one evening the *ṛshi Baka Dālbhya* represented to *Yudhishṭhira* that the *kshatriya* should always consult with a brahman, as did the *Asura* king *Bali*, the son of *Virocana*, who went to no other *tīrtha* than the brahmans, and then had all his wishes gratified, but who met with destruction when he began to act unjustly towards them. Then all those brahmans, *Devīpāyana, Nārada, Jāmadagnya*, etc. (enumeration) (*a*), praised *Yudhishṭhira* (III, **26**).

Dvāpara [1], name of a yuga. § 8 (Parvasaṅgr.): I, **2,** 272 (*Tretā-Dᵉyoḥ sandhau*, Rāma Dāçarathi slew the kshatriyas), 282 (*antare Kali-Dᵉyoḥ*, the battle between the Kurus and the Pāṇḍavas took place).—§ 310 (Āraṇyakap.): III, **3,** 150 (among the 108 names of Sūrya (the Sun)).—§ 374 (Tīrthayātrāp.): III, **85,** 8233.—§ 404 (do.): III, **121,** 10310 (*sandhir eṣha, naraçreshṭha, Tretāyā Dᵉsya ca | enaṃ ādāya, Kaunteya, sarvagopāyaṇ pramuñcyate*).—§ 406 (do.): III, **125,** 10409 (*sandhir dvayor, naraçreshṭha, Tretāyā Dᵉsya ca | ayaṃ hi dṛçyate, Pārtha, sarvagopapraṇāçanāt*).—§ 426 (Hanūmad-bhīmasenas.): III, **149,** 11230.—§ 428: In the *D.* religion (*dharma*) decreases by a half; Nārāyaṇa is yellow; the Veda becomes divided into four parts, etc.: III, **149,** 11250 (*yuge*), 11256.—§ 458 (Mārkaṇḍeyas.): III, **188,** 12828 (comprises 2,000 years, its sandhyā and sandhyāṃça each 200 years).—§ 459 (do.): III, **189,** 12981 (in the *D.* Kṛshṇa is red (*raktaḥ*)).—§ 460 (do.): III, **190,** 13018; **191,** 13120.—§ 567 (Bhagavadgītānap.): V, **132,** 4475 (*rājā . . . srashṭā . . . Dvāparasya*), 4477.—§ 574 (Jambūkh.): VI, **10,** 387, 388, 390 (comprises 2,000 years), 397, 400 (*asmin*).—§ 581 (Bhīshmavadhap.): VI, **66,** 3012 (*°sya yugasyānte ādau Kaliyugasya ca | Sāvatasya vidhim ādishya gītaḥ Saṅkarshaṇena yaḥ*, i.e. Kṛshṇa).—§ 641 (Rājadh.): XII, **69,** 2684, 2693 (*rājā . . . srashṭā . . . Dvāparasya*), 2695; **91**μ, 3408.—§ 649 (Āpaddh.): XII, **141**α, 5326, 5331 (*Tretā-Dᵉyoḥ sandhau*, there was a drought which extended for twelve years), 5332 (*°pratīpādane*).—§ 664 (Mokshadh.): XII, **207,** 7557.—§ 677 (do.): XII, **232,** 8496, 8504, 8505; **233,** 8543, 8546 (*yuge*); **239,** 8719, 8726 (*yuge*), 8727.—§ 679 (do.): XII, **261,** 9264.—§ 683 (do.): XII, **268**α, 9592.—§ 717δ (Nārāyaṇīya): XII, **340,** 12948(*sandhyāṃçe samanupṛāpte Tretāyā(ṃ) Dᵉsya ca*, Nārāyaṇa will be born as Rāma Dāçarathi), 12953 (*°sya Kaleḥ sandhau*, Nārāyaṇa will be born as Kṛshṇa Vāsudeva); **341,** 13091.—§ 773δ (Kṛshṇa Vāsudeva): XIII, **159,** †7363.

Dvāpara [2], a term of dice. § 130 (Aṃçāvat.): I, **67,** 2713 (personif.; incarnate as Çakuni).—§ 346 (Nalopakhyānap.): III, **58,** 2239, 2240, 2251, 2252; **59,** 2254.—§ 552 (Goharaṇap.): IV, **50,** 1578 (*nakshāṇ kshipati Dāṇḍīvaṃ na*

Kṛtaṃ Dvāparam na ca).—§ 569 (Bhagavadyānap.): V, **142**, 4819, 4821, 4823, 4825, 4827.— § 789 (Putradarçanap.): XV, 31*η*, 852 (personif.; incarnate as Çakuni).— § 795 (Svargārohaṇap.): XVIII, **5**, 167 (personif.; Çakuni entered (*prāpa*) *D.*).

Dvāparayuga, v. Dvāpara[1].

Dvārakā, the capital of the Vṛshṇis (= Dvāravatī). § 41 (Anukram.): I, **1**, †149.— § 11 (Parvasaṅgr.): I, **2**, 400, 428 (*purīṃ*).—§ 251 (Arjunavanavāsap.): I, **218**, 7899, 7901 (*°vāsinaḥ*).— § 252 (Subhadrāharaṇap.): I, **220**, 7937, 7939 (*purīṃ*).— § 262 (Bhagavadyāna.): II, **2**, 49, 51 (C. has *Dvārikāṃ*).— § 272 (Rājasūyārambhap.): II, **13**, 553 (*°vāsinaṃ Kṛshṇaṃ*).— § 291 (Çiçupālavadhap.): II, **45**, 1567 (had been burnt by Çiçupāla).—§ 292 (Rājasūyikap.): II, **45**, 1611, 1615 (*puri*), 1617.— § 299 (Dyūtap.): II, **68**, 2291 (*°vāsin Kṛshṇa*).—§ 305 (Anudyūtap.): II, **79**, 2606 (*Kṛshṇa D°vāsin*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 493 (Kṛshṇa will submerge *D.* in the ocean).— § 318 (Arjunābhigamanap.): III, **13**, 597, 611.— § 319 (Saubhavadhop.): III, **14**, 618.— § 320 (do.): III, **15**, 658; **16**, 665, 686 (*°vāsi tad balaṃ*); **19**, 776; **20**, 778, 779 (*°opavanāni*); **21**, 830, 832, 834; **22**, 874.— § 321 (do.): III, **22**, 896.— § 554 (Sāṃyodyogap.): V, **5**, 101; **7**, 130, 133 (*purīṃ*), 135.— § 592 (Saṃçaptakavadhap.): VII, **23**α, 1018 (Nārāṇgadhvaja had wished to destroy *D.*).— § 599 (Jayadrathavadhap.): VII, **110**, 4198 (had been visited by Yudhishṭhira on his tirthayātrā).— § 615 (Gadāyuddhap.): IX, **35**, 1985.— § 615 (Baladevatirthayātrā): IX, **54**, 3071.— § 615 (Gadāyuddhap.): IX, **60**, 3369.— § 617 (Aishīkap.): X, **12**, 616, 639 (*°vāsibhiḥ*).— § 621 (Rājadh.): XII, **1**, 15 (*°vāsinī*, i.e. Subhadrā, differently Ntl. and PCR.).— § 717*b* (Nārāyaṇīya): XII, **340**, 12955 (*Kuçasthalīṃ*, there Kṛshṇa Vāsudeva will take up his residence), 12965 (*°vāsī . . . karishye praleyaṃ ghoraṃ ātmajñānābhisaṃvṛtaṃ*, sc. as Kṛshṇa Vāsudeva, says Nārāyaṇa, cf. III, 493).— § 746 (Āṇuçāsanik.): XIII, **64**, 3254.— § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6841.— § 768 (Āṇuçāsanik.): XIII, **148**, 6888.— § 781 (Āçvamedhikap.): XIV, **15**, 403.— § 782 (Anugītāp.): XIV, **16**, 413.— § 783 (do.): XIV, **52**, 1500.— § 784 (do.): XIV, **53**, 1536.— § 784*b* (Uttaṅka): XIV, **55**, 1600.— § 785 (Anugītāp.): XIV, **59**, 1752; **86**, 2561 (*°vāsī*).— § 793 (Mausalap.): XVI, **1**, 15; **3**, 57; **5**, 136, 142, 144; **7**, 196 (*°vāsinaḥ*), 217 (the ocean flooded *D.*), 219 (*°vāsinaḥ*), 252 (*°vāsinaḥ*).— § 794 (Mahāprasthānikap.): XVII, **1**, 45 (*sāgarena pariplutāṃ*). Cf. Dvāravatī, Kuçasthalī.

Dvārakādhipati ("king of Dvārakā") = Āhuka: III, 829.

dvārapāla ("doorkeeper"), said of various Yakshas: II, 1194; III, 5079 (*Maṇikanakaṃ . . . Yakshaṃ*), 5085 (*Tarantukaṃ*), 6022 (*Taraṇḍakaṃ* — B. *Arantukaṃ* — . . . *Yakshendrasya*), 7070 (*Macakrukaṃ*).—Do., pl.: II, 1045.

Dvāravatī, the capital of the Vṛshṇis (= Dvārakā). § 11 (Parvasaṅgr.): I, **2**, 622, 625.— § 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2272.— § 159 (Pūruvaṃç.): I, **95**, ††3830.— § 244 (Rājyalābhap.): I, **207**, 7595.— § 253 (Haraṇāharaṇap.): I, **221**, 8021.— § 273 (Rājasūyārambhap.): II, **14**, 632 (*purīṃ*, the Yādavas fled from Mathurā to *D.*).— § 290 (Çiçupālavadhap.): II, **43**, 1507.— § 292 (Rājasūyikap.): II, **45**, 1521 (*purīṃ*), 1626.— § 320 (Saubhavadhop.): III, **15**, 637 (*purīṃ*); **20**, 785 (do.).— § 358 (Tirthayātrāp.): III, **82**, 5007 (in *D.* is the tīrtha Piṇḍāraka).— § 377 (Dhaumyatīrthak.): III, **88**, 8349 (in the country of the Surāshṭras).— § 511 (Draupadī-Satyabhāmās.): III, **235**, 14733.— § 549 (Pāṇḍavapr.): IV, **4**, 85.— § 552 (Goharaṇap.): IV, **25**, 876.— § 554 (Sāṃyodyogap.): V, **6**, 131.— § 615 (Gadāyuddhap.): IX, **60**, 3370.— § 617*b* (Brahmaçiras): X, **12**, 617.— § 746 (Āṇuçāsanik.): XIII, **70**, 3453 (when *D.* was being founded Nṛga was liberated); **72**, 3544.— § 773 (do.): XIII, **160**, 7403.—§ 773*d* (Çiva): XIII, **161**, 7494.— § 781 (Āçvamedhikap.): XIV, **15**, 392 (*purīṃ*), 397 (do.).— § 783 (Anugītāp.): XIV, **52**, 1521 (do.).— § 785 (do.): XIV, **59**, 1753 (do.); **84**, 2478 (*Vṛshṇivīrāhipālitāṃ*).—§ 793 (Mausalap.): XVI, **4**, †111 (*purīṃ*); **6**, 167 (do., will be swallowed up by the ocean). Cf. Dvārakā, Kuçasthalī.

Dvārikā, v. Dvārakā.

Dvesha = Çiva (1000 names[1]).

Dvetavana, v. Dvaitavana.

***dvijarshi** (= Brahmarshi): (1) sg., XIII, 3541 (i.e. Uddālaka); (2) pl., XIII, 4548.

Dvimūrdhan, an Asura. § 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2413 (when the Asuras milked the earth *D.* was their milker).

Dvipicarmanivāsin = Çiva: VII, 9532.

***dvīpin**, pl. (*°naḥ*) ("leopards"). § 127 (Aṃçāvat.): I, **66**, 2629 (among the offspring of Çārdūlī).

Dvirvyūha = Vishṇu: XII, 13603 (*°saṃjñitaḥ*).

Dvita, a ṛshi, brother of Ekata and Trita. § 615*b* (Udapāna): IX, **36**, 2071 (Ekata, *D.*, and Trita were the sons of Gautama), 2078, 2083, 2085, 2091 (Trita cursed Ekata and *D.* to become wolves and having golāṅgūlas, bears, and apes for their offspring, on account of their deserting him when he had fallen into a hole).— § 665 (Mokshadh.): XII, **208**σ, 7597 (*Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*, among the ṛshis of the west).—§ 717*e* (Uparicara): XII, **337**, 12757 (*Prajāpatisutāḥ . . . Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*, among the sadasyas at the sacrifice of Vasu Uparicara), 12771 (*Ekata-D°-Tritāḥ . . . Citraçikhaṇḍinaḥ*), 12812.— § 717*b* (Nārāyaṇīya): XII, **340**, 12876 (*Ekataç ca D°ç caiva Tritaç caiva maharshayaḥ*), 12950 (*Ekato 'tha D°s tathā . . . Prajāpatisutaç*, will become apes and their offspring will assist Rāma Dāçarathi, cf. § 615*b*); **342**, 13174 (*Tritaṃ . . . Ekata-D°patitaṃ*, cf. § 615*b*).—§ 770 (Āṇuçāsanik.): XIII, **151**θ, 7114 (*Ekataç ca D°ç caiva Tritaç caiva*, among the seven *Varuṇasatravṛiddhāḥ*).— § 775 (do.): XIII, **166**ε, 7668 (do., among the ṛshis of the west).

Dvivida, a monkey chief. § 282 (Sahadeva): II, **31**, 1122 (at Kishkindh(y)ā Sahadeva fought with the monkey kings *D.* and Mainda).— § 531 (Rāmopakhyānap.): III, **280**, 16115 (Mainda and *D.* were among the counsellors of Sugrīva).— § 535 (Setubandhana): III, **283**β, 16287 (among the allies of Rāma Dāçarathi).— § 541 (Indrajidvadha): III, **289***a*, 16468, (*β*), 16477.— § 567 (Bhagavadyānap.): V, **130**, 4405 (at the gate of Saubha *D.* covered Kṛshṇa with a mighty shower of stones).

Dviyodha (Dviyodhin, B.) = Arjuna: II, 937.

Dyaus[1] (Div, Dyu, "Heaven"). § 3 (Anukram.): I, 1*β*, 42 (*Divaḥ putro Bṛhaddhānuḥ*, etc., v. Āçāvaha).— § 135 (Çakuntalop.): I, **74**, 3017 (among the witnesses of the acts of men).—§ 615*d* (Skanda): IX, **45**η, 2514.

Dyaus[2] (do.), a Vasu. § 164 (Āpavop.): I, **99**, 3934 (*Dyuve*, dat.), 3936, 3945, 3946, 3957, 3963, 3965 (reborn as Bhīshma).

Dyumatsena, king of the Çālvas, husband of Çaibyā, and father of Satyavat. § 210 (Saṃbhavap.): I, **139**, 5521 (*Bhīmaḥ . . . D°samo bale*, the same?).— § 264 (Sabhākriyāp.): II, 4*β*, 126 (the same?).— § 545 (Pativratāmāhātmyap.): III, **294**, 16664 (*Çālveshu*); **295**, 16693

(°āgramaṃ), (†16699), (16703); **296**, (16718), (16720), 16721, (16740); **298**, 16858, 16883, 16890; **299**, 16903, 16911.—§ 683 (Mokshadh.): **XII**, **238**, 9580 (*°sya saṃvādaṃ rājñā Satyavatā saha*), (9563), (9576).

Dyumatsenasuta ("the son of Dyumatsena") = Satyavat: III, 16675; IV, 655 (*S°*).

Dyūtaparvan ("the section relating to the gambling," the 28th of the minor parvans of the Mhbhr.). § 10 (Parvas.): I, **2**, 319.—§ 293: When *Vyāsa* with his disciples came to take leave, *Yudhishṭhira* asked him about the celestial, atmospherical, and terrestrial portents which, according to the statement of *Nārada*, had happened at the *rājasūya*. *Vyāsa* said that in thirteen years they would be fulfilled by the destruction of all the *kshatriyas*, and that *Yudhishṭhira* would that very night see *Çiva* gazing incessantly towards the direction presided over by the king of the *Pitṛs* (i.e. the south). Then *Vyāsa* with his disciples proceeded towards *Kailāsa*. *Yudhishṭhira* resolved to die in order that he might not be the cause of the destruction of the *kshatriyas*, but called back from his intention by *Phālguna* (i.e. Arjuna), he took upon him the vow not to speak a harsh word to his brothers or to any of the kings. Then, having gratified the *Pitṛs* and gods, he entered his own palace, accompanied by his ministers (II, **46**).—§ 294: *Duryodhana*, accompanied by *Çakuni*, by and by beheld all the *sabhā*; he mistook a piece of crystal for water and drew off his clothes, mistook a lake for land and fell in, etc., and was laughed at by *Bhīma*, *Arjuna*, the twins, and the menials of the palace. Filled with wrath and jealousy he became pale, and returned to *Hāstinapura*, together with *Çakuni* (II, **47**). *Çakuni* told him to ask *Yudhishṭhira*, who was very fond of gambling and did not know how to play, to play at dice; then he (*Çakuni*), who was skilled in dice, would win his kingdom and prosperity for *Duryodhana* (II, **48**). *Çakuni* told *Dhṛtarāshṭra* that *Duryodhana* was pale and depressed; *Dhṛtarāshṭra* asked *Duryodhana* the cause; *Duryodhana* told him that *Yudhishṭhira* supported 88,000 *snātakas*, giving to each of them thirty slave-girls; that 10,000 other brahmans daily ate at his palace the best food off golden plates; that the king of *Kāmboja* sent to him innumerable skins, etc.; that the Ocean brought the *Vāruṇa* nectar to him in a vessel of copper, as the celestial wives (*amarastriyaḥ*) to *Indra*; that *Vāsudeva*, having brought an excellent conch, bathed him with sea-water brought in 1,000 jars of gold, etc., from the eastern, southern, and western oceans; that the conches, which were blown when 100,000 brahmans were fed, could be heard there almost incessantly, etc. *Duryodhana* proposed to *Dhṛtarāshṭra* to invite *Yudhishṭhira* to a game at dice with *Çakuni*, and prevented him from consulting *Vidura* till he had had a *sabhā* built. Then he ordered *Vidura*, who dissuaded him in vain, to invite *Yudhishṭhira*. *Vidura* in great sorrow went to *Bhīshma* (II, **49**).—At the request of *Janamejaya*, *Vaiçampāyana* related that *Dhṛtarāshṭra*, having ascertained the opinion of *Vidura* (*b*), sought to bring *Duryodhana* back from his purpose to play at dice; but *Duryodhana* would not give way, relating that the *Nivāta*, *Citrakas*, the *Kauravas*, the *Kāraskaras*, and the *Lohajaṅghas* were like bondsmen in the house of *Yudhishṭhira*, and that *Bhīma*, *Arjuna*, and *Draupadī* had laughed at his mistake regarding the crystal, etc. (II, **50**).—§ 295: *Duryodhana* enumerated to *Dhṛtarāshṭra* the articles brought as tribute from various peoples to *Yudhishṭhira*. *Yājñasenī* (i.e. Kṛshṇā) daily (during the *rājasūya*) took care that everybody, including the deformed and the dwarfs, had eaten before she herself took her meal. Only two peoples did not pay tribute to *Yudhishṭhira*, the *Pāñcālas*, in consequence of their relationship by marriage, and the *Andhaka*-*Vṛshṇis*, in consequence of their friendship (II, **52**).—§ 296: *Duryodhana* continued to enumerate kings, etc., who waited upon *Yudhishṭhira* at the *rājasūya*. The Ocean brought that *Vāruṇa* conch (*çaṅkyaṃ*, "in a sling," PCR., i.e. in a strap, cf. BR.), which *Viçvakarman* had constructed with 1,000 *nishkas*, and which *Prajāpati* had in a former *kalpa* presented to *Indra*; with that conch *Kṛshṇa* anointed (*abhishiktaḥ*) *Yudhishṭhira*. When the conches were blown, those among the kings who were weak fell down, and *Dhṛshṭadyumna*, *Sātyaki*, the *Pāṇḍavas*, and *Keçava* laughed; then *Bibhatsu* (= Arjuna) gave to the principal brahmans 500 bullocks with horns plated with gold, and *Yudhishṭhira* obtained, like *Hariçcandra*, such prosperity that he surpassed *Rantideva*, *Nābhāga*, *Yauvanāçva*, *Mānu*, *Pṛthu Vainya*, *Bhagīratha*, *Yayāti*, and *Nahusha* (II, **53**).—§ 297: Continuation of the conversation between *Dhṛtarāshṭra* and *Duryodhana* (II, **54**, **55**).—§ 298: As *Çakuni* recommended the match of dice and praised his own dexterity in gambling, and *Duryodhana* spoke reprovingly of *Vidura* on account of his fondness for the *Pāṇḍavas*, etc., *Dhṛtarāshṭra* reluctantly caused the *sabhā* (called *Toraṇaçphāṭika*) to be built, with 1,000 columns adorned with gold and lapis lazuli, a *kroça* in length and breadth, and then ordered *Vidura* to bring *Yudhishṭhira* and his brothers (II, **56**, **57**). *Vidura* arrived at the palace of *Yudhishṭhira* and invited him. *Yudhishṭhira*, having learned that he should have to play with *Çakuni*, *Vivṛiṃçati*, *Citrasena*, *Satyavrata*, *Purumitra*, and *Jaya*, "the most desperate and terrible gamblers, always depending upon deceit," was unwilling to come; but as he had made the vow never to refuse when challenged, he set out for *Hāstinapura* the next day with his relatives, *Draupadī*, brahmans, etc., riding on the chariot taken charge of (so BR.) by *Bāhlika*, and when he had arrived he saluted *Bhīshma*, *Droṇa*, *Kṛpa*, *Kṛpa*, *Açvatthāman*, *Somadatta*, *Duryodhana*, *Çalya*, *Saubala*, *Duḥçāsana*, *Jayadratha*, etc., and *Gāndhārī* and *Dhṛtarāshṭra* (II, **58**). *Çakuni* exhorted *Yudhishṭhira* to gamble. *Yudhishṭhira* quoted *Asita Devala* (*b*), but he was obliged to assent; *Duryodhana* said that he himself would supply jewels, etc., and that it was for him that *Çakuni* would play (II, **59**). The play began, the stake being a wreath of pearls, which *Çakuni* won (II, **60**). *Çakuni* then won from *Yudhishṭhira* his treasury, slave-girls, serving-men, elephants, chariots, the *Gandharva* horses which *Citrasena* had given to *Arjuna*, his warriors, and *nidhis* (II, **61**). *Vidura*, addressing *Dhṛtarāshṭra*, quoted the words of *Kāvya*, and reminded him that among the *Bhojas* they had abandoned an unworthy (*asamarjasaṃ*) son; the *Andhakas*, *Yādavas*, and *Bhojas* had abandoned *Kaṃsa*, and when he had been slain by *Kṛshṇa* the whole tribe became glad for a hundred years; "[likewise] let *Arjuna* slay this *Suyodhana* at thy command"; he quoted what *Kāvya* said to the *Asuras* in order to induce them to abandon *Jambha*, and related how a king from greediness after gold killed some gold-vomiting fowls that dwelt in his house, and so destroyed both his present and future wealth (II, **62**). *Vidura* warned against the gambling, and suggested to *Dhṛtarāshṭra* rather to win the *Pāṇḍavas* than their wealth, and to let *Çakuni*, the hill-king (*Pārvatīyaḥ*), return whence he came (II, **63**). *Duryodhana* blamed *Vidura* for his partiality towards the *Pāṇḍavas*, and said that he would only follow the advice of his own intellect.

Vidura complained of the ingratitude of kings and their fondness of flattery (II, **64**). *Yudhishṭhira* lost his wealth, kine, horses, goats, and sheep, "from *Parṇāçā* to the eastern bank of the *Sindhu*," his city, country, lands, and the wealth of all dwelling therein, except that of the brahmans, and all those persons themselves except the brahmans, the ear-rings and *nishkas* and other ornaments of the princes who were present, then *Nakula*, *Sahadeva*, *Arjuna*, *Bhîma*, himself, and *Draupadî*; now *Bhishma*, *Droṇa*, *Kṛpa*, *Vidura*, etc., all gave way to grief, but *Dhṛtarâshṭra*, *Karṇa*, *Duḥçâsana*, etc., were glad (II, **65**).—§ 299: *Duryodhana* ordered *Kshattṛ* (i.e. *Vidura*) to bring hither *Draupadî* to sweep the chambers and stay with the servant maids; *Vidura* declared that having lost himself, *Yudhishṭhira* could not lawfully stake *Draupadî*, and said: "A goat had once swallowed a knife, and when it was pierced by it the hunter placed the head of the animal on the ground, and when drawing the knife out he tore its throat frightfully; therefore do not swallow the wealth of the *Pâṇḍavas*" (II, **66**). Then *Duryodhana* ordered the *prâtikâmin* (a *sûta*) to bring *Draupadî*; she ordered him to ask *Yudhishṭhira* whether he had lost himself or her first; as *Yudhishṭhira* said nothing, *Duryodhana* ordered that *Draupadî* should come and put her question in the assembly; she sent the *sûta* back to the assembly saying that she would do what aged and virtuous persons would tell her; all sat without uttering a word; but *Yudhishṭhira* sent a trusted messenger to *Draupadî*, directing that, although in consequence of her season having come she was attired in one piece of cloth only, she should come before her father-in-law weeping bitterly. *Duryodhana* again ordered the *prâtikâmin* to bring her, and as he seemed irresolute, he asked *Duḥçâsana* to do so. As she would flee to the ladies' household, *Duḥçâsana* dragged her in by her hair, while she was praying to *Kṛshṇa* and *Jishṇu* (i.e. *Arjuna*), who were *Nârâyaṇa* and *Nara*, and blaming *Droṇa*, *Bhishma*, *Vidura*, etc., for looking silently on this crime. As she was casting a glance upon her enraged lords, *Duḥçâsana*, dragging her still more forcibly, addressed her, "Slave! slave!" and laughed aloud, applauded by *Karṇa*, *Çakuni*, and *Duryodhana*, while all the others were filled with sorrow. *Bhishma* declared himself to be unable to decide the question she had put. As she then asked the others present to decide it, *Duḥçâsana* spoke many harsh words, and *Bhîma*, looking at *Yudhishṭhira*, gave way to wrath (II, **67**). *Bhîma* blamed *Yudhishṭhira*, and ordered *Sahadeva* to bring fire, as he wanted to burn the hands of *Yudhishṭhira*, but *Arjuna* appeased him. *Vikarṇa* repeatedly appealed to those present to decide the question, and as they did not say one word, he declared that as *Yudhishṭhira* must be regarded as of no authority, because he had shown himself addicted to the vice of gambling, etc., he regarded *Draupadî* as not won. All applauded him, except *Karṇa*, who maintained that she had been justly won, and as, contrary to the ordinance of the gods that a woman should have only one husband, she had five husbands, there was no impropriety in dragging her to the assembly, and even to uncover her. *Karṇa* then asked *Duḥçâsana* to take off the robes of the *Pâṇḍavas* and the attire of *Draupadî*. The *Pâṇḍavas* took off their upper garments, and *Duḥçâsana* began to drag off the attire of *Draupadî*. But as she thought of and cried to *Hari* (i.e. *Kṛshṇa*), *Dharma* continually covered her anew with excellent clothes. *Bhîma* swore that he would drink the blood of *Duḥçâsana*. All blamed *Duḥçâsana* and *Dhṛtarâshṭra*. *Vidura* exhorted the assembly to answer the question put by *Draupadî*, and related the dialogue of *Prahlâda* (q.v.) and *Âṅgirasa* (i.e. *Sudhanvan*) (§ 300).—§ 300: v. *Prahlâda*.—§ 301: The kings answered not a word, and *Karṇa* told *Duḥçâsana* to take away the slave-woman *Kṛshṇâ* to the inner apartments (II, **68**). Dragged by *Duḥçâsana*, *Draupadî* saluted the assembly, complained of being exposed to the gaze of the crowd, and again asked them to answer her question. *Bhîshma* again declared himself unable to decide it, but thought *Yudhishṭhira* ought to decide it (II, **69**). *Duryodhana* said to *Draupadî*: "Let thy husbands decide the question, and, by making *Yudhishṭhira* the jest a liar, free thee from slavery." *Bhîma* said that only his obedience to *Yudhishṭhira* and the admonitions of *Arjuna* retained him from killing the wretched sons of *Dhṛtarâshṭra*. *Bhîshma*, *Droṇa*, and *Vidura* asked him to forbear (II, **70**). *Karṇa* exhorted *Draupadî* to choose a new husband among the sons of *Dhṛtarâshṭra*, and *Duryodhana*, after having exhorted *Yudhishṭhira* to decide the question, uncovered his left thigh and showed it to *Draupadî*. *Bhîshma* swore that he would break this thigh of his. *Vidura* warned them, and was of opinion that *Yudhishṭhira* had no right to stake her. *Duryodhana* said that if *Bhîma*, *Arjuna*, and the twins declared that *Yudhishṭhira* was not their master, then *Draupadî* should be free. *Arjuna* said that he was certainly their master before the play, "but having lost himself, let all the *Kauravas* judge whose master he could be after that." Just then a jackal began to cry near the *agnihotra* of *Dhṛtarâshṭra*, and other terrible omens were heard. On that account *Gândhârî* and *Vidura* remonstrated with *Dhṛtarâshṭra*, who blamed *Duryodhana* and granted a boon to *Kṛshṇâ*. She chose that *Yudhishṭhira* should become free from slavery. As she was granted a second boon, she asked that *Bhîma* and his brothers with their chariots and bows should regain their liberty. She refused to ask a third boon (II, **71**). *Karṇa* praised *Draupadî* for having saved her husbands. *Bhîma* threatened to slay all his foes instantly, but was retained by *Arjuna* and *Yudhishṭhira* (II, **72**). *Dhṛtarâshṭra* sent *Yudhishṭhira* with his brothers and *Kṛshṇâ* upon their chariots to *Indraprastha*, having asked him not to remember the harshness of *Duryodhana* (II, **73**).

Dyutidhara = Vishṇu (1000 names).

Dyutimat[1], king of the Madras. § 159 (Pûruvaṃç.): I, **95**, ††3832 (*Madrarâjasya*, father of Vijayâ, the wife of Sahadeva).

Dyutimat[2], a mountain in Kuçadvîpa. § 575 (Bhûmip.): VI, **12***e*, 451 (*hemaparvataḥ*, the second mountain in Kuçadvîpa, differently PCR.).

Dyutimat[3], king of the Çâlvas. § 677 (Mokshadh.): XII, **235**, 8607 (*Çâlvarâjaḥ*, gave his kingdom to Ṛcîka and gained an abode of blessing).—§ 767 (Ânuçâsanik.): XIII, **137***a*, 6257 (do.).

Dyutimat[4], king of Mâhismatî. § 720*b* (Sudarçanop.): XIII, **2**, 92 (son of Madirâçva), 93 (father of Suvîra).

E

Edî, a mâṭṛ. § 615*a* (Skanda): IX, **46***b*, 2631.

* **Eka** ("the only one"): XII, 11232 (= Hiraṇyagarbha); XIII, 7027 (= Vishṇu, 1000 names).

Ekacakra, an Asura. § 92 (Aṃçâvat.): I, **65**, 2533 (son

of Danu).—§ 130 (do.): I, **67**, 2657 (*mahāsuraḥ*, incarnate as king Prativindhya).

Ekacakrā, a city. § 11 (Parvasaṁgr.): I, **2**, 382 (all. to § 215). — § 71 (Ādivaṁśāvatāraṇap.): I, **61**, 2255, 2257 (do.).—§ 158 (Pūruvaṁśa.): I, **95**, ††3824, ††3825 (do.).—§ 214 (Hiḍimbavadhap.): I, **156**, 6094.—§ 215 (Bakavadhap.): I, **157**, 6103, 6104; **164**, 6306 (the Pāṇḍavas and Kunti lived for some time at *E.* in the house of a brahman. Bhīmasena slew the Rākshasa Baka).—§ 231 (Svayaṁvarap.): I, **184**, 6928.—§ 317 (Arjunābhigamanap.): III, **12**, 571, 572 (all. to § 215). — § 567 (Bhagavadyānap.): V, **128**, 4272 (do.).

Ekacūḍā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2623.

Ekaçīrshan = Çiva (1000 names[1]).

Ekaçṛṅga, pl. (°śā), a class of Pitṛs. § 270 (Brahmasabhāv.): II, **11**, 463 (in the palace of Brahmán).

Ekaçṛṅga = Vishṇu (Kṛshṇa): XII, 13114, 13251 (origin of the name: Vishṇu assumed the form of a boar with a single tusk).

Ekahaṁsa, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5090.

Ekajaṭa, a warrior of Skanda. § 615*u* (Skanda): IX, **45** η, 2560.

Ekākṣha[1], an Asura. § 93 (Aṁçāvat.): I, **65**, 2537 (son of Danu).

Ekākṣha[2], a warrior of Skanda. § 615*u* (Skanda): IX, **45** η, 2560.

Ekākṣha[3] = Çiva: XIII, 7503.

Ekalavya, a Nishāda prince. § 130 (Aṁçāvat.): I, **67**, 2699 (among the incarnations from the Krodhavaçāgaṇa).—§ 204: Among the kings and princes who flocked to *Droṇa* by thousands to learn the *Dhanurveda* was *E.*, the son of the *Nishāda* king *Hiraṇyadhanus*. Not admitted, because he was a *Naishādi*, he in the forest practised weapons before a clay image of *Droṇa* and became very skilled in shooting. One day when the sporting dog of the princes came upon him he shot seven arrows into its mouth, and thus pierced the dog came back to the *Pāṇḍavas*, who highly admired the precision of the archer. In order that he might not surpass *Arjuna*, *Droṇa* took from *E.* the thumb of his right hand as his tutorial fee: I, **132**, 5241 (*Nishādarājasya Hiraṇḍhanushaḥ sutaḥ*), (5255), 5267, 5261, 5262, 5264, 5265, (5265), 5266.—§ 289 (Arghābharaṇap.): II, **37**, 1351.—§ 296 (Dyūtap.): II, **53**, 1915 (among the kings who waited upon Yudhishṭhira at the rājasūya).—§ 554 (Saiṁyodyogap.): V, **4** γ, 80 (among the kings to whom the Pāṇḍavas ought to send messengers).—§ 581*c* (Kṛshṇa Vāsudeva): V, **48**, 1884 (*ayaṁ sma yuddhe manyate 'nyair ajeyaṁ tam Ekalavyaṁ nāma Nishādarājaṁ | nyagrodha (B. °naiva) çailam abhihatya Jambhak ete sa Kṛshṇena hataḥ parāsuḥ*. The text is not clear, but seems to indicate that *E.* has been slain by Kṛshṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **180**, †8210 (*Nishādaḥ*, had been slain [by Kṛshṇa?]); **181***bδ*, 8231 (all. to § 204; *E°ṇa hi saṁgushṭhaṁ açaktā deva-Dānavāḥ | sa-Rākshasoragāḥ, Pārtha, vijetuṁ yudhi karhichit*).—§ 785 (Anugītāp.): XIV, **83**, 2472 (*Nishādarājño vishayam*).—§ 793 (Mausalap.): XVI, **6***κ*, 159 (*Naishādiṁ*, had been slain by Kṛshṇa). Cf. Naishādi, Nishāda, Nishādarāja.

Ekalavyasuta ("the son of Ekalavya"). § 785 (Anugītāp.): XIV, **83**, 2473 (is vanquished by Arjuna).

Ekānaṁçā = Kuhū: III, 14129.

Ekāntadarçana = Mahāpurusha (Mahāpurushastava).

Ekapad[1], an Asura. § 92 (Aṁçāvat.): I, **65**, 2533 (son of Danu, only in C., B. has *Iekupād*).

Ekapad[2] = Çiva (1000 names[1]).

Ekapad[3] = Vishṇu (1000 names).

Ekapāda, pl. (°dā), a people. § 295 (Dyūtap.): II, **52**, 1868.

Ekaparvataka (P), a mountain. § 276 (Jarāsandhavadhap.): II, **20**, 794 (PCR. "on the same mountain[1]").

Ekāsana, pl. (°nā), a people. § 295 (Dyūtap.): II, **52**, 1859 (among the peoples who brought tribute to Yudhishṭhira).

Ekata, a ṛshi, brother of Dvita and Trita. § 615*b* (Udāpana): IX, **36**, 2071 (v. Dvita), 2078, 2083, 2085, 2091 (v. Dvita).—§ 666 (Mokshadh.): XII, **208***θ*, 7594 (do.).—§ 717*c* (Upariçara): XII, **337**, 12757 (do.), 12771 (do.), 12812 (do.).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12876 (do.), 12950 (do.); **342**, 13174 (do.).—§ 734 (Aṇuçāsanik.): XIII, **26***a*, 1764 (*dvijaḥ* (*Devitaḥ*, PCR.), among the ṛshis who came to see Bhīshma as he lay on his arrow-bed).—§ 770 (do.): XIII, **151***θ*, 7114 (v. *Dvita*).—§ 775 (do.): XIII, **166***ϵ*, 7568 (do.).

Ekātman = Vishṇu (1000 names).

Ekatvaçā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Ekavaktrā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2648.

Ekavyūhavibhāga = Vishṇu (Nārāyaṇa): XII, 13603.

Elāpatra, a serpent. § 47 (Sarpanāmak.): I, **35**, 1551.—§ 49 (Vāsuki): I, **38**, 1622, 1638; **39**, 1641, 1648 (*nāgena*), 1651.

Elapatra = Elāpatra. § 564 (Mātaliyop.): V, **103** γ, 3626.—§ 603*d* (Tripura): VII, **202**, 9564 (Çiva made *E.* and Pushpadanta the pins of his yoke; C. has by error °*puº*).

Elaputra, v. Elapatra.

Elavila, v. Ailavila.

Eraka, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Etāvarṇau (dual) = Nara and Nārāyaṇa: III, 8384 (*avarṇau*, cf. Nil.; PCR. Etāvarṇa and Avavarṇa).

G

Gabdhakālī (I, 3801), v. Gandhakālī.

Gabhasti = Çiva (1000 names[2]).

Gabhastimat = Sūrya (the Sun): III, 146.

Gabhastinemi = Vishṇu (Kṛshṇa): XII, 1512; XIII, 7001 (1000 names).

Gabhīra = Vishṇu (1000 names).

Gabhīrātman = Vishṇu (1000 names).

Gada, a Vṛshṇi, the younger brother of Kṛshṇa. § 232 (Svayaṁvarap.): I, **186**, 6997 (*sa-G°ḥ*, among the Vṛshṇis who were present at the svayaṁvara of Draupadī).—§ 252 (Subhadrāharaṇap.): I, **219**, 7915.—§ 253 (Haraṇāharaṇap.): I, **221**, 7992 (*vidushāṁ varaḥ*, came to the marriage of Arjuna and Subhadrā).—§ 262 (Bhagavadyāna): II, **2**, 55 (received Kṛshṇa on his return to Dvārakā).—§ 264 (Sabhākriyāp.): II, **4***β*, 125 (among the princes who waited upon Yudhishṭhira when he entered his palace).—§ 287 (Rājasūyikap.): II, **34**, 1275 (°-*Pradyumna-Cāmbāç ca*, came to the rājasūya of Yudhishṭhira).—§ 320 (Saubhavadhop.): III, **15**, 644 (°-*Cāmboddhavādibhiḥ*, defended Dvārakā); **18**, 733 (°*āgrajaḥ . . . Mādhavaḥ*, i.e. Kṛshṇa), 736 (°*Sāraṇau*).—§ 342 (Indralokābhigamanap.): III, **51**, 1994 (*Akrūra-G°-Sāmbaiḥ*, will assist the Pāṇḍavas in battle).—§ 402 (Tīrthayātrāp.): III, **120**, †10277 (°*olmukau*).—§ 452 (Mārkaṇḍeyas.): III, **183**,

†12570 (°*āgrajāya*, i.e. Kṛshṇa).—§ 554 (Sainyodyogap.): V, **1**, †27 (°*pārṛajāyaṃ*, i.e. Kṛshṇa); **3**, 59 (°*Pradyumna-Çāmbāç ca*). —§ 570 (Sainyaniryāṇap.): V, **157**$_{\kappa}$, 5330 (°*Śāmboddhavādibhiḥ*, accompany Balarāma).—§ 577 (Bhīshmavadhap.): VI, **43**, 1617 (°*āgrajaḥ*, i.e. Kṛshṇa).—§ 589 (Droṇābhishekap.): VII, **11**$_{\xi}$, 408.—§ 599 (Jayadrathavadhap.): VII, **110**$_{\sigma}$, 4194.—§ 617*b* (Brahmaçāras): X, **12**, 638 (had never desired the discus of Kṛshṇa).—§ 641 (Rājadh.): XII, **81**, 3030 (*saukumāryaṃ punar G°e*).— § 730 (Anuçāsanik.): XIII, **14**$_{\gamma}$, †630.—§ 785 (Anugītāp.): XIV, **66**$_{\theta}$, 1938 (accompanied Kṛshṇa); **86**$_{\tau}$, 2557 (came to the açvamedha of Yudhishṭhira). —§ 793 (Mausalap.): XVI, **3**$_{\gamma}$, **72**, 101 (is slain).

Gadādhara[1] = Vishṇu (1000 names).—Do.[2] = Kubera: VI, 2039.

Gadāgraja[1] = Kṛshṇa, q.v.—Do.[2] = Vishṇu (1000 names).

Gadāparvan ("the section treating of the combat with the mace"). § 795*c* (Mahābhārata): **XVIII, 6**, 275 (i.e. Gadāyuddhaparvan).

Gadapūrvaja = Kṛshṇa: V, †27.

Gadāvasāna, name of a place near Mathurā. § 275 (Rājasūyārambhap.): II, **19**, 764 (Jarāsandha hurled a mace towards Mathurā; the place where it fell was named *G.*).

Gadāyuddha ("the combat with the mace"). § 10 (Parvasaṅgr.): I, **2**, 346 (i.e. Gadāyuddhaparvan).

[Gadāyuddhaparvan (°*va*)] ("the section relating to the battle with maces"). Cf. Gadāparvan, Gadāyuddha. § 613: Requested by *Dhṛtarāshṭra* (*α*), *Sañjaya* related: *Duryodhana* agreed to fight his foes, one at a time (*β*); *Yudhishṭhira* granted his request, adding that if he could slay even one of the five *Pāṇḍavas* he would remain king. *Duryodhana* rose from the lake and challenged the *Pāṇḍavas* (*γ*); *Yudhishṭhira* taunted him with his unfair conduct in slaying *Abhimanyu* (*δ*) (IX, **32**). *Kṛshṇa* reproved *Yudhishṭhira* for his rashness in staking everything on the result of such a single combat with *Duryodhana* (*ε*); *Bhīmasena* assured *Kṛshṇa* that *Duryodhana* would be no match for him in an encounter with the mace (*ζ*); *Kṛshṇa* applauded *Bhīma*, and exhorted him to slay *Duryodhana* (*η*); *Sātyaki*, etc. (*θ*), applauded *Bhīma*; *Bhīma's* boastful address (*ι*) to *Yudhishṭhira* and *Duryodhana*; *Duryodhana's* dignified reply, applauded by the *Pāṇḍavas* and *Sṛiñjayas*; the elephants began to grunt and the steeds to neigh; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, **33**).—§ 614: When the battle between *Bhīma* and *Duryodhana* was about to commence, *Bala-Rāma* (*b*), having heard that that battle between his two disciples was about to begin, came and was worshipped by the *Pāṇḍavas*, *Kṛshṇa*, etc. (*a*); he said that forty-two days had passed since he departed, having set out under the constellation *Pushya* and come back under the constellation *Çravaṇa*; he was clad in blue robes and of fair complexion. Then that dreadful encounter took place (IX, **34**).—§ 615: Requested by *Janamejaya* (*α*), *Vaiçampāyana* related how *Bala-Rāma* had determined upon and set out (under the constellation *Maitra*) on a pilgrimage to the *tīrthas* on the *Sarasvatī* (*β*), having let the sacred fire be brought from *Dvārakā* and the priests, and having given away rich donations to everyone who wished for them, accompanied by priests, friends, brahmans, chariots, elephants, steeds, and servants, visiting all the sacred places along her course. In the course of his wanderings he at last came to *Kurukshetra*. Requested by *Janamejaya* (*γ*), *Vaiçampāyana* related the *Baladevatīrthayātrā* (q.v.) (IX, **35**–**54**). Requested by *Dhṛtarāshṭra*, *Sañjaya* related: Beholding *Bala-Rāma*, *Duryodhana* rejoiced. According to the proposal of *Bala-Rāma*, *Yudhishṭhira* with his brothers and *Duryodhana* proceeded westwards to *Samantapañcaka* on the southern side of the *Sarasvatī*. D. and Cā. praised *Duryodhana*. Description of *Bhīma* and *Duryodhana* (*ε*). *Duryodhana* told *Yudhishṭhira* (who was standing among his brothers and *Kṛshṇa* and *Rāma*) to behold the battle, protected by the *Kaikeyas*, etc. (*ζ*). That large assembly of kings sat down, as did also *Bala-Rāma*, who was worshipped by all around him. *Bhīma* and *Duryodhana* stood inciting each other with violent speeches (IX, **55**). The dispute between the two heroes (*η*). At last *Duryodhana* said, "What is the use of bragging? fight with me," and was applauded by the *Somakas*, etc. The elephants grunted aloud and the steeds neighed repeatedly; the weapons of the *Pāṇḍavas* blazed forth of their own accord (IX, **56**). Description of the combat; D., G., and men wondered; the *Pāṇḍavas* and the *Somakas* feared; adopting the manœuvre called *Kauçika*, *Duryodhana* baffled *Bhīma's* mace; as *Duryodhana* once fell down to the earth, the *Sṛiñjayas* cried aloud, so also did the *Pāṇḍavas*; *Bhīmasena* then had his coat of mail fractured and was prostrated on the ground, but rose, steadying himself with great effort (IX, **57**). *Arjuna* inquired of *Kṛshṇa* about the relative merits of the two combatants; *Kṛshṇa* said that their training had been equal, but *Bhīma* was superior in strength; *Duryodhana* was superior in skill and had had more practice; by fighting fairly *Bhīma* would never succeed in winning, but by fighting unfairly he would surely be able to slay *Duryodhana*, just as the *Asuras* were vanquished by the gods, *Virocana* and *Vṛtra* by *Indra* with the aid of deception; "*Bhīma* has vowed to break the thighs of *Duryodhana* with his mace; let him accomplish that vow of his"; he censured *Yudhishṭhira* for his folly, and quoted a verse uttered by *Uçanas*; "*Duryodhana* has practised with the mace for full thirteen years." *Arjuna* struck his own left thigh before the eyes of *Bhīmasena*, who understood the sign. As *Duryodhana* set his heart on the manœuvre called *vaisthāna* and jumped upwards, *Bhīmasena* hurled his mace at the thighs of *Duryodhana* and fractured them. Portents appeared; showers of blood and showers of dust were poured by *Indra*; a loud noise was made by Y., Rā., and Pç. (description of the portents); the *Pāñcālas* and the *Pāṇḍavas* were filled with anxiety; D., G., Si., and Cā. went away (IX, **58**). The *Pāṇḍavas* and *Somakas* rejoiced; *Bhīmasena* rebuked *Duryodhana*, and touched his head with his left foot, which was censured by *Yudhishṭhira*, who grieved for *Duryodhana* (*σ*) (IX, **59**); *Baladeva's* wrath was excited upon seeing *Duryodhana* struck below the navel; he rushed on to slay *Bhīma*, but was seized and pacified by *Kṛshṇa* (*τ*). *Baladeva* praised *Duryodhana* and cursed *Bhīmasena*, and then ascended his chariot and proceeded towards *Dvārakā*. The *Pāñcālas*, etc. (*υ*), became dejected; *Kṛshṇa* and *Yudhishṭhira*, *Bhīmasena*, etc., and *Duryodhana* spoke about what had passed (IX, **60**) (*Kṛshṇa* asking the *Pāṇḍava* warriors to forbear insulting *Duryodhana*; *Duryodhana's* angry reply to *Kṛshṇa*, charging him with every unfair act in course of the battle; *Kṛshṇa* reminded *Duryodhana* of his own evil acts, and referred to his miserable end as the inevitable consequence of those acts; *Duryodhana's* boast with reference to his end, which he pronounced to be most glorious) (*φ*). Celestial showers descended on *Duryodhana's* head; G., Aps., and Si. praised him. The *Pāṇḍavas* and *Kṛshṇa* became ashamed; but *Kṛshṇa* justified the use of unfair means for the slaughter of the *Kuru* warriors (*χ*) (IX, **61**). The *Pāṇḍava* warriors proceeded to the *Kuru* camp, which was entirely deserted (*ψ*); *Kṛshṇa* caused

Arjuna to take down the *Gâṇḍiva* and his inexhaustible quivers, and then to dismount; then *Kṛshṇa* also dismounted; the celestial ape disappeared, and the chariot (burnt by *Drona* and *Karna* with the *Brâhma* weapon), with its steeds, etc., was reduced to ashes. *Kṛshṇa* congratulated *Yudhishṭhira* on his victory, and *Yudhishṭhira* attributed that victory to *Kṛshṇa's* power (*ω*). In the encampment of the *Kurus* they found great wealth; at *Kṛshṇa's* suggestion the *Pâṇḍavas* and *Sâtyaki* resolved to pass the night at a spot outside the camp, on the banks of the *Oghavatî*. They then dispatched *Kṛshṇa* to *Hâstinapura* in order to pacify the wrath of *Gândhârî*, and to comfort her and *Dhṛtarâshṭra*. He set out with *Dâruka* upon his chariot, yoked with *Çaibya* and *Sugrîva* (IX, **62**). Asked by *Janamejaya*, *Vaiçampâyana* said that the reason why *Yudhishṭhira* sent *Kṛshṇa* to *Hâstinapura* was his fear that *Gândhârî*, by means of her ascetic merit, should reduce the *Pâṇḍavas* to ashes, because *Duryodhana* had been slain unfairly (*αα*); "*Vyâsa* will be there." *Kṛshṇa* caused *Dâruka* to equip his chariot, and quickly set out for *Hâstinapura*. He arrived at *Dhṛtarâshṭra's* palace, where *Vyâsa* had arrived before him; he comforted *Dhṛtarâshṭra* (*ββ*) and *Gândhârî* (*γγ*), who said that her heart had again become steady (*δδ*). Then *Kṛshṇa* came to know the evil that was meditated by *Açvatthâman*, and suddenly took leave, requested by *Dhṛtarâshṭra* and *Gândhârî* to protect the *Pâṇḍavas*, and proceeded with *Dâruka*. *Vyâsa* comforted *Dhṛtarâshṭra*. *Kṛshṇa* arrived at the camp and informed the *Pâṇḍavas* (IX, **63**). Requested by *Dhṛtarâshṭra*, *Sañjaya* narrated the lamentations of *Duryodhana* while lying on the field with his thighs broken (*εε*); he thought himself happy, and asked *Sañjaya* to bring his message to his parents and to *Açvatthâman*, etc. (*ζζ*) ("you should never place any confidence in the *Pâṇḍavas*"), and took leave of the messenger-bearers (*εε*); he was confident that *Cârvâka*, the mendicant devotee, would avenge his death. Thousands of men, with eyes full of tears, fled away; the earth trembled, etc. The messengers went and informed *Açvatthâman* and then went away (IX, **84**). *Açvatthâman*, etc. (*ζζ*), came to *Duryodhana*, who lay surrounded by carnivorous animals, etc. *Açvatthâman's* lament and *Duryodhana's* reply (*ηη*); *Açvatthâman* vowed to slay all the *Pâñcâlas*; *Duryodhana* let *Kṛpa* install *Açvatthâman* as the *Kuru* generalissimo; then they took leave of *Duryodhana* and left him alone (IX, **65**).

Gâdheyî ("the daughter of Gâdhi") = Satyavatî: XIII, 242.

Gâdhi or **Gâdhin**, a king of Kânyakubja, the son of Kuçika and the father of Viçvâmitra and Satyavatî. § 223 (Vâsishṭha): I, **175**, 6651 (*Kânyakubje mahân âsît pârthivo, Bharatarshabha | Gâdhîti vigruto loke Kuçikasyâtmasaṁbhavaḥ*, father of Viçvâmitra).—§ 395 (Jamadagni): III, **115**, 10145 (*Iti vigrutaḥ*, went to the woods), 10146 (*Tasya*, Reṇka married his daughter [Satyavatî], having given 1,000 horses as a dowry).—§ 565 (Gâlavac.): V, **119**, 4005 (*Eṣa Satyavatîṁ sutâṁ*, repetition from § 395).—§ 574 (Jambûkh.): VI, **9aa**, 315 (*Eṣa*).—§ 615*n* (Viçvâmitra): IX, **40**, 2296 (*Tasya*, father of Viçvâmitra), 2299 (do.), 2300 (do., having installed Viçvâmitra on the throne, *G.* went to heaven).—§ 638*b* (Râmopâkhyâna): XII, **49**, 1720 (*Gâdhir nâmâbhavat putraḥ Kauçikaḥ Pâkaçâsanaḥ*, Indra was born as *G.*), 1721 (*Tasya*), Satyavatî was given in marriage to Reṇka, cf. § 395), 1722 (*Eṣâ*), 1727 (*Tasyâ*), 1745 (do., birth of Viçvâmitra).—§ 721*b* (Viçvâmitrop.): XIII, **4**, 205 (*Kuçikasyâtmajaḥ . . . Gâdir nâma*), 208 (*Tasyâ*), (211) (do.), 217 (*Asye*), 218 (*Tasyâ*, Satyavatî was given in marriage to Reṇka, who had given 1,000 horses as a dowry), 246 (*Bhâryâ*, birth of Viçvâmitra).—§ 745*c* (Cyavana-Kuçikasaṁv.): XIII, **56**, 2914 (*Gâdir duhitaraṁ*, i.e. Satyavatî), 2915 (*Viçvâmitraṁ . . . Gâdeḥ putraṁ*). Cf. Kauçika.

Gâdhija ("the son of Gâdhi") = Viçvâmitra: IX, 2306 (*Gâdheḥ*), 2311, 2394.

Gâdhin, v. Gâdhi.

Gâdhinandana ("the son of Gâdhi") = Viçvâmitra: I, 6663.

Gâdhisutâ ("the daughter of Gâdhi") = Satyavatî: III, 10153.

Gadin = Çiva (1000 names[1]).

Gaganamûrdhan, an Asura. § 92 (Aṁçâvat.): I, **65**, 2532 (among the sons of Danu).—§ 130 (do.): I, **67**, 2646 (incarnate as one of the five Kaikaya princes).

Gahana = Vishṇu (1000 names).

Gaja, a Gândhâra warrior, the younger brother of Çakuni. § 585 (Bhishmavadhap.): VI, **90***a*, 3997 (among six younger brothers of Çakuni (Saubalasyânujâḥ, v. 3995), is slain by Irâvat).

Gajaçiras, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2562.

Gajahan = Çiva (1000 names[2]).

Gajâhvaya ("named after the elephant") = Hâstinapura: I, 2600, 2640; III, 279; V, 6071; XII, †2121 (*puraṁ*); XIV, 370; XV, †439; XVIII, 181.

Gajakarṇa, a Yaksha. § 269 (Vaiçravaṇasahâv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Gajânîka, a Pâṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***x*, 7011 (brother of Virâṭa?).

Gajapura = Hâstinapura: XIII, 7711.

Gajarâja = Airâvata: XII, 8330 (*°râhanaḥ*, i.e. Indra).

Gajasâhvaya ("named after the elephant") = Hâstinapura: I, 1700 (*svanagaraṁ*), 3000, 4360, 4441 (*puriṁ*), 4460 (*puraṁ*), 4468, 5084, 5149 (*nagaraṁ*); II, 1676, 2647; III, 9, 1348; V, 6092, 7106; XIV, 1476 (*nagaraṁ*), 1479 (do.); XV, 443, 653, 971; XVII, 25.

Gajendra = Airâvata (?): IX, †1074.

Gajendrakarṇa = Çiva (1000 names[1]).

Gajodara, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2562.

Gâlava, a ṛshi. § 10 (Parvasaṁgr.): I, **2**, 331 (*caritaṁ G°eya*, i.e. Gâlavacarita).—§ 11 (do.): I, **2**, 509 (*maharsheç câpi caritaṁ . . . G°eya*, do.).—§ 264 (Sabhâkriyâp.): II, **4***a*, 110 (among the munis who waited upon Yudhishṭhira).—§ 266 (Çakrasabhâv.): II, **7**, 292 (in the palace of Indra).—§ 376 (Tîrthayâtrâp.): III, **85**, 8263 (among the brahmarshis who stayed in expectation of Yudhishṭhira).—§ 565 (Gâlavacarita): V, **106**, 3720, 3727 (*munîḥ*), 3732 (disciple of Viçvâmitra), 3733, 3738, 3739, 3740; **107**, 3741, 3743, 3750; **108**, 3761, 3762, 3778; **109**, 3792, 3794, 3799; **110**, 3814, 3820; **111**, 3822, 3830, 3834, 3838, 3839, 3846; **112**, (3850), 3854 (*munîḥ*), (3855), 3869, 3872; **113**, 3874, 3877, 3891, 3894, 3895; **114**, 3896, 3907, 3911; **115**, 3919, 3928, 3931, 3932, 3933, 3936; **116**, 3942, 3944, 3946, 3947, 3951 (*munîḥ*), 3953, 3955, 3958; **117**, (3960), 3965, 3978, 3980; **118**, 3981, 3982, 3989, 3992, 3996, 3997, 4001; **119**, 4002, 4003, 4004, 4006, 4010, 4012, 4016, 4021, 4025 (the history of Gâlava).—§ 566 (Yayâti): V, **121**, 4078; **123**, 4116 (ull. to § 565).—§ 615 ff. (Asita Devala): IX, **50**, 2919 (only C. by error for *Nârada*ḥ).—§ 637 (Râjadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhîshma as he lay on his arrow-bed). — § 699 (Mokshadh.): XII, **288**, 10555 (*°eya ca saṁvâdaṁ devarsher Nâradasya ca*), 10556, 10564.—§ 717*b* (Nârâyaṇîya): XII, **343**, 13263 (*Vâmadeçîtamârgeṇa*

malprasadāṅ (i.e. Nārāyaṇa's) *mahātmanā* | *Pāñcālena kramaḥ prāptaḥ tasmād bhūtāt sanātanāt* (i.e. from the horse head of Nārāyaṇa) | *Bābhravyagotraḥ sa babhau prathamaṃ kramapūragaḥ* | *Nārāyaṇād varaṃ labdhvā prāpya yogaṃ anuttamaṃ* | *kramaṃ praṇīya çikshāṅ ca praṇayitvā sa Gālavaḥ*).—§ 721*b* (Viçvāmitrop.): XIII, 4*β*, 251 (among the sons of Viçvāmitra). — § 730 (Anuçāsanik.): XIII, **18**, (1349) (Çiva restored his father to life).—§ 734 (do.): XIII, **26***a*, 1763 (among the rshis who came to see Bhishma). — § 751*b* (Çapathavidhi): XIII, **94***a*, †4551 (*rshiḥ*), (4583). Cf. Pañcāla, Pāñcāla.

[Gālavacarita(m)] ("the history of Gālava"; cf. Gālavasya caritaṃ). § 665 (Bhagavady.): In ancient times, in order to try *Viçvāmitra*, who was then engaged in ascetic austerities, *Dharma* in the form of the *Rshi Vasishtha*, and feigning himself hungry, came to his hermitage. *Viçvāmitra* cooked *caru*, but could not approach *Dharma* before his guest had dined with the other hermits. *Dharma* said, "I have already dined; wait here," and went away. *Viçvāmitra*, bearing that food on his head and himself subsisting on air, waited a hundred years, while the ascetic *Gālava* waited on him. Then *Dharma* accepted that food, which was still warm and fresh, and called *Viçvāmitra* a *viprarshi*, whereby he became a *brahman*. *Gālava* repeatedly asked *Viçvāmitra* to take a gift from him as his preceptor, and at last *Viçvāmitra*, seeing his persistency, requested him to give 800 white steeds each with one black ear (V, **106**). *Gālava* got troubled and was gradually reduced to a skeleton. He thought of repairing to *Vishṇu* (or *Kṛshṇa*), when his friend *Garuḍa* came, and said he had spoken to *Vishṇu* in his behalf, and that he would bear him (V, **107**). *Garuḍa* described the East: here *Savitṛ* first rises, and the *tapas* of the *Sādhyas* is performed at eve; . . . the two eyes of *Dharma*; . . . here the daughters of *Daksha* in primeval times gave birth to their children, and here the sons of *Kaçyapa* first multiplied; here *Çakra* was first anointed as king of the gods; here is the *tapas* of *Indra* and the gods, all their religious ceremonies; here the Creator (*bhagavān Lokabhāvanaḥ*) first sang the *Vedas*; here *Sāvitrī* was first said by *Savitṛ* to the reciters of the *Vedas* (*brahmavādishu*), and here the Yajurveda (*yajūṃshi*) was given by *Sūrya*; here the *Soma* juice was first drunk by the gods, etc.; it was here that *Varuṇa*, repairing to *Pātāla*, obtained prosperity (*çriyaṃ*); here the birth, growth, and death of the ancient *Vasishtha* took place; here first grew the hundred branches (*çrṭayaḥ*) of *om*; here the *Munis* called *Dhūmapāḥ* first imbibed the smoke of the *havis*; here the thousand-rayed Sun slays, rising, the wicked and ungrateful men and *Asuras*; here is the gate of the three worlds and the path to heaven and to felicity (V, **108**). *Garuḍa* mentioned the remarkable subjects in the South (*dakshiṇā diç*, so called because *Vivasvat* gave it away as a *dakshiṇā*): *Pitṛpakshas trailokasya*; *Ushmapāḥ devāḥ*; the *Viçvedevas* with the *Pitṛs*, with whom they equally share the sacrifices in all the worlds; the second door of *Dharma* . . . ; the *Devarshis*, *Pitṛlokarshis*, and *Rājarshis*, who dwell here in great happiness . . . ; it is the region whither all must repair; . . . there are *Naiṛṛtāḥ* to be seen by the sinful; the *Gandharvas* chanting on *Mandara* and in the abodes of the *viprarshis*; *Raivata* who, hearing the *Sāmans*, retired to the woods, leaving wife and friends and kingdom; *Sāvarṇi* and *Vaivakṛta* setting a limit to *Sūrya* (the southern tropical circle, PCR.); *Rāhu* soliciting immortality from the gods; *Vṛtra* incurring the enmity of *Çakra*; *Vaitaraṇi* filled with the bodies of persons condemned to hell . . . ; reaching this region the sun drops sweet water (i.e. the beginning of the rainy season, Nil.), and thence, proceeding again to the *Vāsishtha* direction (*Vāsishṭhīṃ kāshṭhāṃ* = the quarter of the seven Ṛshis, i.e. the North, Nil), once more drops dew (*himaṃ*); there is *Garuḍa* obtaining for food an enormous elephant and tortoise; the great *Rshi Cakradhanus*' birth from *Sūrya* took place here (he was afterwards known as *Kapila* who burned *Sagara*'s sons); the perfect (*siddhāḥ*) brahmans, named *Çivāḥ*, who fully had mastered the *Vedas*, here obtained liberation (*moksha*); here is *Bhogavatī*, ruled by *Vāsuki*, *Takshaka*, and *Airāvata*. Those that have to journey hither encounter here a thick gloom, so that it cannot be penetrated by either the Sun or by *Agni*; "even thou shalt have to pass this road" (V, **109**). *Garuḍa* mentioned the remarkable subjects and occurrences of the West: *Varuṇa*'s origin; his instalment by *Kaçyapa*; the Moon, quaffing all the six juices of *Varuṇa*, becomes young again in the beginning of the bright fortnight; the *Daityas* being routed and bound fast by *Vāyu*; the mountain *Asta*; Night and Sleep; *Çakra* beholding the goddess (*devīṃ*) *Diti* asleep, and cutting off her fœtus, whence sprang the *Maruts*; the roots of *Himavat* stretching towards the eternal *Mandara* (sunk in the Ocean, Nil.), the end of which is not to be reached by journeying for even 1,000 years; *Surabhi* milking on the shores of the lake with golden lotuses; in the midst of the Ocean the headless trunk of *Svarbhānu*; the chanting of the *Vedas* by *Suvarṇaçiras* (invisible, and whose hair is eternally yellow); *Dhvajavatī*, the daughter of the *muni Harimedhas*, remaining in the air in consequence of *Sūrya*'s injunction, 'stay'; . . . the sources of the rivers; here, in the abode of *Varuṇa*, are the waters of the three worlds; the abode of *Ananta*, and of *Vishṇu*, and of *Pavana* (the friend of *Agni*), and of the *Maharshi Kaçyapa Mārīca* (V, **110**). The North (*uttara*) has its name from saving (*uttāraṇa*) from sin; it is also called *madhyama*, i.e. between the East and the West. None can live there that is unamiable, etc. *Garuḍa* mentioned its remarkable subjects and places: *Badarī*, the asylum of *Nārāyaṇa*, *Kṛshṇa*, *Jishṇu*, and *Brahmāṇa*; *Maheçvara* with the effulgence of the *Yugānta* fire; *Purusha* dwelling with *Prakṛti*, invisible to *munis*, D. with L., G., Y., and Si., except *Nara* and *Nārāyaṇa*; there *Vishṇu* appears alone, having 1,000 heads and 1,000 legs; there *Candramas* (the Moon) was installed in the sovereignty over the *brahmana*; *Mahādeva* receiving *Gaṅgā* on his head; *Devī* practising austerities for obtaining *Maheçvara*; *Kāma* the wrath (of *Çiva*, PCR.); here took place *Kubera*'s instalment, on the breast of *Kailāsa*, in the sovereignty of Rā., Y., and G.; *Caitraratha*; here is the asylum of the *Vaikhānasas*; *Mandākinī*; *Mandara*; *Saugandhikavana*, guarded by *Nairṛtas*; the plantain forest (*kadali-skandhaṃ*), etc.; the *Siddhas*; the seven *Rshis* with *Arundhatī*; *Svāti*; *Brahmāṇ* near *Yajña* . . . the *munis* named *Dhāmā* (? so B.) (whose origin, etc., are not known) guarding *Gōyantikādvāra* (B. *Gangāmahādevāvaṃ*); the man who passes beyond them will certainly meet with destruction, except *Nārāyaṇa* and *Nara* or *Jishṇu*; here is *Kailāsa*, the abode of *Ailavila*; the origin of the ten *Apsarases* *Vidyutprabhāḥ*; *Vishṇupada*, made by *Vishṇu*, when he, in his covering the worlds with three steps, stepped on the northern regioo; here took place king *Marutta*'s sacrifice at *Uçīrabīja*, by the side of the golden lake; here was *Himavat*'s gold-mine, that exhibited itself to the *viprarshi Jīmūta*, who gave away the whole wealth to the brahmans, and had it called after his name (*Jaimūta*); here morning and evening the *Lokapālas*

(*dṛṣṭaṃ pūrvaṃ*) proclaim "what business of what person shall we do?"; it is called *uttara* (North) because it is superior (*uttara*) to all (V, **111**). At the request of *Gālava*, *Garuḍa* carried him (description) to the East, and laughed at his foolish thoughts of casting away his life. At the mountain *Ṛishabha* they rested for some time (V, **112**). On the peak of the *Ṛishabha* they met with a brahman lady, *Cāṇḍālī*, engaged in penances; she gave them cooked food; they fell asleep. As *Garuḍa* awoke, his wings had fallen off. It was because he had, out of pity, thought of carrying the lady to the place where *Mahādeva*, *Viṣhṇu*, etc. (*q*), live together. She gave him his wings back, having warned him not to contemn women, and they set out, but failed to find the steeds. *Viśvāmitra* met them, and said the time had already passed, but promised to wait for some time more (V, **113**). *Garuḍa* explained the etymology of *hiraṇya* (gold) and *dhana* (wealth), and why gold is not easily obtainable (see the note of PCR. from Ntl.); it is guarded by the *Ajaikapād-Ahirbradhnaḍ* and by *Dhanada* (i.e. *Kubera*). They went to *Garuḍa's* friend, the *Rājarshi Yayāti Nāhusha* (of the Lunar race), in *Pratishṭhāna*, and told him the matter, and that *Gālava*, whom he had paid off his debt, would devote himself to severe ascetic penances and give *Yayāti* a portion of his wealth of asceticism; "as many hairs as there are in a horse's body, so many regions of bliss are attained by him that gives away a horse" (V, **114**). *Yayāti*, the performer of 1000 sacrifices, the liberal ruler of all the *Kāśis*, in view of the fact that they had come to him, passing over all the kings of the Solar race, not having the steeds, gave to *Gālava* his daughter *Mādhavī*, always endowed by gods, men, and *Asuras*. *Garuḍa* went away to his own abode, and *Gālava* offered *Mādhavī* to king *Haryaśva* of *Ikshvāku's* race at *Ayodhyā*, who was desirous of offspring (V, **115**), on the condition that he gave as her dower the 800 steeds of the kind wanted. *Haryaśva* had but 200 steeds of this kind; he therefore got the maiden—who on brahman had been granted the boon that after each delivery she would be a maiden again—in order to beget only one son upon her, for his 200 steeds. This son was *Vasumanas*. When *Gālava* offered her to king *Divodāsa* (V, **116**), the *Kāśi* king, son of *Bhīmaseṇa*. The same arrangement was made as with *Haryaśva*. She bore him *Pratardana* (V, **117**). Then *Gālava* came to king *Uśīnara* in the city of the *Bhojas*, with whom the same arrangement was made. To him she bore *Śibi*. Then *Gālava* took the maiden and went to see *Garuḍa* (V, **118**). *Garuḍa* said that the remaining 200 steeds were unobtainable. For in days of yore *Ṛeṭika* sought at *Kānyakubja* *Gādhi's* daughter *Satyavatī* in marriage, and was requested by *Gādhi* to give 1000 steeds of this kind. *Ṛeṭika* obtained them at *Āyatīrtha*, and gave them to the king. Performing the sacrifice *Puṇḍarīka*, the king gave them away to the *brahmans*. The three kings had each purchased 200 of them from the *brahmans*, but the remaining 400, while being transported over the *Vitastā*, were taken by the river (so B.). *Viśvāmitra*, instead of obtaining the 200 steeds wanting, begot *Aṣhṭaka* upon *Mādhavī*, and gave him the steeds; *Aṣhṭaka* then went to a certain city (*purasya prāyāt tadā Somapuraprabhaṇ*) and *Kauśika* (i.e. *Viśvāmitra*) to the woods. *Gālava* dismissed *Garuḍa*, and returning the maiden to her father, he went into the woods (V, **119**). *Yayāti* went to a hermitage on the confluence of the *Gangā* and *Yamunā*, taking *Mādhavī*, *Pūru*, and *Yadu* with him, desirous of again disposing of his daughter in a *svayaṃvara*. There was assembled a vast concourse of *N.*, *Y.*, *G.*, men, etc., and numerous *Ṛshis* resembling *Brahmān* himself. *Mādhavī* selected the forest as her lord, practised *tapas*, and adopted a deer's mode of life (*mṛgacāriṇī*). King *Yayāti* died after having lived for many thousands of years. The progeny of *Pūru* and *Yadu* multiplied greatly. *Yayāti*, resembling a *maharshi*, enjoyed the highest bliss in heaven for many thousands of years. On one occasion, while seated among the *Rājarshis* and *Maharshis*, king *Yayāti* mentally disregarded all the gods and *Ṛshis* and men. *Indra* at once read his heart; the dwellers of heaven did not longer know him, and he was soon divested of his splendour (V, **120**). For continuation v. Yayāti (§ 566).

Gālavasambhava ("born from Gālava") = Prākṛṛigavat: IX, 2992.

Gālavī ("the son of Gālava") = Prākṛṛigavat: IX, 2995, 2997.

Gama = Çiva (1000 names [1-2]).

Gambhīra = Çiva (1000 names [2]).

Gambhīrabalavāhana = Çiva (1000 names [2]).

Gambhīraghosha = Çiva (1000 names [2]).

Gaṇa = Çiva (1000 names [2]).

Gaṇā, a mātṛ. § 615*w* (Skaṇḍa): IX, **46***θ*, 2645.

Gaṇādhipa = Çiva (1000 names [1]).

Gaṇādhyaksha = Çiva: X, 258; XII, 10421 (1000 names').

Gaṇakāra = Çiva (1000 names [2]).

Gaṇakartṛ = Çiva (1000 names [2]).

Gaṇanāyaka = Gaṇeça: I, 77.

Gaṇapati = Çiva (1000 names [2]).

Gaṇaṇā, the wife of the çūdra Paçusakha. § 750*b* (Bisastāvop.): XIII, **93**, 4417, (4446), (4499), (4536).

Gaṇḍaka, pl. (°*aḥ*), a people. § 280 (Bhīmasena): II, **29**, 1062 (in the east, vanquished by Bhīmasena on his digvijaya).

Gaṇḍakaṇḍa, a Yaksha. § 269 (Vaiçravanasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Gaṇḍakī, a river. § 221*b* (Gaṅgā): I, **170**, 6455.—§ 276 (Jarāsandhavadhap.): II, **20**, 794 (crossed by Kṛshṇa, etc., on their way from Indraprastha to Girivraja).—§ 370 (Tīrthayātrāp.): III, **84**, 8091 (*sarvatīrthajalodbhavaṃ*, a tīrtha).—§ 574 (Jambūkh.): VI, 9*h*, 325 (among the rivers of Bhāratavarsha).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7647.

Gaṇḍalin = Çiva (1000 names [2]).

Gaṇḍaśāhvayā, a river. § 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires, = Gaṇḍakī?).

Gandha[1] (personif.), II, 438.—[2] = Çiva (1000 names [1]).

Gandhadhārin = Çiva (1000 names [2]).

Gandhakālī = Satyavatī: I, ††3801 (C. has by error *Gabdha*[2]).

Gandhamādana, a mountain. § 11 (Parvasaṅgr.): I, **2**, 451, 452, 462.—§ 43 (Garuḍa): I, **30**, 1392 (*parvataçreshṭhaṃ*, there Kaçyapa was engaged in austerities).—§ 48 (Çesha): I, **36**, 1567 (there Çesha performed austerities).—§ 184 (Pāṇḍu): I, **119**, 4637 (having crossed Himavat, Pāṇḍu went to *G.*).—§ 269 (Vaiçravanasabhāv.): II, **10**, 412 (among the mountains in the palace of Kubera).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, 471 (Kṛshṇa dwelt 10,000 years on *G.*).—§ 330 (Indradarçana): III, **37**, 1496 (on the way to the world of Indra Arjuna crossed Himavat and *G.*).—§ 419 (Gandhamādanapr.): III, **140**, 10861 (the Pāṇḍavas set out for *G.*).—§ 420 (do.): III, **141**, 10892 (*b: G.* cannot be reached by means of vehicles, nor by bad people; the impure alone meet with flies, gadflies, etc.), 10898.—§ 423 (do.): III, **143**, 10964 (*b: G.* is inhabited by ṛshis, Siddhas,

gods, Gandharvas, Apsarases, and Kinnaras), 10569, 10985.—§ 423(do.): III, **145**, 11015.—§ 424(Bhīmakadalīkhaṇḍapr.): III, **146**, 11084, 11088 (*b*: *G.* is frequented by Kinnaras, Yakshas, Gandharvas, gods, Brahmarshis, and Apsarases), 11099, 11119 (*°ānushu*, on *G.* Bhīmasena met with Hanūmat). —§ 432 (Saugandhikāharaṇap.): III, **152**, 11337 (near *G.* Bhīmasena slew the Krodhavaśas).—§ 435 (do.): III, **155**, 11429 (*°āṇushu*).—§ 436 (Yakshayuddhap.): III, **158**, 11510, 11542 (the hermitage of Vṛshaparvan was situated on the slope of Himavat and near *G.*).—§ 436*b* (do.): *G.* is frequented by Kimpurushas, Siddhas, Cāraṇas, Vidyādharas, Kinnaras, etc. (very copious description): III, **158**, 11561, 11563, 11571, 11582 (*°āṇushu*), 11600 (*°kinnarāṇṃ*), 11603 (*°āṇushu*), 11608.—§ 436 (do.): III, **159**, 11656.— § 437 (do.): III, **160**, 11662, 11702 (*°saṃbhavaḥ . . . nārutaḥ*, Bhīma there slew the Rākshasa Maṇimat, etc.).— § 438 (do.): III, **161**, 11768.—§ 440 (do.): III, **164**, 11902 (Arjuna came from the world of Indra to *G.*).—§ 446 (Nivātakavacayuddhap.): III, **174**, 12283.—§ 459 (Mārkaṇḍeyas.): III, **188**, 12918 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 512 (Ghoshayātrāp.): III, **244**, 14965 (*°āśinaḥ*, i.e. the Gandharvas).—§ 526 (Rāmopākhyānap.): III, **275**, 15901 (*°parvate*, the abode of Vaiśravas), 15921 (having lost Laṅkā, Kubera began to live on *G.*).—§ 535 (Setubandhana): III, **283***a*, 16273 (*°vāsī . . . Gandhamādanaḥ*).—§ 561*e* (Bhīma): V, **50**, 1991 (*Kṛshṇāyāṃ cavatā prītiṃ yena—i.e.* Bhīma—*Krodhavaśā hatāḥ | praviṣya vishamaṃ ghoraṃ parvataṃ G°m*, all. to § 432 or § 437).— § 561 (Yāsasandhip.): V, **64**, 2171 (description).—§ 563 (Dambhodbhavop.): V, **96**, 3162 (on *G.* Nara and Nārāyana practised austerities), 3464.—§ 570*d* (Rukmin): V, **158**, 5332 (*Kimpurushasaṃśraya G°āśinaḥ*, i.e. Druma).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5501 (*śārurukshur yathā mandaḥ parvataṃ G°m*); **161**, 5546 (do.).—§ 574 (Jambūkh.): VI, 6, 203 (*paraṃ Mālyavataḥ*), 204 (the half-verse not in B.).—§ 574*e* (do.): On the summits of *G. Kubera*, the lord of the *Guhyakas*, many *Rākshasas* and *Apsarases* live in joy. Beside *G.* there are many smaller mountains and hills. The measure of human life there is 11,000 years. There the men are cheerful and endued with great energy and strength, and the women are all of the complexion of the lotus and highly beautiful: VI, 6, 229, 230.—§ 574 (Jambūkh.): VI, 9*c*, 318 (among the seven *kulaparvatāḥ* in Bhāratavarsha; B., however, has *Ṛkshavāṇa*).—§ 581 (Bhīshmavadhap.): VI, **65**, 2939 (on *G.* the gods, ṛshis, etc., worshipped *Pitāmaha*, i.e. Brahmān).—§ 585 (do.): VI, **92**, 4099 (*aṭvishā ica kruddhāḥ parvate G°e*).—§ 599 (Jayadrathavadhap.): VII, **125**, 5022 (*mahāmegho yathā varshan vimuñcan G°e*).—§ 600 (Ghaṭotkacavadhap.): VII, **183**, 8324 (*pātrāyāṃ durgabhūyaṃ ca sma tārilāḥ | Pāñcālīṃ ca pariṣrāntā(ṃ) pṛshṭhenodvahatātmanā*, sc. Ghaṭotkaca, all. to § 423).—§ 603*d* (Tripura): VII, **202**, 9562 (Śiva made *G.* and Vindhya his *vaṃcadhanus* when he proceeded against Tripura).—§ 607 (Karṇap.): VIII, **45**, 2104 (protected by Guhyakas).—§ 811 (Śalyap.): IX, **11**, 584 (*yaṃ māyāmayāṃ dṛptaṃ subahūn G°e | jaghāna Guhyakān kruddho mandārārthe mahābalaḥ*, sc. Bhīmasena, all. to § 432 or § 437).— § 838*b* (Rāmopākhyāna): XII, **49**, 1748 (Rāma gratified Mahādeva on *G.*).—§ 717*b* (Nārāyanīya): XII, **335**, 12662; **343**, 13267 (the Ṛshis Nara and Nārāyaṇa practised austerities on *G.* (in Badarī)); **344**, 13336 (do.).—§ 731*b* (Aṣhṭāvakra-Dīksamv.): XIII, **21**, 1526 (in the north).—§ 733*a* (Indratoyā): XIII, **25**, 1698 (*°sannidhau Indratoyāṃ*).— § 758*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6850 (Sanatkumāra, etc., dwell on *G.*).—§ 775 (Ānuśāsanik.): XIII, **166***a*, 7658.

Gandhamādana[2], a monkey chief. § 535 (Setubandhana): III, **283***a*, 16273 (dwelt on the mountain Gandhamādana, came with 100,000 crores of monkeys to Rāma).

Gandhamādana[3] = Rīvaṇa(?): II, 410 (*Rākshasādhipatiḥ*?).

[Gandhamādana-praveça(ḥ)] (" proceeding to the Gandhamādana "). § 419 (cf. Tīrthayātrāp.): *Yudhishṭhira* in vain proposed that *Bhīma* should return with *Kṛshṇā*, *Sahadeva*, *Dhaumya*, the charioteers, cooks, etc., to *Gāṅgadvāra*, while *Yudhishṭhira* should proceed with *Nakula* and *Lomaça*. *Bhīma* promised to carry *Kṛshṇā* and the twins. *Kṛshṇā* said that she would be able to go. They entrusted to the *Pulinda* king (v. 10866, *Kulindānāṃ*) *Subāhu* on the *Himavat* (inhabited by *Kirātas*, *Tāṅgaṇas*, and *Pulindas*), the servants *Indrasena*, etc., the cooks and stewards, and *Draupadī's* accoutrements, and began to proceed (III, **140**).— § 420: *Yudhishṭhira* complained to *Bhīma* that he had not seen *Arjuna* for five years. They now should, in company with brahmans of strict vows, enter *Gandhamādana* (*b*), etc. (III, **141**).—§ 421: Exhorted by *Lomaça*, when they were about to go to the mountain *Mandara* (*b*), they adored *Ākāçagaṅgā* (v. 10902, read with B. *punyā* for *puçyā*) (*c*), and then proceeded with the *ṛshis*.—§ 422: Then they saw the homes of the *Daitya Naraka* (*b*) like to a white mountain.—§ 422 *bis*: Varāhāvatāra (q.v.), III, **142**.—§ 423: As they, with the brahmans, entered *Gandhamādana* (*b*) a terrible wind arose, followed by showers of rain, lightning, and torrents, during which they took shelter under trees, etc., *Sahadeva* carrying the sacred fire (*agnihotrāṇi*). When the tempest was over and the sun reappeared, they continued their journey (III, **143**). When they had proceeded only a *kroça*, *Draupadī* sank down. *Nakula* ran forward and supported her, and the others hastily came, and *Yudhishṭhira* took her on his lap and lamented. *Dhaumya* and the other brahmans comforted and blessed him, and by reciting *mantras* capable of dispelling *Rākshasas*, and by performing ceremonies, while she was touched and fanned by the *Pāṇḍavas*, they made her regain her senses. The twins pressed her feet with their hands. *Bhīma* promised *Yudhishṭhira* to carry them all over the snowy mountains, "or *Ghaṭotkaca* will carry us all." With *Yudhishṭhira's* permission *Bhīma* thought of *Ghaṭotkaca*, who immediately came and was embraced by *Bhīma* (III, **144**). *Ghaṭotkaca* carried *Kṛshṇā* through the air, and hundreds of other *Rākshasas* carried the *Pāṇḍavas* and the brahmans, while *Lomaça* moved along the path of the *Siddhas*. So they proceeded through regions inhabited by *Mlecchas*, *Vidyādharas*, monkeys, *Kinnaras*, *Kimpurushas*, *Gandharvas*, etc., and the northern *Kurus*, towards *Kailāsa* and *Badarī* (*c*), where they were received by the numerous *ṛshis*, and where they dwelt, beholding *Maināka*, *Hiraṇyaçikhara*, *Bindusaras*, and *Bhāgīrathī*, and offering oblations, etc. (III, **145**).

Gandhapāḥ, a class of gods. § 730 (Ānuçāsanik.): XIII, 18$^{\lambda\lambda}$, †1372.

Gandhapālin = Çiva (1000 names[3]).

Gāndhāra, pl. (*°āḥ*), a people. § 304 (Anudyūtap.): II, **77**, 2552 (*°ānāṃ yaçohara*, i.e. Çakuni).—§ 562 (Bhagavadyānap.): V, **94**, 3379 (*Gāndhārarājaḥ Çakunir G°air abhirakshitāḥ*).—§ 574 (Jambūkh.): VI, 9*μ*, 361 (among the peoples of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **20**, †748 (followed Çakuni).—§ 578 (Bhīshmavadhap.): VI, 45$^{\pi}$, 1744 (five Gāndhāras fought with the five Kaikeya princes); 51*e*, 2104 (followed Bhīshma).—§ 580 (do.): VI, **58**[1],

2468 (*sakṛ-Saubalāḥ*, fought with Sātyaki and Abhimanyu). —§ 582 (do.): VI, 71^{n}_{7}, 3132.—§ 585 (do.): VI, **90**, 4000 (i.e. Gaja, etc., the brothers of Śakuni).—§ 589 (Droṇābhishekap.): VII, 4*β*, 120 (had formerly been vanquished by Karṇa).—§ 592 (Saṃśaptakavadhap.): VII, 20*ζ*, 802 (in the back of Droṇa's garuḍavyūha); **30**, 1306 (*Saubalapramukhāḥ*), 1307 (600 Gāndhāras slain by Arjuna). — § 593 (Abhimanyuvadhap.): VII, **49**, 1933 (seventy-seven Gāndhāras, followers of Kālikeya, slain by Abhimanyu).— § 598 (Jayadrathavadhap.): VII, **87**, 3102 (follow Jayadratha).—§ 604 (Karṇap.): VIII, 8*η*, 235 (had formerly been vanquished by Karṇa and caused to pay tribute to Duryodhana); 9*θ*, 283 (do.).—§ 607 (do.): VIII, **44***λ*, 2070; **45**, 2078 (follow bad practices).—§ 608 (do.): VIII, **79**, 4040 (had formerly been vanquished by Karṇa); **95**, 4969 (*Pāṇḍavānāṃ saharṣeṇa Śakunīḥ parivāritaḥ*).—§ 611(Śalyap.): IX, **19**, 1019 (*nihate Saubale vīre G'oshu ca*).—§ 613 (Gadāyuddhap.): IX, **33***η*, 1913 (mentioned among the slain).— § 641 (Rājadh.): XII, **85***ο*, 2429; **101***ο*, 3735 (*Śāk Sindhusauvīrā nakharāpraṇayodbinnāḥ*).—§ 664 (Mokshadh.): XII, **207***θ*, 7560 (*uttarāpathajanmānaḥ . . . Yauna-Kāmboja-G'āḥ*).—§ 785 (Anugītap.): XIV, **83**, 2184 (*°oishayaṇ*); **84**, 2486 (*Śakunes tasyo G'oṇāṃ mahārathāḥ*), 2492, 2493 2498 (caused by Arjuna to pay tribute when he followed the sacrificial horse); **85**, 2512 (*°oishaye*).—§ 793 (Mausalap.): XVI, **6**, 159 (had been vanquished by Kṛshṇa). Cf. Gāndhāraka, pl. ; Gāndhari, pl.

* **Gāndhāra**[1], name of a note: IV, 515; XII, 6859; XIV, 1419.

Gāndhāra[2] = Śakuni: II, 2529 (*°oidyayā*); IV, 1577 (*Ç°*); IX, 1464.

Gāndhāra[3] = Śiva (1000 names[2]).

Gāndhāra, dual (*°au*) = Acala and Vṛshaka: VII, 1311.

Gāndhārādhipati, a certain king of the Gāndhāras. § 407 (Māndhātṛup.): III, 1826, 10465 (*Somakulotpannaḥ*, slain by Māndhātṛ).

Gāndhāraka[1], pl. (*°āḥ*), a people = Gāndhāra, pl. § 589 (Droṇābhishekap.): VII, 7*η*, 180 (*simalaprāsayodhibhiḥ*, followed Śakuni).—§ 599 (Jayadrathavadhap.): VII, **95**, 3532 (*śaṭṭaśataiḥ sūpaśaktyasipāṇibhiḥ*).—§ 607 (Karṇap.): VIII, **40**, 1845 (*Mudrakeshu ca saṃgrāmaṃ śaucaṃ G°eshu ca*).

Gāndhāraka[2], adj. ("originating from the country of the Gāndhāras"). § 611 (Śalyap.): IX, **28**, 1545 (*aśvaiḥ*).

Gāndhāramukhya, dual (*°au*) = Acala and Vṛshaka: V, 5809.

Gāndhārapati ("lord of the Gāndhāras") = Śakuni: VIII, †4065, †4323.

Gāndhārarāj ("king of the Gāndhāras") = Śakuni: VII, 1609.

Gāndhārarāja[1] (do.) = Śakuni: I, 146; III, 14816 (*Ç°*), 17309; V, †[31], †854 (*Ç°*), †895 (*Śakunir Pārvatīyaḥ*), 3379 (*Ç°*), 7609 (do.); VI, †748 (*Śakunir Pārvatīyaḥ sārdham Gāndhāraiḥ*); VII, 1504 (*Kitavaḥ*), 8901 (*Ç°*); VIII, †200, †3812, 4872; IX, 164, 1208, 1209; XI, 698.

Gāndhārarāja[2] (do.) = Śubala: I, 4373; VII, 1303 (*°sya sutau . . . Vṛshakācalau*).

Gāndhārarāja[3] (do.) = the father of Gāndhārī[4], the wife of Kṛshṇa: VII, 391 (*°sya sutāṃ*, i.e. Gāndhārī[4]).

Gāndhārarāja[4] (do.) = the son of Śakuni: XIV, 2485 (*Śakunipatrena*), 2504 (*°syu janani*).

Gāndhārarājaduhitṛ ("daughter of the king of the Gāndhāras") = Gāndhārī[1]: I, 4524.

Gandhārarājaputra ("son of the king of the Gāndhāras") = Śakuni: I, 2440 (*Ç°*).

Gāndhārarājaputra (do.) = the son of Śakuni: XIV, 2499.

Gandhārarājasya putra(ḥ) (do.) = Śakuni: I, 4377 (*Ç°*).

Gāndhārarājasya putra(ḥ) (do.) = Śakuni: IX, 972 (*Ç°*), 1204 (*Ç°*).

Gāndhārarājasya suta(ḥ) (do.) = Śakuni: V, †35.

Gāndhāri = Duryodhana, q.v.

Gāndhāri, pl. (*°ayaḥ*), a people (= Gāndhāra, pl.). § 608 (Karṇap.): VIII, 46*η*, 2135 (followed Śakuni and Ulūka).

Gāndhārī[1], the daughter of the Gāndhāra king Subala, the wife of Dhṛtarāshṭra[1], and the mother of Duryodhana, etc. § 4 (Anukram.): I, 1, 99, †214.—§ 11 (Parvasaṅgr.): I, 2, 585, 587, 611.—[§ 83 (Ādivaṃśāvatāraṇa): I, 63, 2441 (*Duryodhanasya janaṇi*).]—§ 132 (Aṃśāvat.): I, 67, 2791 (*Subalātmajā*, incarnation of the goddess Mati).]—§ 157 (Pūruvaṃç.): I, 95, 3809 (*tatra Dhṛtarāshṭrasya vājiṣṭha putraçatasya bahvāsa G°yāṃ varadānād Dvaipāyanasya*, all. to § 180).—§ 174 (Dhṛtarāshṭrativāha): I, 110, 4371 (*Subalātmajāṃ*), 4372, 4374, 4375, 4380 (*G.*, who from Çiva had obtained the boon that she should have 100 sons, was married to Dhṛtarāshṭra; because Dhṛtarāshṭra was blind, *G.* bandaged her eyes).—§ 180 (Gāndhārīputrotpatti): I, 115, 4483, 4485, 4486, 4489, 4491, 4493, (4497), 4520 (birth of the 100 sons of *G.* and Dhṛtarāshṭra).—§ 181 (Duḥçalotpatti): I, 116, 4530 (mother of Duḥçalā).—§ 190. (Pāṇḍavotpatti): I, 123, 4759.—§ 192 (do.): I, 124, 4838. —§ 194 (Pāṇḍu): I, 126, 4912.—§ 208 (Astrādarçana): I, 134, 5326, 5346.—§ 213 (Jatugṛhap.): I, 143, 5709 (C. by error *Gā°*).—§ 298 (Dyūtap.): II, 58, 2018, 2020.— § 303 (Anudyūtap.): II, 75, 2479, 2489 (recommended Dhṛtarāshṭra to abandon Duryodhana).—§ 307 (do.): II, 81, 2690.—§ 314 (Araṇyakap.): III, 9, 324.—§ 515 (Karṇadigvijaya): III, 254, 15264, 15270.—§ 516 (Daryodhanavaçāna): III, 256, 15302.—§ 522 (Draupadīharaṇap.): III, 271, 15758 (mother-in-law of Jayadratha, cf. I, 117).— § 561 (Yāvanasandhip.): V, 67, †2518, 2520; 69, 2546, (2547) (rebuked Duryodhana).—§ 567 (Bhagavadyānap.): V, 124*α*, 4125; 125, 4205; 129, 4310, 4314, 4315, 4317, (4318), 4327 (rebuked Duryodhana).—§ 569 (do.): V, 141, 4806; 147*ο*, 4963, 5000; [148, (rebuked Duryodhana)]; 149, 5040; 150, 5077, 5083.—§ 578 (Bhīshmavadhap.): VI, 49, 1994.—§ 585 (do.): VI, 88*κ*, 3926; 89*μ*, 3937.— § 604 (Karṇap.): VIII, 4*ε*, 77 (lamented for Karṇa).— § 608 (do.): VIII, 96, 5036 (do.), 5038.—§ 609 (Śalyap.): IX, 1, 23 (do.), 42, 50, 52 (*G.*'s lament when she is informed of the result of the battle).—§ 615 (Gadāyuddhap.): IX, 62, 3501, 3502; 63, 3503, 3512, 3513, 3515, 3525, 3529, 3530, 3531, 3539, 3554, (*γγ*), 3561, 3567, 3571, 3572, 3576 (comforted by Kṛshṇa after the slaughter of Duryodhana); 64, 3618.—§ 616 (Sauptikap.): X, 2, 101; 9, 508, 512 (*hataputrā*).—§ 618 (Jalapradānikap.): XI, 1*γ*, 29; 8*ζ*, 222 (*Kūler aṃçaḥ samutpanno G°yā yāṭhare*, sc. as Duryodhana); 10, 270, 272; 11, 293; 14, 300, 361, 365, 368, 369, 372, (373); 15, 381, (392), 400, (402), 405, 409, 413, 421 (*G.*, by a wrathful glance of her eyes, burnt the nail of a toe of Yudhishṭhira).—§ 619 (Strīvilāpap.): XI, 16, 427 (saw with her spiritual eye the slaughter of the Kurus); 17*β*, 487, 489; 18*γ*, (519); 19*ε*, (547); 20*κ*, (568); 21, (603); 22*η*, (617); 23*θ*, (635); 24*ι*, (677); 25*κ*, (706), 742, (744), 752 (having lamented for the dead warriors, *G.* cursed Kṛshṇa that he and his kinsmen should perish after thirty-six

years).—§ 620 (Çrāddhap.): XI, **26**, 756, 761.—§ 635 (Rājadh.): XII, **37**, 1383.—§ 637 (do.): XII, **40***a*, 1448; **42***γ*, 1494; **45***e*, 1542.—§ 776 (Ānuçāsanik.): XIII, **167**, 7704.—§ 777 (Svargārohanik. p.): XIII, **168**, 7714.—§ 778 (Açvamedhikap.): XIV, **1**, 9.—§ 783 (Anugītāp.): XIV, **52**, 1505, 1506 (°*pariçvaṅkā*), 1507.—§ 785 (do.): XIV, **71***r*, 2060 (*Subalatmajām*); **78**, 2294; **84**, 2508.—§ 787 (Açramavāsap.): XV, **1**, 2, 8, 11; **2**, 40, 45 (*Saubaleyī*), 47, 57; **3**, 65, 71, 80, 85, 87, 91, 94, 96, 111, 121, 125, 137; **4**, 150, 153; **5**, 170, 174; **6**, 262, 263, 265, 275, 278; **9**, 291, 300; **10**, 306, 355; **14**, 424; **15**, 429, 436 (retire to the woods with Dhṛtarāshtra and Kuntī); **16**, 449, 457; **18**, 498, 502, 514; **19**, 523, 525, 534; **20**, 553, 555, 570.—§ 788 (do.): XV, **21**, 578, 584; **22**, 598, 608; **24**, 645, 649, 654; **27***b*, 730; **28**, 744.—§ 789 (Putradarçanap.): XV, **29**, 778, 782, 800, 814; **31**, 843; **32**, 870, 885 (sees her dead sons arise from the Gaṅgā).—§ 791 (do.): XV, **36**, 981, 983, 984, 1005.—§ 792 (Nāradāgamanap.): XV, **37**, 1017, 1021, 1024, 1027, 1039, 1041, 1045, 1049, 1051 (together with Dhṛtarāshtra and Kuntī, *G.* burnt to death in a wood flagration); **38***a*, 1062; **39**, 1090, 1092 (the funeral rites of *G.*, etc., are performed).—§ 793 (Mausalap.): XVI, **2**, 53 (the curse of *G.* (cf. XI, **25**) is fulfilled); **4**, †122 (do.); **6***c*, 163 (do.).—§ 795 (Svargārohaṇap.): XVIII, **5***μ*, 161 (in heaven).

Cf. also the following synonyms:—

Gāndhārarājaduhitṛ, q.v.

Saubaleyī ("the daughter of Subala"): I, 4496, 4499, 4526; IX, 3561; XV, 45 (*G°*), 503.

Saubalī (do.): I, 4504, 4536.

Subalajā (do.): XV, 25.

Subalasya putrī (do.): V, †5031.

Subalasyātmajā (do.): I, 4367.

Subalātmajā (do.): I, 2794 (incarnation of Mati), 4371 (*G°*); II, †2402; XI, 442; XIV, 2060 (*G°*).

Gāndhārī[2], wife of Ajamīḍha. § 156 (Pūruvaṃç.): I, **95**, ††3790.

Gāndhārī[3], a goddess. § 506 (Skandayuddha): III, **231**, 14582 (followed Pārvatī).

Gāndhārī[4], wife of Kṛshna. [§ 589 (Droṇābhishek.): VII, **11***μ*, 391 (*tathā Gāndhārarājasya sutāṃ vīrāḥ svayaṃvare | nirjitya pṛthivīpālān acahat Pushkarekshaṇāḥ*—i.e. Kṛshna | *amṛshyamāṇā rājāno yasya jātyā hayā iva | rathe vaivāhike yuktāḥ pratodena kṛtavraṇāḥ*).]—§ 793 (Mausalap.): XVI, **7***μ*, 249 (among the wives of Kṛshna who ascended his funeral pyre).

Gāndhārīputra = Duryodhana, q.v.

[Gāndhārīputrotpatti(h)] ("birth of Gāndhārī's sons"). § 180 (Sambhavap.): One day *Draipāyana*, gratified with *Gāndhārī's* hospitality, granted her the boon that she should have 100 sons (cf. § 174). She had borne the burden in her womb for two years, when she heard that *Kuntī* had brought forth a son; she then struck her womb violently, and there came out a hard mass of flesh like an iron ball. When she was about to throw it away, *Vyāsa* appeared and caused her to put the ball of flesh, sprinkled with cool water and divided into 101 parts (each of the size of a thumb), into 101 pots filled with clarified butter, which were placed in a concealed spot. After having said that she should open the covers of the pots after two years, *Vyāsa* retired to *Himavat* in order to devote himself to asceticism. *Duryodhana* was younger than *Yudhishṭhira*, being born on the same day as *Bhīma*. As soon as *Duryodhana* was born he began to cry like an ass, and ill-portending omens appeared. *Vidura*, etc., in vain told *Dhṛtarāshtra* to abandon him. Within a month the 100 sons of *Dhṛtarāshtra* and one daughter were born. During the pregnancy of *Gāndhārī*, *Dhṛtarāshtra* begot the *Karaṇa Yuyutsu* upon a maidservant of the *Vaiçya* class (I, **115**).

Gandharva[1], pl. (°*āḥ*), the celestial musicians or singers. § 4 (Anukram.): I, **1**, 105 (1,400,000 verses of the Mhbhr. are known among the *G.*), 106 (Çuka received the Mhbhr. to the *G.*, the Yakshas, and the Rākshasas), †165 (all. to § 512).—§ 11 (Parvasaṅgr.): I, **2**, 369, 470 (all. to § 512).—§ 18 (Paulomap.): I, **4**, 855 (*manushyoraga-G°-kathā veda*, sc. Çaunaka).—§ 28 (Amṛtamanthana), I, **17**, 1099 (*Meruṃ . . . deva-G°-sevitaṃ*).—§ 39 (Rāmopākhyāna): I, **27**, 1311 (°*āpsarasāṃ priyaṃ*, sc. the forest on Rāmaṇīyaka).—§ 45 (Vālakhilya, pl.): I, **31**, 1440.—§ 46 (Garuḍa): I, **32**, 1486 (led before Garuḍa towards the east).—§ 75 (Vasu): I, **63**, 2366 (°*āpsarasāḥ*, worshipped Vasu Uparicara).—§ 84 (Ādivaṃçāvatāraṇap.): I, **64**, 2495 (°*āpsarobhiḥ*, worship Brahmán), 2503 (°*āpsarasāṃ gīṇāṃ*, were re-born among men).—§ 85 (Aṃçāvat.): I, **65**, 2513, 2514, 2515.—§ 104 (do.): I, **65**, 2559 (°*sattamāḥ*, enumeration of four *G.*, sons of Prādhā).—§ 105 (do.): I, **65**, 2560 (*amṛtaṃ brāhmaṇā gāvo G°āpsarasas tathā | apatyaṃ Kapilasyā tu Purāṇe pariklrtitāṃ*).—§ 106 (do.): I, **65**, 2561 (*saṃbhavaḥ . . . G°āpsarasāṃ*).—§ 130 (do.): I, **67**, 2637 (°*oraga-Rākshasāṃ . . . saṃbhavaḥ*).—§ 131 (Karṇa): I, **67**, 2781 (°*oraga-Rākshasāṃ*).—§ 132 (Aṃçāvat.): I, **67**, 2795 °*āpsarasāṃ . . . aṃçāvatāraṇaṃ*), 2798 (*aṃçāvatāraṇaṃ . . . deva-G°āpsarasāṃ*).—§ 133 (Dushyanta): I, **68**, 2799 (*aṃçāvatāraṇaṃ . . . G°āpsarasāṃ*); **70**, 2858 (°*āpsarasāṃ ganaiḥ*).—§ 142 (Nahusha): I, **75**, 3152 (°*oraga-Rākshasāṃ*).—§ 149 (Yayāti): I, **88**, 3565, †3567 (*suvarchi G°-naraḥ*).—§ 175 (Karṇasaṃbhava): I, **111**, 4410 (°*oraga-Rākshasāṃ*).—§ 185 (Pāṇḍu): I, **130**, 4649 (*ākriḍabhūmiṃ devānāṃ G°āpsarasāṃ tathā*, in the north).—§ 191 (Arjuna): I, **123**, 4806 (°*āpsarasāḥ*, present at the birth of Arjuna), 4808 (do.), 4810 (enumeration).—§ 211 (Sambhavap.): I, **139**, 5534 (*trivarshaṃ tryayojās tu G°ānāṃ upaplave . . . Saurāḥ*).—§ 214 (Hiḍimbavadhap.): I, **152**, 5960.—§ 221 (Caitrarathap.): I, **168**, 6444 (*muhūrtaṃ . . . vihitaṃ kāmacārāṇāṃ Yaksha-G°-Rakshasāṃ*), 6483 (°*jñānāṃ açvānāṃ*, Citraratha gives 100 horses, born among the *G.*, to each of the Pāṇḍavas), 6484 (°*deva-G°-vāhāḥ*, sc. *hayāḥ*), 6489 (°*jāḥ . . . hayāḥ*), 6496 (*Yaksha-Rākshasa-G°āḥ*, know the history of the Kurus).—§ 222 (Tapatyup.): I, **173**, 6616 (*girigreshṭhe deva-G°-sevite*). § 233 (Svayaṃvarap.): I, **187**, †7011 (*Viçvāvasur Nārada-Parvatau ca G°mukhyāḥ*, present at the svayaṃvara of Draupadī), †7017 (*devarshi-G°samākulaṃ . . . antarikshaṃ*).—§ 246 (Sundopasundop.): I, **212**, 7713 (*deva-G°-Yakshāṇāṃ . . . sarvaratnānī*).—§ 252 (Subhadrāharaṇap.): I, **219**, 7912 (°"musicians," PCR.), 7913 (do.), 7917 (do.).—§ 257*e* (Gāṇḍīva), I, **225**, 8182 (*deva-Dānava-G°āḥ pūjitaṃ*, sc. *Gāṇḍīvaṃ*).—§ 258 (Khāṇḍavadah.): I, **227**, 8256 (attack Kṛshna and Arjuna); **228**, 8304 (*Yaksha-Rākshasa-G°-nara-Kinnara-pannagaiḥ*).—§ 264 (Sabhārīkṛyap.): II, **4**, 131 (°*āpsarasāḥ*, together with Citrasena, present in the palace of Yudhishṭhira), 132.—§ 265 (Lokapālasabhākhy.): II, **5**, 135 (in the palace of Yudhishṭhira).—§ 266 (Çakrasabhāv.): II, **7**, 305 (in the palace of Indra).—§ 267 (Yamasabhāv.): II, **8**, 349 (in the palace of Yama).—§ 268 (Varuṇasabhāv.): II, **9**, 378 (°*āpsarasāṃ ganaiḥ*, in the

palace of Varuṇa).—§ 269 (Vaiśravaṇasabhāv.): II, **10**, 391 (in the palace of Kubera), 2503 (*°āpsarasāṃ gaṇāḥ*, do.), 396 (*Kiṃnarā nāma Gᵒā Narā nāma tathāpare*, do.), 401, 406 (*°ānāṃ patayaḥ*, sc. Viśvāvasu, etc.), 407, 411.— § 270 (Brahmasabhāv.): II, **11**, 445 (*°āpsarasāṃ gaṇāḥ*, in the palace of Brahmán), 472 (*°āpsarasaḥ*, do.).—§ 271 (Lokapālasabhākh.): II, **12**, 481 (*°āpsarasaḥ*, in the palace of Kubera), 483 (in the palace of Indra).—§ 279 (Arjuna): II, **28**, 1042 (*°rakshitaṃ deśaṃ*, in the north, conquered by Arjuna).—§ 310ḍ (Sūrya): III, **3**, 176, 177 (*Siddha-Cāraṇa-Gᵒāḥ*, follow the chariot of the Sun).—§ 322 (Dvaitavanaprav.): III, **24**, 925 (*°āpsarasaḥ*, sc. *lokaṃ*).—§ 327 (Draupadiparitāpav.): III, **31**, 1188 (*°aśura-Rākshasāḥ*).—§ 335 (Indralokābh.): III, **42**, 1726 (accompanied Indra).—§ 336 (do.): III, **43**, 1764 (in the world of Indra), 1765, 1783 (*Tumburuçreshṭhāḥ*).—§ 337 (do.): III, **44**, 1788.—§ 338 (do.): III, **46**, 1830 (*Siddha-Cāraṇa-Gᵒaiḥ*), 1843.—§ 357 (Tīrthayātrāp.): III, **82**, 4064 (*°āpsarasaḥ*, in Pushkara).—§ 359 (Vaḍavākh.): III, **82**, 5036 (*°āpsarasāṃ gaṇaiḥ*, in Vaḍavā).—§ 361 (Kurukshetra): III, **83**, 5076 (*°āpsarasaḥ*, in Kurukshetra).—§ 370 (Tīrthayātrāp.): III, **84**, 7083 (*Siddha-Cāraṇa-Gᵒāḥ*, in Saugandhikavana), 8024 (*Sindhoḥ prabhavaṃ . . . Siddha-Gᵒsevitaṃ*); **85**, 8168 (*Siddha-Cāraṇa-Gᵒ-mānushāḥ*, in Gokarṇa).—§ 373 (Pravāsa): III, **85**, 8215 (in Prayāga).—§ 377 (Dhaumyatīrthak.): III, **90**, 8391 (*°Yaksha-Rakshobhiḥ . . . sevitaṃ . . . śailaṃ*).—§ 383ḥ (Gaṅgā): III, **99**, 8546 (*Bhāgīrathī . . . deva-Gᵒsevitā*).— § 383 (Paraçurāma): III, **99**, 8674 (seen in the body of Rāma Dāçarathi).—§ 386 (Agastyop.): III, **104**, 8800 (*manushyovaga-Gᵒ-Yaksha-Kiṃpuruṣhāḥ*), 8804 (*devāḥ sa-Gᵒmahoragāḥ*); **105**, †8810 (*°tīryeshu*).—§ 387 (Sagara): III, **107**, 8854 (*°Rākshasāḥ*).—§ 389 (Gaṅgāvataraṇa): III, **109**, 9954 (*°oraga-Yakshāḥ*).—§ 418e (Mandara): III, **139**, 10825 (on Mandara).— § 423 (Gandhamādanapr.): III, **143**, 10968 (*°āpsarasāṃ priyaṃ . . . Gandhamādanaṃ*); **145**, 11027, 11035 (*deçe . . . deva-Gᵒsevite*).— § 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11089 (*Yaksha-Gᵒ-sura-Brahmarshiganasevitaṃ*), 11098 (*Yaksha-Gᵒyoshābhiḥ*).—§ 425 (Hanūmadbhīmasenasaṃv.): III, **148**, 11220.—§ 426ḍ (Kṛtayuga): III, **149**, 11236 (did not exist in the Kṛtayuga).—§ 432 (Saugandhikāharaṇa): III, **153**, 11358 (*ākrīḍaṃ rājarājasya Kuberasya . . . Gᵒāiḥ . . . paramārcitaṃ*); **154**, 11372 (*°āpsarasaḥ*).—§ 436 (Yakshayuddhap.): III, **158**, 11620, 11623 (*°āpsarobhiḥ*); **159**, 11645 (*°āpsarasāṃ gaṇāḥ*).—§ 437 (do.): III, **160**, 11682 (*°oraga-Rakshāṃsi*), 11708 (*Yaksha-Rākshasa-Gᵒāḥ*).—§ 438 (do.): III, **161**, 11765 (*deva-Gᵒāḥ*), 11773 (*Yaksha-Gᵒāḥ*), 11777; **162**, 11813 (*°Yakshāḥ*), 11824.§ 440 (do.): III, **164**, †11884 (*°saṅghāḥ*).—§ 441 (Nivātakavacayuddhap.): III, **166**, 11920 (*°āpsarasāṃ gaṇāḥ*).— § 443 (do.): III, **168**, 12001 (*gaṇāḥ . . . Gᵒgaṇāṃ*), 12021 (*°oraga-Rakshasāṃ*), 12035 (*°āpsarasāñ caiva prabhāvaṃ*), 12045 (*deva-Gᵒpṛiṣṭhaṃ*), 12047 (*deva-Gᵒaiḥ*).—§ 445 (do.): III, **173**, 12246, 12272 (*sa-Yakshāsura-Gᵒaiḥ*).—§ 446 (do.): III, **174**, 12280 (*°çiṣhṭhiḥ*).—§ 447 (do.): III, **175**, 12304 (*Yaksha-Rākshasa-Gᵒāḥ*), 12307.—§ 449 (Ājagarap.): III, **177**, †12362 (*Yaksha-Gᵒmaharshikiṃnara . . . Sarasvatīṃ*).—§ 450 (do.): III, **178**, 12367 (*ramaṇaṃ ramyaṃ deva-Gᵒsevitaṃ*); **179**, 12427 (*deva-Gᵒ-Rākshasāḥ*); **181**, 12522 (*Brahmarshideva-Gᵒ-Yaksha-Rākshasa-pannagāḥ*).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12877 (*sadeçāsura-Gᵒṃ . . . jagat*).—§ 459 (do.): III, **188**, 12925 (*°āpsarasaḥ*), 12942 (*°nāgāḥ*); **189**, 12979 (*°oraga-Rākshasāḥ*).—§ 474 (do.): III, **201**, 13485 (*kathaṃ . . . deva-Gᵒ-Yakshāṇāṃ*).—§ 476 (Dhundhumārop.): III, **202**, 13535 (*sarpa-Gᵒ-Rakshasāṃ*).—§ 478 (do.): III, **204**, 13584 (do), 13619.—§ 501 (Skandopākhyāna): III, **229**, 14440 (*deva-Gᵒgṛihāḥ*).—§ 502 (Manushyagrahak.): III, **230**, 14492 (*°ānāṃ yā mātā sā garbhaṃ gṛihya gacchati*), 14505 (*°āç cāpi yaṃ divyāḥ saṃviçanti naraṃ bhuvi | unmādyati sa tu kshipraṃ graho Gāndharva eva saḥ*).—§ 505 (Skandayuddha): III, **231**, 14539.—§ 506 (do.): III, **231**, 14557.—§ 512 (Ghoshayātrāp.): III, **240**, 14868, 14873, 14875, 14879; **241**, 14881, 14885, 14886, 14888, 14889, 14891, 14893, 14894, 14895, 14899, 14900, 14901, 14904, 14907, 14911; **242**, 14913, 14915, 14916, 14919, 14921, 14923, 14924, 14927, 14929; **243**, 14944, 14955; **244**, 14963, 14969, 14972, 14975, 14977, 14978; **245**, 14979, 14980, 14981, 14982, 14984, 14985, 14986, 14988, 14991, 14993, 14994, 14996, 14998; **246**, 15010 (*°saṃvyānāṃ*), 15022, 15026, 15027; **247**, 15046 (*kāmarūpiṇaḥ*), 15048; **248**, 15053, 15054, 15059, 15062, 15063, 15068; **249**, 15074, 15078 (Duryodhana and his brothers were made captives by the *G.*, headed by Citrasena, but were liberated by the Pāṇḍavas).— § 515 (Kaṇḍagiviṣaya): III, **253**, 15214 (*°ānāṃ tadā ranāt*, all. to § 512).— § 520 (Mudgala): III, **261**, 15446 (*°āpsarasaḥ*).—§ 526 (Rāmopākhyānap.): III, **275**, 15913 (*°devāsuratāḥ*), 15921 (*°Yakshāṇugataḥ*, sc. Kubera); **276**, 15936 (*deva-Gᵒ-Dānaveḥ*).—§ 533 (Sītā-Rāvaṇasaṃv.): III, 16168, 16175 (*°ānāṃ yoshitaḥ*, wives of Rāvana), 16178 (*°āpsarasaḥ*).— § 542 (Rāvaṇavadha): III, **290**, 16524 (*deva-Gᵒgāḥ*), 16528 (*tridaçaiḥ saha Gᵒ-Cāraṇaiḥ*).— § 543 (Rāmābhiṣheka): III, **291**, 16533, (*a*), 16550, 16578 (*deva-Gᵒ-Yakshāṇāṃ*), 16579 (*sa-devāsura-Gᵒāḥ*).— § 548 (Araṇeyap.): III, **313**, 17319.—§ 549 (Pāṇḍavapr.): IV, **8**, 235 (Virāṭa considers Bhīmasena to be either the king of the Gandharvas or Indra); **9**, 273 (Draupadī says that she is the wife of five *G.*), 274 (*putrā Gᵒrājasya mahāsattvasya kasyacit*, do.), 275, 277; **12**, †323 (*°varopamaḥ*, i.e. Nakula).— § 551 (Kicakavadhap.): IV, **14**, 426 (*patayo mama*, i.e. Draupadī's); **16**, 493 (*patayas tava*, i.e. Draupadī's), 495; **21**, 664 (*°ānāṃ ahaṃ bhāryā pañcānāṃ*, says Draupadī), 665, 666, 667; **22**, 706, 710, 721, 787 (*patibhir mama*, i.e. Draupadī's, said to have slain Kicaka); **23**, 806; **24**, 829, 832, 837, 838, 841, 843 (*°rājaya*), 857, 858, 859 (do.).— § 552 (Goharaṇap.): IV, **25**, 863, 881 (do.); **30**, 975 (do.); **43**, 1346 (*deva-Dānava-Gᵒaiḥ pūjitaṃ*, sc. *Gāṇḍīvam*); **45**, 1406 (*°rājapratimaṃ*, sc. Arjuna), 1429 (all. to § 512); **50**, 1572; **56**, 1762 (*deva-Yaksha-Gᵒ-mahoragasamākulaṃ . . . maṇḍalaṃ*), 1767 (came to see the encounter between Bhīshma and Arjuna); **58**, 1895 (*°āpsarasaḥ*, applauded Arjuna).— § 553ḍ (Yudhishṭhira): IV, **70**, 2271 (*°Yakshapravarāḥ*).— § 555 (Indravijaya): V, **10**, 301, 303, 311, 332; **11**, 348 (*Pitṛ-Gᵒ-Bhūtānāṃ*), 356 (*°āpsarasāṃ gaṇāḥ*); **12**, 369 (*jagat . . . sāsura-Gᵒpi*), 379, 391; **15**, 464 (*deva-Dānava-Gᵒāḥ*); **16**, 496 (*Devarshi-Gᵒaiḥ*), †507 (*°mukhyāḥ*); **17**, 541; **18**, 544 (*°āpsarasāṃ ganaiḥ*), 546.—§ 556 (Saṅjayayānap.): V, **29**, †824 (*°Yakshāpsarasāḥ*); **30**, †879 (*°putrapratimaṃ*, sc. Aṣvatthāman).— § 560 (Sanatsujātap.): V, **44**, 1704 (*°ānāṃ . . . rūpaṃ*).—§ 561 (Yānasandhip.): V, **61**, 2401; **64**, 2471 (*Gandhamādanaṃ . . . Siddha-Gᵒsevitaṃ*).— § 564 (Mātaliyop.): V, **97**, 3518.—§ 565 (Gālavacarita): V, **109**, 3787 (*gāyanti gāthā Gᵒaç cittabuddhiharāḥ*, in the south); **111**, 3826 (*°Yaksha-Siddhaiḥ*, cannot see Purusha), 3830 (ruled by Kubera); **116**, 3940 (*bahu-Gᵒdarçanā*, sc. Mādhavī); **120**, 4028 (*°mṛgapakshiṇāṃ*).— § 565 (Yayāti): V, **123**, 4100 (*°apsarasāṃ gaṇaiḥ*, worship Yayāti).—§ 567 (Bhagavadyānap.): V, **124**, 4172, 4175 (had been vanquished by

Arjuna, all. to § 258?); **128***t*, 4302 (*°uraga-Rākshasāḥ*); **130**, 4401; **131***o*, 4424 (appeared in the body of Kṛshṇa).—§ 570 (Suḥṇayaniryāṇap.): V, **158**, 5377 (had been vanquished by Arjuna, all. to § 512).—§ 572 (Rathātirathas.): V, **167**, 5787 (*deva-G°-mānushān*).—§ 573 (Ambopākhyānap.): V, **176**, 6054 (*°āpsarasaḥ*, on the mountain Mahendra); **184**, 7285 (present at the encounter between Bhīshma and Rāma Jāmadagnya).—§ 574 (Jambūkh.): V, **6**, 212 (*°āsura-Rākshasāḥ*, on Meru), (*θ*), 247 (on the mountain Nishadha).—§ 575*b* (Çākadvīpa): V, **11**, 415 (on Meru in Çākadvīpa).—§ 575 (Bhūmip.): V, **12**, 455 (*deva-G°āḥ*, in Kuçadvīpa). 465 (*deçāḥ . . . deva-G°sevitāḥ*, in Krauñcadvīpa.).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*°āṇāṃ Citraratha̍ḥ*, sc. *asmi*, says Kṛshṇa); **35**, †1268 (*°Yakshiṇsura-Siddhasaṅghāḥ*).—§ 577 (Bhīshmavadhap.): VI, **43**, 1536 (came to see the battle).—§ 578 (do.): VI, **48**, 1975 (*deva-G°āḥ*).—§ 579 (do.): VI, **52**, 2183 (*devāḥ sa-G°āḥ*), 2185 (*sadevāsura-G°air lokaiḥ*).—§ 580 (do.): VI, **58**, 2467 (*deva-Dānava-G°āḥ*, applaud Arjuna).—§ 581 (do.): VI, **65***f*, 2961 (*deva-G°āḥ*); **66**, 2975 (*Devarshi-G°āḥ*), 2977 (*deva-Brahmarshi-G°aṇa*), 2997.—§ 584 (do.): VI, **83**, 3666 (*devāḥ sa-G°āḥ*, had come to see the battle); **84**, 3704 (*deva-G°-Rākshasāḥ*).—§ 585 (do.): VI, **95**, 4303 (*devāḥ sa-G°āḥ*); **98**, 4450 (*sadevāsura-G°aṃ lokaṃ*).—§ 593 (Abhimanyuvadhap.): VI, **33**, 1463 (*sasurāsura-G°āḥ . . . lokāḥ*).—§ 5936 (Gandharvāstra): VII, **45**, 1824 (*Tumburpramukhebhyaḥ*, from them Arjuna had obtained the *Gāndharvam astraṃ* by means of *tapas*).—§ 594 (Abhimanyuvadhap.): VII, **52**, 2013 (*deva-Dānava-G°aṇa Mṛtyur ḥaruti*).—§ 595 (Shoḍaçarāj., v. Paurava): VII, **57**, 2199 (*°ṛutjanartana-G°aiḥ*, present at the sacrifice of Paurava, "singers," PCR.); (do., v. Bhagīratha): VII, **60**, 2255 (sung a gāthā); (do., v. Māndhātṛ): VII, **62**, 2287 (*°uragopalakshiṇaḥ*, came to the sacrifices of Māndhātṛ); (do., v. Pṛthu Vainya): VII, **69**, 2403 (*°āpsarasaḥ*), 2418 (the *G.* and Apsarases milked perfumes from the earth into a vessel made of a lotus leaf; Citraratha became their calf and Viçvavasu their milker).—§ 596 (Pratijñāp.): VII, **74**, 2623; **75**, 2661; **76**, 2683; **79**, 2806 (*sa-G°āḥ . . . lokāḥ*).—§ 597 (do.): VII, **82**, 2938 (†"singers," PCR.).—§ 599 (Jayadrathavadhap.): VII, **98**, 3651; **110**, 4167 (*devāḥ sa-G°āḥ*); **119**, 4756 (*Cāraṇāḥ saha-G°āḥ*, applaud Sātyaki); **126**, 5125 (*devān sa-G°ān*, had been vanquished by Arjuna, all. to § 258); **139**, 5746 (applaud Karṇa and Bhīmasena); **144**, 6046 (*deva-Dānava-G°āḥ*), 6048 (*devāsura-G°āḥ*); **147**, 6339, 6552 (*deva-G°-Dānavāḥ*).—§ 600 (Ghatotkacavadhap.): VII,**156**,†6921(*Siddha-G°-Piçāchasaṅghāḥ*, applaud Açvatthāman); **158***p*, 6985 (*hriyamāṇe tadā, Karṇa, G°air Dhṛtarāshṭraje*, all. to § 512), 7004 (*deva-G°-Yakshāḥ*), 7021 (*devaiḥ . . . sa-Daitya-Yaksha-G°aiḥ*); **163**, †7292 (*Devarshi-G°-surarshivaṅghāḥ*), †7312 (*°Yakshāḥ*), †7313 (*deva-G°-saṃsthulaṃ*); **164**, 7320 (*deva - G°dipidyaiḥ*); **170λλ**, 7620 (*deva-°G-Dānaveḥ*).—§ 601 (Dronavadhap.): VII, **185**, 8432, 8435 (*°ā ghoshayatīrāyāṃ Citrasenādayo jitāḥ*, all. to § 512).—§ 602 (do.): VII, **188**, 8610 (in the welkin).—§ 603 (Nārāyaṇāstramokshanap.): VII, **195**, 9001; **196**, 9033 (*deva-Dānava-G°āḥ sa trastāḥ*); **201**, 9442.—§ 603*b* (Nārāyaṇa): VII, **201***ζζ*, 9465 (*°Yakshāṇ*), 9472 (*deva-G°yonishu*), 9473.—§ 603 (Nārāyaṇāstramokshap.): VII, **201**, 9543, (*κκ*), 9617 (*°āpsarasaḥ*, worship the liṅga of Çiva).—§ 606 (Tripurākhyāna): VIII, **34**, 1536 (praised Çiva).—§ 607 (Karṇap.): VIII, **41***e*, 1950 (*Devātivane . . . G°aiḥ samabhidrutaḥ . . . tvam*—i.e. Karṇa—*prathamaṃ paldyitaḥ*, all. to § 512), †951 (*Citrasenamukhīn*, were vanquished by Arjuna, do.).—§ 608 (do.): VIII, **72***vvv*, 3615 (*devān sa-G°ān*); **86***r'*, 4359 (*sadevāsura-G°āṇu trīṇḍ lokān*); **87**, 4409 (*deva-Dānava-G°āḥ*), (*χ'*), 4423 (*Tumburumukhāḥ*, sided with Arjuna), 4424 (*Prādheyāḥ saha-Manuveyā G°āpsarasāṃ gaṇāḥ*), 4426 (*deva-Dānava-G°āḥ*), 4460 (do.); **88**, †4490 (*°āpsarasāṃ saṅghaiḥ*); **94**, †4048 (*deva-G°-mānushyopajīvitaṃ . . . Karṇaṃ*); †4962 (*deva-G°-manushya-Cāraṇaiḥ*).—§ 611 (Çalyap.): IX, **13**, 701 (*devā ḥdeva-G°-Gandharvāḥ*).—§ 615*e* (Subhūmika): IX, **37**, 2122 (*devāḥ sa-G°āḥ*), 2123, 2127 (*deva-G°-Rakshasaṃ*, in the tīrtha Subhūmika).—§ 615*d* (Gandharvāṇāṃ tīrthaṃ): IX, **37**, 2128 (*Viçvāvasunukhās tatra*—i.e. in Gandharvāṇāṃ tīrthaṃ—*G°apsarasaḥ*).—§ 615*i* (Saptasārasvata): IX, **38**, 2194 (present at the sacrifice of Brahmán in Pushkara).—§ 615 (Baladevatīrthayātrā): IX, **41**, 2356 (*devāḥ sa-G°āḥ*, in Yāyātaṃ tīrthaṃ).—§ 615*p* (Vasishṭhāpavaha): IX, **42**, 2397 (*°āpsarasāḥ*).—§ 615*u* (Skanda): IX, **44**, 2467 (praise Skanda), 2480 (*Nāradapramukhāḥ ekṛi deva-G°saṭṭamaḥ*), 2496 (*deva-G°-Rakshasāṃ*), 2502 (*deva-G°āḥ*); **45***y*, 2509 (came to the investiture of Skanda), 2531; **46**, 2677 (*deva-G°āḥ*, sang), 2715.—§ 615*w* (Ādityatīrtha): IX, **49**, 2848 (*°āpsarasaḥ*, in Ādityatīrtha).—§ 615*gg* (Sārasvata): IX, **51**, 2941 (*°āpsarasāṃ gaṇāḥ*).—§ 615 (Gadāyuddhap.): IX, **57**, 3183 (*deva-G°-mānavāḥ*); **58**, 3306 (*°āpsarasaḥ*); **61**, 3443 (beat musical instruments).—§ 616 (Sauptikap.): X, **8**, 441.—§ 617*b* (Bhārmaçāras): X, **12**, 619 (*Brahmaçāraḥ . . . deva-G°pāṭitaṃ*), 622 (*deva-Dānava-G°-manushya-patgoragāḥ*).—§ 620 (Çrāddhap.): XI, **26**, 768 (the fallen warriors have attained to the companionship of the *G.*).—§ 621 (Rājadharm.): XII, **2**, 62 (on the mountain Mahendra).—§ 632*b* (Shoḍaçarāj., cf. § 595, v. Marutta): XII, **29**, 916; (do., v. Bṛhadratha) XII, **29**, 929; (do., v. Dilīpa) XII, **29**, 968 (*deva-G°āḥ*, danced at the sacrifice of Dilīpa).—§ 637 (Rājadh.): XII, **479**, 1608 (*deva-Dānava-G°āḥ*), 1623 (*surāsura-G°āḥ*), 1662 (do not know Kṛshṇa truly).—§ 639 (do.): XII, **50**, 1830 (*devān sa-G°ān*).—§ 641 (do.): XII, **72**, 2768 (*°uraga-Rākshasāḥ*, depend upon sacrifices); **91**, 3460 (*Devarshi-Pitṛ-G°āḥ*); **99**, 3667 (*lokāḥ . . . pūrṇā G°kanyābhiḥ*).—§ 651*b* (Kapotalubdhakasaṃv.): XII, **149**, 5587 (*Yaksha-G°-Siddhāṇāṃ madhye*).—§ 655 (Āpaddh.): XII, **158**, 5890.—§ 655*c* (Daksha.): XII, **166**, 6137 (*°āpsarasaḥ*, among those who were begotten by the Brahmarshis on the daughters of Daksha).—§ 656 (Khadgotpatti): XII, **166**, 6162 (*maharshisura-G°āṇ*).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188**, 6932 (*deva - Dānava - G°āḥ*, created by Brahmán).—§ 664 (Mokshadh.): XII, **207***c*, 7542 (born by a daughter of Daksha).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **223**, 8079 (sang before Bali); **224**, 8116 (*°uraga-Rākshasāḥ*).—§ 673*b* (do.): XII, **227**, 8221.—§ 675 (Mokshadh.): XII, **230**, 8453.—§ 683 (do.): XII, **268**, 9580 (*°-Pitṛṇāṃ*).—§ 686 (do.): XII, **273**, 9825 (*nivinānī . . . G°āṇāṃ*).—§ 693*b* (Vṛtravadha): XII, **282**, 10114 (*°āç ca vimānāgraiḥ*).—§ 695*b* (Dakshayajñāvināça): XII, **285**, 10276 (*°āpsarasāktṛṇe, sc. deṣe*), (*α*), 10278 (*deva-Dānava-G°āḥ*), 10279 (*°āpsarasāḥ*), 10336 (*Yaksha-G°saṅghaiḥ*).—§ 702 (Mokshadh.): XII, **291**, 10709 (*deva-G°-Dānavāḥ*); **296***b*, 10838 (*Yaksha-Rākshasa-G°āḥ*).—§ 704 (do.): XII, **301**, †11097 (*°saṅghāḥ*).—§ 705 (do.): XII, **303***a*, 11244 (*trailokya . . . sa-Yaksha-Bhūta-G°e*).—§ 712 (Çukotpatti): XII, **324**, 12176 (*deva-G°āḥ*); **325**, 12200 (sang).—§ 714 (Çukukṛtya): XII, 12379.—§ 716 (Çukābhipātana): XII, **332**, 12570 (*deva-Dānava-G°au*); **333**, 12591 (*°āpsarasāṃ gaṇāḥ*); **334**, 12620, 12621, 12638 (*deva-G°ṛṣiḥ*, sc. Çiva).—§ 717*b* (Nārāyaṇīya): XII. **344**, 13319 (*rshayaç ca sa-G°āḥ*). (77), 13366.—§ 717*d*

Brahma-Rudrasaṃv.): XII, **351**, 13733.—§ 718*b* (Uñchavṛttyup.): XII, **364**, 13922.—§ 730 (Āṇuçāsanik.): XIII, **14**, 634 (*pūjitaṃ deva-G°aiḥ*, sc. the hermitage of Upamanyu). —§ 730*g* (Upamanyu): XIII, **14***g*, 741 (*ṛshi-G°rāpaḥ*, sc. Çiva), 766 (*divya-G°nāditaiḥ*), 800 (*pūjitaṃ Siddha-G°aiḥ*, sc. Çiva), (*ṃ*), 813 (*ṛshi-G°-Siddhaiḥ*).—§ 730 (Āṇuçāsanik.): XIII, **14**, 958 (*°āpsarasāḥ*), (*γγ*), 995 (do.); **18**, 1373 (*Suparṇa - G° - Piçāca - Dānavāḥ*). — § 731*b* (Aṣhṭāvakra-Diksaṃv.): XIII, **19**, 1421 (*Yakṣha-G°-Kinnaraiḥ*, in the palace of Kubera); 1426 (*sevādayan . . . vādyāni*).—§ 734 (Āṇuçāsanik.): XIII, **26**, 1816.—§ 738 (do.): XIII, **32**, 2075 (*deva-G°saṅghaiḥ*).—§ 739 (do.): XIII, **33**, 2098.— § 743*b* (Vipulop.): XIII, **40**, 2263 (*deva-G°-Dānavāḥ*).— § 745*c* (Cyavana-Kuçikasaṃv.): XIII, **54**, 2837 (*saṅghān G°āṇāṃ*), 2847.—§ 746 (Āṇuçāsanik.): XIII, **58**, 2977; **62**, 3189 (*deva- G°pūjitaḥ*); **79**, 3779 (*°āpsarasāṃ lokān*), 3789 (*°āpsarasaḥ*); **83**, 3886 (*ṛshayaḥ sa - G°āḥ*), 3907 (*Kailāsaçikhare ramye deva-G°sevite*).—§ 747 (do.): XIII, **84**, 3981 (*°oraga-Rākshasāḥ*). — § 747*b* (Suvarṇotpatti): XIII, **85**, 4023.—§ 748 (Tārakavadhop.): XIII, **86**, 4203 (praised Skanda).—§ 749 (Āṇuçāsanik.): XIII, **87**, 4224 (*°oraga-Rākshasāṃ*).—§ 750 (do.): XIII, **93**, 4411.—§ 754 (do.): XIII, **98**, 4705 (*°nāga - Yakshebhyaḥ*), — § 757*d* (Mandākinī): XIII, **102**, †4860 (*°. Yakshaiḥ*, at Mandākinī). —§ 757*f* (Nandana): XIII, **102**, †4865 (in Nandana).— § 758 (Āṇuçāsanik.): XIII, **103**, 4912.—§ 759 (do.): XIII, **107***e*, 5268 (*gita-G°ghoshaiḥ*), 5293 (*°air upagītaṃ*), (ζ), 5296, 5316, 5328 (*°air abhimāvīdaṃ*).—§ 760 (do.): XIII, **115**, 5671.—§ 768 (Umā-Maheçvarasaṃv.): XIII, **140***a*, 6344 (*Yaksha-G°aiḥ*); **142**, 6543; **146**, 6805 (*°āpsarasāṃ*).— § 769 (Āṇuçāsanik.): XIII, **149**, 7071 (*asurāsura- G°ṇa . . . jagat*).—§ 773*b* (Kṛshṇa Vāsudeva) : XIII, **159**, †7368.— § 773*d* (Çiva): XIII, **161**, 7467: **162**, 7518 (worship the liṅga of Çiva).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **7**, 177 (*devān sa-G°ān*). — § 778*f* (Muñjavat): XIV, **8**, 184 (*°āpsarasaḥ*, worship Çiva on Muñjavat).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **10**, †282.—§ 782*g* (Guruçishyasaṃv.): XIV, **43**, 1183 (*°oraga-Rākasāṃ . . . ṣeṇaḥ*, sc. Vishṇu); **51**, 1434.—§ 784*b* (Uttaṅka): XIV, **54**, 1566 (*Yaksha-G°-Rākshasān*), 1580 (*yadā G°yonau vā vartāmi . . . tadā G°eat sarvaṃ ācarāmi*, says Kṛshṇa).—§ 785 (Anugītāp.): XIV, **88**, 2639 (*°gaṇasaṅgītaḥ*), 2643 (*gītakuçalā nṛtyeshu ca vicāradāḥ*).— § 786*b* (Nakulākhyāna): XIV, **90**, 2774 (*asurshi-deva-G°āḥ*).—§ 786*e* (Agastya): XIV, **92**, 2870.— § 787 (Açramavāsap.): XV, **20**, 572 (*lokāṃç ca deva-G° Rakshasāṃ*). — § 789 (Putradarçanap.): XV, **29***γ*, 785 (*deva-G°āḥ*); **31***ζ*, 848 (*°āpsarasāḥ*, had been incarnate among the warriors of the great battle); **32**, 883 (*°air upagīyantaḥ*). — § 793 (Maussiap.): XVI, **4***ν*, †129 (*°mukhyāḥ*), †131 (*°āgryaiḥ*). — § 795 (Svargārohaṇap.): XVIII, **3**, 104 (*deva-G°āḥ*); **4**, 138 (the five sons of Draupadī after death became *G.*), 146.—§ 795*e* (Mahābhārata): XVIII, **6***ζ*, 216 (*Guhyakāç ca sa-G°āḥ*), 248, 252 (*gītakuçalaiḥ*), 255. Cf. Devagandharva, pl.

Gandharva[2], dual (*°au*) = Hāhā and Hūhū: III, 1769; XII, 10278, 12202.

Gandharva[3], sg. § 165 (Satyavatīlābhop.): I, **100**, 4047 (*yasya hi sapatnaḥ syā G°syāsuraya vā | na sa jātu ciraṃ jīvet tvayi*—i.e. Bhishma—*kruddhe, parantapa*).—§ 510 (Draupadī-Satyabhāmasaṃv.): III, **233**, 14671.—§ 551 (Kicakavadhap.): IV, **22**, 792 (Kicaka is supposed to have been slain by a *G.*); **23**, 816 (Bhīmasena is taken for a *G.*).—§ 553 (Vaivāhikap.): IV, **71**, 2293 (*°a eśha vai hantā Kīcakānāṃ*, sc. Bhīmasena).— § 565 (Yayāti): V, **121**, 4063 (Yayāti is questioned if he is a *G.*).—§ 619 (Strīvilāpap.): XI, **19**, 564 (*kṛidantam iva G°ṃ devakanyāḥ sahasraçaḥ*, sc. *paryupāsante*).—§ 671*b* (Bali-Vāsavasaṃv.): XII, **225**, 8164 (*naiva devo na G°o nāsuro na ca Rākshasaḥ | yo mām eko vishaktaṃ çakyaḥ kaçit*, says Çrī).

Names of individual Gandharvas—

Aṅgāraparṇa (Citrarātha): I, 6448 (*A°*), 6456, 6462, 6463, 6466, 6467, 6472, (6473), 6490, (6491), 6493, 6494, (6495), 6518, (6519), (6560), (6584), (6632), 6634, 6635, (6638), (6650), (6669), (6673), (6675), (6679), (6696), (6725), (6745), (6760), (6769), (6779), (6792), (6865), (6885), (6891), 6913, (6914), 6915, 6916 (*°sattama*), 6917; II, 1880 (*C°*).

Citrāṅgada: I, 3803, 4074, 4075, 4076.

Citrasena: III, 1837, 1876, 14939, 15022, 15071 (*°sattama*), 15072, 15073; IV, 2073; XII, 7341 (*C°*).

Dhṛtarāshṭra: IV, †259, (†263).

Tumburu: II, 1881 (*T°*); IV, 1771 (*T°*).

Viçvāvasu: I, 970 (*°āpsaraseṣu sutā*, i.e. Pramadvarā); III, 16086 (*V°*); XII, 10218 (*V°*), 11749, 11754 (*°sattamaḥ*), 11755, 11772 (*°sattama*), 11773 (do.), 11792 (do.), 11793, 12176 (*V°*), 12201 (*V°*).

Gandharva[4] = Çiva (1000 names°).

Gāndharva, adj. (" belonging to the Gandharvas "). § 135 (Çakuntalop.): I, **73**, 2938 (*vivāhena*), 2962 (sc. *vivāhaḥ*), 2966 (*°Rākshasaṃ*, sc. *vivāhaṃ*), 2967 (*vivāhena*), 2980 (*vivāhaḥ*). —§ 221 (Caitrarathap.): I, **170**, 6474 (*māyayā*).—§ 222 (Tapatyup.): I, **172**, 6577 (*vivāhena*), 6578 (*vivāhānāṃ hi . . . G°aḥ çreshṭha ucyate*).—§ 257 (Arjuna): I, **225**, 8183 (*açvaiḥ*).—§ 298 (Dyūtap.): II, **61**, 2083 (*açvāḥ*).—§ 337 (Indralokābhigamanap.): III, **44**, 1798 (*°ṃ atulaṃ nṛtyaṃ vāditraṃ copalabdhavān*, sc. Arjuna).—§ 378 (Tīrthayātrāp.): III, **91**, 8421 (*°ṃ vedaṃ āptavān*, sc. Arjuna, cf. 337).— § 502 (Manushyagrahak.): III, **230**, 14505 (*Gandharvāç cāpi yaṃ divyāḥ saṃvigantī narāṃ bhuvi | unmadyali sa tu kshipraṃ grāho G°a eva saḥ*).—§ 572 (Rathātirathas.): V, **165**, 5723 (*eyūhānāṃ ca samāraṃbhāṇ daiva-G°-mānushāṇ* (C. has *Gā°*).—§ 576 (Bhagavadgītāp.): VI, **19**, 696 (*eyūhaṃ*), **20**, 757 (do.).—§ 593 (Gandharvāstra): VII, **45**, 1823 (*astraṃ*, acquired by Arjuna from the Gandharvas).—§ 599 (Jayadrathavadhap.): VII, **147**, 6348 (sc. *yuddhaṃ*).— § 602 (Droṇavadhap.): VII, **188***a*, 8615 (do.).—§ 704 (Mokshadh.): XII, **302***β*, 11103 (*°eishayāḥ*).—§ 731*b* (Aṣhṭāvakra-Diksaṃv.): XIII, **19**, 1429 (*vishayaḥ . . . G°o nāma*).— § 744 (Āṇuçāsanik.): XIII, **44***a*, 2409 (*dharmaṃ*), 2413 (sc. *dharmaḥ*).

Gāndharva (" song, music "). §443 (Nivātakavacayuddhap.): III, 168, 12049 (*sa*—i.e. Citrasena—*ca G°ṃ akhilaṃ gṛahayāṃ āsa mahyaṃ*, says Arjuna).—§ 667 (Mokshadh.): XII, **210**, 7662 (*°ṃ Nāradaḥ vedaḥ*).—§ 731*b* (Aṣhṭāvakra-Diksaṃv.): XIII, **19**, 1427.—§ 759 (Āṇuçāsanik.): XIII, **104**, 5103 (*°çāstraṃ*).

Gandharvaloka (" the world of the Gandharvas "). § 140 (Purūravas): I, **75**, 3148 (*sa hi G°ulhāṃ Ūrvaçyā sahito vīraḥ | ānīnāya kriyartha 'gnin yathāvad vihitāṃs tridhā*, sc. Purūravas).

Gandharvanagara (" the city of the Gandharvas," Fata morgana). § 194 (Pāṇḍu): I, **126**, 4931 (*°ākāraṃ . . . antarhitaṃ*).—§ 208 (Astrādarçana): I, **134**, 5338 (*kumāra-balaṃ . . . G°ākāraṃ*).—§ 279 (Arjuna): II, **28**, 1043 (from *G.* Arjuna received horses as tribute). — § 445 (Nivātakavacayuddhap.): III, **173**, 12262 (*Dānaveṣvaraṃ*

. . . *G°ākāraṃ*).—§ 569 (Bhagavadyānap.): V, **143***b*, 4854 (omens).—§ 578 (Bhīshmavadhap.): VI, **50**, 2077 (*ketuḥ . . . G°opamaḥ*).—§ 586 (do.): VI, **103**, 4701 (*rathāḥ . . . G°opamāḥ*).—§ 592 (Śaṃjayavadhap.): VII, **19**, 780 (*°ākārān . . . rathān*).—§ 593 (Abhimanyuvadhap.): VII, **36**, 1569 (do.); **43**, 1765 (*°ākārān . . . rathaṃ*).—§ 605 (Karṇap.): VIII, **16**, 654 (*°ākārān rathān*); **27**, 1112 (*°ākāraṃ ghoreṃ dyodhanaṃ*).—§ 607 (do.): VIII, **36**, 1676 (*jaitraṃ rathavaraṃ G°opamaṃ*).—§ 608 (do.): VIII, **46**, 2188 (*°ākārā rathāḥ*); **81**, 4140 (*rathāḥ . . . G°ākārāḥ*).—§ 679 (Mokshadh.): XII, **261**, 9269 (*°ākāraḥ, sc. dharmaḥ*).—§ 745*c* (Gyāvana-Kuśikasaṃv.): XIII, **54**, 2826 (*prāsādaṃ . . . G°opamaṃ*).

Gandharvāṇāṃ tīrtham, a tīrtha on the Sarasvatī. § 615*d* (Baladevatīrthay.): There many Gandharvas, headed by Viçvāvasu and possessed of ascetic merits, pass their time singing and dancing: IX, **37**, 2128. Cf. Gandharvatīrtha.

Gandharvapati[1] ("Lord of the Gandharvas") = Devaka: I, 2704 (*D°*).

Gandharvapati[2] (do.) = Haṃsa: I, 2718 (*H°*).

Gandharvapati[3] (do.) = Aṅgāraparṇa (Citraratha): I, 6637.

Gandharvarāj[1] ("king of the Gandharvas") = Citrasena: III, 14951.

Gandharvarāj[2] (do.) = Dhṛtarāshṭra[3]: XIV, 243.

Gandharvarāja[1] (do.) = Viçvāvasu: I, 943 (*V°*), 975.

Gandharvarāja[2] (do.) = Citrāṅgada: I, 4073.

Gandharvarāja[3] (do.) = Aṅgāraparṇa (Citraratha): I, 6440.

Gandharvarāja[4] (do.) = Citrasena: III, 1801, 1803, 14869, 14887, 14955, 14966, 14973, 15002, VII, 5261.

Gandharvarāja[5] (do.) = Dhṛtarāshṭra[3]: XV, 850 (*Dh°*).

Gandharvarājan[1] (do.) = Citrasena: IV, 1538 (*C°*).

Gandharvarājan[2] (do.) = Dhṛtarāshṭra[3]: XVIII, 139 (*Dh°*).

[Gandharvāstra(ṃ)]. § 593*b* (Abhimanyuvadhap.): By practising ascetic penances *Arjuna* had obtained the *G.* (*Gāṇḍharveṇa astreṇa*, v. l. from the Gandharvas (Tumburu, etc.) (VII, **44**).

Gandharvatīrtha = Gandharvāṇāṃ tīrtham: IX, 2131.

Gandharvendra ("king of the Gandharvas") = Viçvāvasu: XII, 11760.

Gandharvī[1], the mother of the horses. § 127 (Aṃçāvat.): I, **66**, 2631 (daughter of Surabhi), 2632 (her offspring are the horses).

Gandharvī[2] ("female Gandharva"). § 162 (Ṣāṇṭanūp.): I, **97**, 3894 (Gaṅgā is questioned if she is a *G.*).—§ 221 (Caitrarathap.): I. **170**, (6470), 6470 (*nāmnā Kumbhinasī*). —§ 222 (Tapatyup.): I, **171**, 6523, 6553.—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 257 (Draupadī is questioned if she is a *G.*), 260.

Gandhavatī = Satyavatī[1], q.v.

Gandhavatīsuta = Vyāsa: XII, 13434.

Gāṇḍiva, the bow of Arjuna. § 4 (Anukram.): I, **1**, †178.—§ 11 (Parvasaṅgr.): I, **2**, 625, 631.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2277 (given to Arjuna by Agni, all. to § 257). —§ 257 (Khāṇḍavadahanap.): I, **225**, 8178 (*e: G.* had been given by Soma to Varuṇa, and cannot be met with other weapons, being alone equal to 100,000 bows; it is variegated with excellent colours, well-adorned and beautiful, and honoured by gods, Dānavas, and Gandharvas), 8192 (had been made by Brahmā), 8205 (at the instigation of Agni Varuṇa gave *G.* to Arjuna).—§ 263 (Sabhākriyāp.): II, **3**, 64.—§ 294 (Dṛiṭap.): II, **48**, 1707 (Arjuna has got *G.* from Agni).—§ 302 (Anudyūtap.): II, **74**, 2463.—§ 307 (do.): II, **81**, 2704.—§ 311 (Āraṇyakap.): III, **4**, †228 (*lokaṃ*

§ 312 (do.): III, **5**, †248.—§ 316 (Kirmīravadhap.): III, **11**, 424 (*rajvanāhpeshaṇaravaṇaṃ*).—§ 317 (Arjunābhigamanap.): III, **12**, 527 (*dhik Pārthasya ca G°m*), 537 (*e: "* none else can string *G.* save Arjuna and thyself, oh Madhusūdana").—§ 327 (Draupadīparitāp.): III, **33**, 1350.—§ 330 (Indradarçana): III, **37**, 1473.—§ 331 (Kairātap.): III, **39**, 1559, 1576, 1589 (snatched by Çiva in the shape of a Kirāta).—§ 333*b* (Arjuna): III, **40**, 1639.—§ 333 (Kairātap.): III, **40**, †1662 (*dhanur muhad Dītija-Pīçāsasūdanaṃ*, returned by Çiva to Arjuna).—§ 342 (Indralokābhigamanap.): III, **51**, 1979.—§ 377 (Dhaumyatīrthak.): ¿III, **86**, 8288.—§ 437 (Yakshayuddhap.): III, **160**, 11683.—§ 443 (Nivātakavacayuddhap.): III, **168**, 12067 ("Indra fastened this durable —*ajarāṃ*—string to *G.*," says Arjuna).—§ 444 (do.): III, **170**, 12108, 12125; **171**, 12154; **172**, 12163, 12175.—§ 445 (do.): III, **173**, 12241, 12253 (*°āstra-°*).—§ 447 (do.): III, **175**, 12296.—§ 512 (Ghoshayātrāp.): III, **236**, †14770.—§ 522 (Draupadīharaṇap.): III, **268**, †15655, †15656.—§ 549 (Pāṇḍavapr.): IV, **5**, 152, 160.—§ 551 (Kīcakavadhap.): IV, **21**, 641.—§ 552 (Goharaṇap.): IV, **40**, 1308; **41**, 1321; **43**, 1343, 1344 (*e:* Brahmān had first possessed the *G.* during 1000 years, then Prajāpati, Çakra, Soma, and Varuṇa during 503, 85, 500, and 100 years respectively, finally Varuṇa handed it over to Arjuna 65 years ago); **44**, 1386 (*ubhau me dakshiṇau pāṇī G°eya vikarshaṇe | tena devamanushyeshu Savyasācīti māṃ viduḥ*); **45**, 1423; **46**, 1454, 1458; **50**, 1578, 1579; **53**, 1631, 1635, 1657; **54**, †1687. †1695; **55**, 1699; **57**, 1794 (*paramāyudhaṃ*), 1800; **58**, 1855, 1858; **59**, 1910; **60**, 1945; **61**, 1957, 1969 (*swarṇaprashṭhaṃ*); **62**, 2007, 2020; **63**, 2028 (*tataḥ prahasya Bībhatsur divyaṃ Aindraṃ mahārathaḥ | astraṃ Ādityasāvitraṃ G°e samadyojayat*), 2030, 2032 (when falling *G.* covered all the ten regions); **64**, 2049, 2070, 2077; **65**, †2098; **66**, †2113, †2132.—§ 556 (Saṃjayayānap.): V, **23**, †705; **26**, †762.—§ 561 (Yānasandhip.): V, **48**, †1860, †1863, †1869, †1872, †1909; **52**, 2096, 2101; **54**, 2121, 2132; **57**, 2258; **59**, 2350; **60**, 2370.—§ 563 (Bhagavadyānap.): V, **96***ϕ*, 3489.—§ 564 (Mātālīyop.): V, **98**, 3540 (*Gāṇḍivaṃ dhanuḥ*, the knotty bow (*gāṇḍiṃsyaç cāpaḥ*) which lies in the abode of Varuṇa and was kept for the destruction of the world).—§ 567 (Bhagavadyānap.): V, **126**, 4215.—§ 569 (do.): V, **138**, 4680, 4702; **141***b*, 4785; **142**, 4819; **143**, 4877.—§ 570 (Saiṅyaniryāṇap.): V, **158**, 5353, 5354, 5356 (*e: G.* is one of the three celestial bows (cf. Vijaya and Çārṅga); it belonged to Varuṇa, but was obtained by Arjuna from Agni on the occasion of the burning of the Khāṇḍava forest), 5377, 5382.—§ 571 (Ulūkadūtāgamanap.): V, **160**, †5515 (*tālamātraṃ*), 5518, 5519 (*Phālgunād vā sa-G°āt*); **161**, †5550 (*tālamātraṃ*), 5563, 5564 (*Pārthād vāpi sa-G°āt*); **162**, 5622.—§ 572 (Rathātirathas.): V, **169**, 5869.—§ 578 (Bhagavadgītap.): VI, **22**, †786; **25**, 860.—§ 578 (Bhīshmavadhap.): VI, **45**[1], 1678; **47**, 1823.—§ 580 (do.): VI, **59**, †2619, †2624, †2627, †2628, †2629, †2630.—§ 581 (do.): VI, **60**, †2676.—§ 582 (do.): VI, **69**, 3064; **71**, 3120, 3123 (*b:* the back of *G.*'s staff was decked with pure gold (*rukmaprashṭhaṃ*)), 3130.—§ 583 (do.): VI, **78**, 3442.—§ 584 (do.): VI, **85**, †3761.—§ 587 (do.): VI, **112**, 5211; **117**, 5489; **119**, 5612; **120**, 5733.—§ 588 (do.): VI, **121**, 5781.—§ 589 (Droṇābhishek.): VII, **3**, 103, 104, 108; **7**, 197; **10**, 325, 327, 332.—§ 592 (Saṃçaptakavadhap.): VII, **19**, 761; **30**, 1333, 1334.—§ 596 (Pratijñāp.): VII, **73**, 2609; **75**, 2667; **76**, 2690, 2698.—§ 598 (Jayadrathavadhap.): VII, **88**, 3139.—§ 599

(do.): VII, **90**, 3197, 3199; **92**, 3323; **93**, 3342, 3370; **99**, 3706; **103**, 3849, 3880; **105**, 3957, 3960; **110**, 4171; **114**, 4457; **119**, 4712; **126**, 5101; **129**, 5308; **139**, 5804, 5809, 5813; **142**, 5949; **145**, 6107, †6147, †6151; **146**, 6194, 6255, 6274; **152**, 6586.—§ 690 (Ghaṭotkacavadhap.): VII, **170**, 7653, 7654, 7655, 7659; **180**, 8195.—§ 603 (Nārāyaṇāstramokṣaṇap.): VII, **199**, 9246, 9247.—§ 604 (Karṇap.): VIII, **9**, 312, 313.—§ 605 (do.): VIII, **16**, 651; **17**, †691; **30**, 1219.—§ 605*c* (Vijaya): VIII, **31**, 1296.—§ 605 (Karṇap.): VIII, **31**, 1303.—§ 607 (do.): VIII, **36**, 1699; **39**, †1811; **40**, 1829.—§ 608 (do.): VIII, **46**, 2183, 2194; **47**, 2217; **53**, 2563; **56**, 2828; **59**, 2962; **64**, †3238; **66**, †3349; **68**, †3396 (*tālmātram*), †3399, †3401; **69**, 3411, †3475; **70**, 3541; **72**, 3617; **73**, 3722; **74**, 3752, 3758, 3763, 3772, 3792, †3801; **76**, †3848; **79**, 4025, †4052, †4070, †4071, †4075; **80**, 4105, 4107; **81**, 4138; **82**, †4191; **89**, †4537, †4546, †4547, †4578; **90**, 4721; **91**, †4778 (*ṣaṭṭhahasta-G°h*, sc. *Arjuno*), †4793; **93**, 4856, 4876; **94**, †4922.—§ 610 (Śalyap.): IX, **3**, 158; **4**, 203, 204, 220.—§ 611 (do.): IX, **14**, 731; **18**, 960; **19**, 1064; **24**, 1328, 1330; **25**, 1338; **28**, †1564.—§ 612 (Hradāpravṛcap.): IX, **29**, 1569, 1599.—§ 615 (Gadāyuddhap.): IX, **62**, 3468.—§ 785 (Anugītap.): XIV, **73**, 2118, 2119; **74**, 2162; **75**, 2178, 2179, 2188; **76**, 2204; **77**, 2241; **79**, 2328; **82**, 2445, 2465; **84**, 2491, 2501.—§ 793 (Mausalap.): XVI, **7**, 230, 236; **8**, 275.—§ 794 (Mahāprasthānikap.): XVII, **1***a*, 34, 39, 41 (Agni caused Arjuna to throw *G.* and his inexhaustible quivers into the ocean that they might be restored to Varuṇa).

Gāṇḍīvabhṛt, Gāṇḍīvadhanvan, Gāṇḍīvadhārin, Gāṇḍīvin = Arjuna, q.v.

Ganeça[1], a god. § 4 (Anukram.): I, **1**, 74, 79, 83 (wrote the Mbhbr.); IV, 1; V, 1. Cf. Gaṇanāyaka, Gaṇeśāna, Heramba, Vighneça.

Ganeça[2] = Çiva: III, 1629.

Ganeçāna = Ganeça: I, 75.

Ganeçvara = Vishṇu (1000 names).

Gaṅgā[1], the river Ganges. § 11 (Parvasaṅgr.): I, **2**, 386.—§ 17 (Uttaṅka): I, **3**, 799 (*bahūnāṃ nāgaveśmānāṃ G°āyāṣ tīra uttare*).—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2241.—§ 79 (Bhīshma): I, **63**, 2420 (mother of Bhīshma).—§ 130 (Aṃçāvat.): I, **67**, 2710 (the eight Vasus were born as sons of Gaṅgā and Çāntanu, cf. § 163).—§ 133 (Dushyanta): I, **70**, 2872 (*Nara-Nārāyaṇaçthānaṃ G°ayaçcopaçobhitaṃ*).—§ 149 (Yayāti): I, **87**, 3555 (Yayāti gave to Pūru the whole country *G°-Yamunayor madhye*).—§ 156 (Pūruvaṃç.): I, **95**, 3800 (*Çāntanuḥ khalu Gaṅgāṃ Bhāgīrathīṃ upayeme | tasyāṃ aya jajñe Devavrato nāma yaṃ āhur Bhīshmaṃ iti*, cf. § 163).—§ 161 (Mahabhishop.): I, **96**, 3846, v. 7 (only B., one çloka and a half are wanting in C. after v. 3848), (together with Mahābhisha *G.* is cursed to become born among men) (3857), (3859), (3861), 3864 (the Vasus made the arrangement with *G.* that, having born them to Çāntanu, she should throw them into the water, the eighth child excepted).—§ 162 (Çāntanūp.): I, **97**, 3865, 3866 (settled with Pratīpa that she should marry his son, i.e. Çāntanu), 3889.—§ 163 (Bhīshmotpattī): I, **98**, 3903 (*Tripathagāminī*), 3908, 3913 (*Jahnusuta*), 3919 (*°duttaṃ*, i.e. Bhīshma; Çāntanu married *G.*; seven of the eight children whom Çāntanu begot with *G.* she threw into the water, the eighth (Bhīshma) was saved by Çāntanu).—§ 164 (Āpavop.): I, **99**, 3928 (*Jāhnavī*), (3924), 3961 (*G.* told Çāntanu the history of the Vasus, then she disappeared, taking the child with her).—§ 165 (Satyavatīlābhop.): I, **100**, 3989 (*Bhāgīrathīṃ*), 3993, 3996, 3997, (3999) (*G.* restored Bhīshma to Çāntanu).—§ 170 (Dīrghatamas): I, **104**, 4204, 4205.—§ 195 (Pāṇḍu): I, **127**, 4947.—§ 197 (Bhīmasenarasapāna): I, **128**, 4992, 4999.—§ 200 (Droṇa): I, **130**, 5103.—§ 207 (do.): I, **133**, 5299.—§ 209 (Drupadaçāsana): I, **138**, 5512 (*Mākandīm atha G°ayāṣ tīre*).—§ 213 (Jatugṛhap.): I, **149**, 5851, 5853, 5854, 5855; **150**, 5874.—§ 217 (Caitrarathap.): I, **166**, 6329.—§ 218 (do.): I, **167**, 6360.—§ 221 (do.): I, **170**, 6439, 6440, 6449, 6452, 6454 (*b*: *G.* issues from Hemaçṛṅga (cf. Harivaṃçā, v. 12850, PCR: 'the golden peaks') of the Himavat, and falls into the ocean divided into seven streams. Gaṅgā, Yamunā, Sarasvatī (*plakṣaḥejāthā*, i.e. who issues from the plakṣa, v. BR.), Rathasthā, Sarayū (C. *Ç°*), Gomatī and Gaṇḍakī destroy the sins of those who drink of their water; in the celestial regions *G.* is called *Alakṣanandā*, and among the Pitṛs it becomes the *Vaitaraṇī*, which is difficult to cross for sinners (such is the statement of Kṛshṇa-Dvaipāyana); this celestial river (*devanadī*) is without hindrance).—§ 238 (Pañcendrop.): I, **197**, 7284 (*devīṃ*), 7285 (do.).—§ 248 (Arjunavanavāsap.): I, **214**, 7786.—§ 249 (do.): I, **215**, 7818.—§ 258 (Khāṇḍavadāh.): I, **228**, 8316 (*°odadhicarā jhashāḥ*).—§ 263 (Sabhākriyāp.): II, **3**, 68 (*Bhāgīrathīṃ*).—§ 275 (Rājasūyārambhap.): II, **17**, 695 (*°Yamunayor madhye*).—§ 276 (Jarāsaudhavadhap.): II, **20**, 796.—§ 290 (Çiçupālavadhap.): II, **42**, 1484 (*Tribhatasthāṃ . . . Tripathagāṃ*).—§ 317 (Arjunābhigamanap.): III, **12**, 542.—§ 335 (Indralokābhigamanap.): III, **42**, 1733.—§ 339 (do.): III, **47**, 1891 (*Siddha-Cāraṇaseviṭā*, its source near Badarī).—§ 364 (Tīrthayātrāp.): III, **83**, 6071.—§ 370 (do.): III, **84**, 8013 (*°Yamunayor madhye*), 8016 (*°gāyāç ca . . . Sarasvatyāç ca saṅgame*), 8059 (*Gomatī G°ayoç caiva saṅgame*); **85**, 8146 (*°tāyāḥ sāgarasya ca saṅgame*).—§ 372 (do.): III, **85**, 8209.—§ 373 (Prayāga): III, **85**, 8217 (*Yamunā G°ayā sārdhaṃ saṅgatā*, at Prayāga), 8218 (*°-Yamunayor madhye* (so C., but read *madhyaṃ* with B.) *pṛthivyā jaghanaṃ smṛtaṃ*), 8228 (*°-Yamunā-saṅgame*).—§ 374 (Tīrthayātrāp.): III, **85**, 8230.—§ 375 (do.): III, **85**, 8230, 8231, 8232, 8233 (*Gaṅgā Kāliyuge smṛtā*, sc. *punyā*), 8234 (*Alagadhashu*), 8236, 8238, 8239, 8240.—§ 377 (Dhaumyatīrthak.): III, **87**, 8310 (*yasyāṃ tīre Bhagīrathaḥ | ayajat*), 8314 (*°-Yamunayor . . . saṅgamaṃ*); **88**, 8331; **90**, 8392 (*bibhede tarasā Gaṅgā Gaṅgādvāraṃ*), 8397 (*ushnatoyavahā G°ā çītatoyāvahā purā*).—§ 378 (Tīrthayātrāp.): III, **93**, 8467.—§ 379 (do.): III, **95**, 8515 (*°-Yamunayoç caiva saṅgame*).—[§ 3836 (do.): Issuing from the matted locks of Çambhu (i.e. Çiva) *G.* floods the southern country: III, **99**, 8648 (*Samudra mahiṣhī*)].—§ 389 (Gaṅgāvataraṇa): III, **107**, 9917 (*°avatarane*); **108**, 9923, 9933, (9934), 9940, 9946; **109**, 9952, 9954 (*Himavatāḥ sutā*), 9955 (*gaṇanāmekhalāṃ*), 9962, 9963, 9964 (*G.* promised to Bhagīratha to descend and besprinkle the bodies of Sagara's sons; Bhagīratha gratified Çiva, who received the weight of *G.* when she fell from the sky on his forehead; *G.* fell down to the earth divided into three streams, and was led by Bhagīratha to the ocean where the bodies of Sagara's sons lay, then Bhagīratha adopted her as his daughter).—§ 392 (Tīrthayātrāp.): III, **114**, 10096 (falls into the ocean).—§ 395 (Jamadagni): III, **115**, 10153 (*°āyāṃ* (so B.) *Kānyakubje*).—§ 412 (Aṣṭāvakrīya): III, **134**, †10656 (*nadīshu Gaṅgā pravarā yathaiva*).—§ 413 (Tīrthayātrāp.): III, **135**, 10696.—§ 414 (Yavakrītop.): III, **135**, 10723, 10727.—§ 418 (Tīrthayātrāp.): III, **139**, 10821 (*saptavidhā*, *b*: there Agni blazes forth

without intermission, a wonder which no man is able to see), 10833, †10835.— § 436 (Yakshayuddhap.): III, **158**, 11622 (*mahā°*, *b*: the celestial river, frequented by ṛshis and Kinnaras).— § 457 (Vaiśvasṛṣṭop.): III, **187**, 12764 (*Samudramahikshīṇa*), 12766, 12768, 12769.— § 459 (Mārkaṇḍeyas.): III, **188***a*, 12907 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).— § 488 (Āṅgirasa): III, **217**, 14103 (*yathā Rudrue ca sambhūto G°ayāṃ Kṛttikāsu ca*, sc. Skanda).— § 494 (do.): III, **222**, 14230 (among the rivers who are mothers of fires).— § 514 (Ghoshayātrāp.): III, **252**, 15201 (*°augha-pratimā*).— § 547 (Karṇa): III, **308**, 17150 (the basket with Karṇa passed from Yamunā into the *G.*).— § 555 (Sainyodyogap.): V, **19**, 599 (*°kulaś ca*, is filled by the army of Duryodhana).— § 561 (Yānasandhip.): V, **51**, 2052 (*°vega iva*).— § 565 (Gālavacarita): V, **111**, 3828 (*atra*— i.e. in the north—*G°aṃ Mahādevaḥ patantīṃ gaganāc cyutāṃ | pratigṛhya dadau loke mānuṣe*, cf. § 389); **120**, 4026 (°-*Yamunā-saṅgame*).— § 566 (Yayāti): V, **121**, 4060 (*°āṃ gāṃ iva gacchantīṃ ālambya*, sc. Yayāti).— § 568 (Viduḷāputraçāsana): V, **135**, 4598 (*gatvā Gaṅgeva sāgaram*).— § 569 (Bhagavadyānap.): V, **139**, 4714 (*°vega iva*); **144**, 4912 (*°tīre*).— § 570 (Saṃjayānuśyāsanap.): V, **151**, 5151 (*°vega pārṣadaḥ*); **158**, 5362 (*°aṃśeva prasṛṣṭā dhārā*).— § 579 (Ulūkadūtāgamanap.): V, **160**, 5422 (*°tīre*).— § 572 (Rathātirathasaṅkhyānap.): V, **166**, 5757 (*makarā iva . . . G°āṃ vikshobhayishyanti*).— § 573 (Ambopakhyānap.): V, **178**, 7122 (appeared to Bhīshma in order to make him desist from fighting with Rāma Jāmadagnya); **196**, 7633 (*°eva pārṣā*).— § 574 (Jambūkh.): VI, **6**, 223 (*e*: coming from the summit of the mountain, *Gaṅgā Bhāgīrathī* falls into the lake of *Candramas*. *Çiva* kept the *G.* on his head for 100,000 years).— § 574*f* (Bindusaras): VI, **6**, 239 (*Bhāgīrathīṃ*), (*ṇ*) 243 (coming from Brahmaloka, *G.* divided herself into seven streams: Vasvaukasārā, etc.), 245 (pl., *sapta*).— § 574 (Jambūkh.): VI, **9**λ, 321, 344 (only B.).— § 575*b* (Çākadvīpa): VI, **11**, 432 (in Çākadvīpa).— § 576 (Bhagavadgītap.): VI, **18**, 694 (*adṛçyata . . . G°eva Yamunātare* (B. °*rā*)); **19**, 708 (*°eva pūrṇā*).— § 584 (Bhīshmavadhop.): VI, **83**, 3643 (*°ayāḥ suranadyā vāi sṛidubhūtaṃ yathodakam*).— § 587 (do.): VI, **119**, 5664 (*Himavatash sutā*).— § 589 (Droṇābhishekap.): VII, **10**, 370 (*°rotasheṇa*).— § 591 (Saṃçaptakavadhap.): VII, **17**, 721 (°-*Sarayvaṃ vegena prasyshiva*).— § 592 (do.): VII, **30**, 1331 (*iva*).— § 594 (Mṛtyu): VII, **54**, 2096.— § 595 (Shoḍaçarāj. v. Bhagīratha): VII, **60**, 2249 (*Bhāgīrathī*), 2254 (*tasyāṅke nishasāda ha | tathā Bhāgīrathī G°ā Urvaçī aiḥhaent pura*), 2256 (became the adopted daughter of Bhagīratha); (do., v. Bharata): VII, **68**, 2384.— § 596 (Pratijñāp.): VII, **80***g*, 2847 (in the north).— § 600 (Ghatotkacavadhap.): VII, **156**, 6795 (*iva*).— § 605 (Karṇap.): VIII, **28**, 1162 (*unmatta-G°pratimaṃ*).— § 606 (Tripurākhyāna): VIII, **34**, 1477.— § 607 (Karṇap.): VIII, **44***g*, 2029 (*bahishkṛtāḥ . . . G°ayā*),— § 608 (do.): VIII, **46**, 2209 (°-*Yamunāvat*); **60**, 3048 (*iva*).— § 611 (Çalyap.): IX, **18**, 965 (*iva*).— § 615 (Bāladevatīrthayātrāp.): IX, **37**, 2168 (*iva*).— § 615*w* (Skanda): IX, **44**, 2457, 2458, 2463, 2469, 2484, 2489, 2492 (the birth, etc., of Skanda); **46**, 2658 (gave to Skanda a *kamaṇḍalu*), 2717 (some call Skanda the son of *G.*).— § 618 (Jalapradānikap.): XI, **11**, 307; **12**, 317; **14**, 363.— § 619 (Strīvilāpap.): XI, **23***g*, 676.— § 620 (Çrāddhap.): XI, **26**, 799; **27**, 800, 804, 805 (*°tīram*), 828.— § 621 (Rājadh.): XII, **1**, 23 (*°rotasi*).— § 632*b* (Shoḍaçarāj., cf. § 595 v. Bharata): XII, **29**, 939; (do. v. Bhagīratha): XII, **29**, 961 (*yasyāṅke nishasāda ha | Gaṅgā Bhāgīrathī tasmāt Urvaçī lyabhavat purā*), 962 (*trilokapathagā*, became the adopted daughter of Bhagīratha); (do., v. Gaya): XII, **29**, 1011 (*yāvatyaḥ sikatāḥ . . . G°ayāyāḥ*).— § 637 (Rājadh.): XII, **46***ζ*, 1568 (*yaṃ G°a garbhavidhinā dhārayāṃ āsa*, i.e. Bhīshma).— § 638*b* (Rāmop.): XII, **49**, 1796 (*°kūle*).— § 641 (Rājadh.): XII, **109**, 4030; **113**, 4202, (4203) (discourse between the ocean and the rivers).— § 658*b* (Kṛtaghnop.): XII, **170**, 6345 (*deçān G°anishevitān*).— § 674*b* (Çrī-Vāsavasaṃv.): XII, **229**, 8338 (*Dhruvadvāradhāraṇyā*).— § 678*c* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9208.— § 694*b* (Jvarotpatti): XII, **284**, 10224 (*saritāṃ çreshṭhā sarvatīrthajalodbhavā*).— § 712 (Çukotpatti): XII, **325**, 12198 (*saritāṃ çreshṭhā Merupṛshṭhe*).— § 717*b* (Nārāyaṇīya): XII, **348**, 13500 (Gaṅgā and Sarasvatī are the hips of Nārāyaṇa). § 718*b* (Uñchavṛttyup.): XII, **354**, 13775 (*Mahāpadme purottame G°ayā dakshine tīre*); **356**, †13810 (*°hvada-*).— § 721*b* (Viçvāmitrop.): XIII, **4**, 202 (became the daughter of Jahnu); 215, 216 (near Kānyakubja is situated the tīrtha Açvatīrtha on the bank of the *G.*, there the 1000 horses which Varuṇa gave to Reīka, arose from the river).— § 733*f* (Gaṅgādvāra): XIII, **25**, 1702 (*yatra Bhāgīrathī G°ā patate diçam uttaraṃ*).— § 734 (Anuçāsanik.): XIII, **26**, 1784 (*Bhāgīrathī*), 1785, 1788, 1790, 1791, 1792, 1793, 1794, 1795, 1797, 1798, 1799, 1800, 1801, 1802, 1803, 1804, 1805, 1806, 1807, 1808, 1809, 1810, 1811, 1814, 1815, 1816, 1817, 1818, 1819, 1820, 1821, 1822, 1823, 1824, 1825, 1826, 1827, 1828, 1829, 1830, 1832, 1833, 1834, 1836, 1837, 1838, †1839, †1840, †1841, 1842, †1844, †1846, †1847, †1848, †1849, †1850, †1852, †1853, †1854, †1856, †1858, †1859, 1861, 1862, 1863, 1864 (very copious description).— § 736*b* (Vitashavyop.): XIII, **30**, 1950 (the country between the *G.* and the Yamunā ruled by the Kāçi king Haryaçva), 1957 (*°āyā uttare kūle*), 1977.— § 739 (Anuçāsanik.): XIII, **35**, 2161 (*adhāryā setunā*).— § 743*b* (Vipulopākhyāna): XIII, **43**, 2394 (*°kūle*).— § 745*b* (Cyavana.): XIII, **50**, 2646 (°-*Yamunayor madhye*), 2648, 2655 (°-*Yamunayor vāri*).— § 745*c* (Cyavana-Kuçikas.): XIII, **53**, 2810 (*°tīram*), **54**, 2847 (*°kūlaṃ*).— § 746 (Anuçāsanik.): XIII, **68**, 3397 (*gṛomaḥ . . . G°- Yamunayor madhye Yāmunasya girer adhaḥ*); **73**, †3596 (*yathā hi G°a saritāṃ varishṭhā*); **77**, †3703 (do.).— § 747*b* (Suvarṇotpatti): XIII, **85**, 4026 (*Rudrasya velaḥ . . . Agniḥ . . . G°ayāṃ janayishyati*), 4070 (*Bhāgīrathīm*), 4072, 4073, 4074, 4085, 4088 (the birth of Skanda).— § 757*m* (Goloka): XIII, **102***a*, 4888.— § 758 (Anuçāsanik.): XIII, **103**, 4929 (*srotasaç ca yāvad G°ayāḥ*), (*a*), 4932 (*dirghakālaṃ Himavati G°āyāç ca durvisahāṃ | nārīhiṃ dhārāṃ Mahādevaḥ çirasā ṣāṃ adhārayat*, cf. § 389), (*β*), 4944.— § 766 (do.): XIII, **125***β*, 5967.— § 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***δ*, 6765 (*gaganād gāṃ gatā devī*), 6767 (*°ādyāḥ saritāṃ varāḥ*), 6770 (*devanadī*), 6772, 6778.— § 772*l* (Vasishṭha): XIII, **156**, 7287.— § 775 (Anuçāsanik.): XIII, **166***a*, 7638, 7646.— § 777 (Svargārohaṇikaṃ p.): XIII, **169**, 7794 (the mother of Bhīshma).— § 778 (Açvamedhikap.): XIV, **1**, 2 (*tīre G°ayāḥ*).— § 782*g* (Guruçiṣhyasaṃv.): XIV, **44**, 1225 (*Tripathagā G°a nadīnāṃ agrajā smṛtā*).— § 785 (Anugītap.): XIV, **81**, 2413 (after the fall of Bhīshma *G.* sanctioned the Vasus' curse upon Arjuna), 2414.— § 787 (Açramatāsap.): XV, **19**, 523, 525 (*°tīram*).— § 789 (Putradarçanap.): XV, **31**, 862, 864.— § 792 (Nāradāgamanap.): XV, **37**, 1015, 1016 (*°tīravāsinaḥ*), 1028, 1043 (*°kule*); **39**, 1088.— § 794 (Mahāprasthānikap.): XVII, **1**, 27,— § 795 (Svargārohaṇap.): XVIII, **3**, 119 (*trilokagāṃ*, in heaven), 121 (*devanadīṃ*). Cf. Ākāçagaṅgā, Bhagīrathasutā, Bhāgīrathī, Çailarājasutā,

Śailasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Jāhnusutā, Samudramahishī, Tripathagā, Tripathagāminī.

Gaṅgā[2] = Śiva (1000 names[1]).

Gāṅga, adj. ("belonging to Gaṅgā"). § 557 (Prajāgarap.): V, **33**, 996 (*°o hrada iva*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5511 (*°m yathā vegam*); **161**, 5556 (do.).—§ 587 (Bhīshmavadhap.): VI, **119**, 5643 (*°a icāvartaḥ*).—§ 593 (Abhimanyuv.): VII, **36**, 1551 (do.): § 595 (Shoḍaçarāj. v. Çibi Auçīnara): VII, **58**, 2215 (*gāvaḥyaḥ sikitā Gāṅgyāḥ*).—§ 659 (Mokshadh.): XII, **177**, 6613 (*°m ivodakam*).

Gaṅgādvāra, name of the place where the Gaṅgā enters the plains. § 162 (Çāntanūp.): I, **97**, 3865 (there Pratīpa practised austerities).—§ 209 (Drona): I, **130**, 5102 (the abode of Bharadvāja).—§ 217 (Caitrarathap.): I, **166**, 6328 (do.).—§ 248 (Arjunavanavāsap.): I, **214**, 7781, 7785 (visited by Arjuna on his tīrthayātrā), 7810.—§ 356 (Tīrthayātrūp.): III, **81**, 4034 (*deva-Gandharvasevite*, a tīrtha).—§ 370 (do.): III, **84**, 8045 (do. a tīrtha).—§ 377 (Dhaumyatīrthak.): III, **89**, 8368 (in the west[1]); **90**, 8392 (*çailaṃ bibhedā tarasā Gaṅgā G°m*, in the north).—§ 382 (Agastyop.): III, **97**, 8580.—§ 419 (Gandhamādanapr.): III, **140**, 10846.—§ 421 (do.): III, **142**, 10907 (*etayoḥ*—i.e. Gaṅgā's—*sahitaṃ mūrdhnā Vṛishāṅkaḥ*—i.e. Çiva—*paryadhārayat G°e*).—§ 434 (Saugandhikāharaṇa): III, **156**, 11438.—§ 524 (Jayadrathavimokshanap.): III, **272**, 15801 (there Jayadratha gratified Çiva).—§ 615*i* (Saptasārasvata): IX, **38**, 2213 (there Daksha held a sacrifice).—§ 694*b* (Jvarotpatti): XII, **284**, 10229 (do.).—§ 695*b* (Dakshayajñavināça): XII, **285**, 10275 (do., *Himavatah̄ pṛishṭhe*).—§ 733*f* (Anuçāsanik.): By bathing in *G.* and Kuçāvarta and Bilvaka on Nīlaparvata, and also in Kanakhala one is freed from his sins and ascends to heaven; by bathing in Apāṃ hradaḥ one obtains the merit of a horse sacrifice. Gaṅgā flows in a northerly direction; by bathing in Tristhāna, which belongs to Maheçvara, during a month, one becomes able to see the gods): XIII, **25**, 1700.—§ 747 (Anuçāsanik.: **XIII**, **84**, 3941 (Bhīshma performed the çrāddha of Çāntanu at *G.*).—§ 775 (do.): XIII, **166***a*, 7652.—§ 792 (Nāradāgamanap.): XV, **37**, 1020; **39**, 1091, 1092 (at *G.* Dhṛtarāshṭra, Kuntī, and Gāndhārī were burnt to death).

Gaṅgāhrada, a tīrtha. § 368 (Tīrthayātrūp.): III, **83**, 7047, 7071.—§ 733*o* (Anuçāsanik.: By bathing in *G.* and at Utpalāvana one obtains the merit of a horse-sacrifice: XIII, **25**, 1720.

Gaṅgāmahādvāra, v. Gāyantikādvāra.

Gaṅgāsuta = Skanda: III, 14842.

Gaṅgātoyārdramūrdhaja = Çiva (1000 names[1]).

[Gaṅgāvataraṇa(m)] ("descent of the Gaṅgā"). § 389 (Saguru): Asked by *Sagara* to bring back the horse and deliver him from hell (*Narakā*), *Aṃçumat* went to the spot where the earth had been excavated, entered the sea by that very way, and beheld *Kapila* and the horse. As he bowed his head before *Kapila*, etc., *Kapila* granted him the horse, and that his fathers should be purified and go to heaven, when his son's son, by the favour of *Çiva*, brought *Tripathagā* (i.e. Gaṅgā) from heaven. When he had brought the horse back to the sacrificial yard and narrated all the events to *Sagara*, *Sagara* grieved no more, but praised *Aṃçumat* and finished the sacrificial rites. *Sagara* was greeted by all the gods and converted the sea into a son of himself (*putratve kalpayāṃ āsa*), and after a long reign placed his grandson on the throne and ascended to heaven. *Aṃçumat* ruled the whole earth like *Sagara*, and died after he had placed his son *Dilīpa* on the throne. *Dilīpa* in vain tried to effect the descent of *Gaṅgā* in order to raise his forefathers. He then anointed his son *Bhagīratha* as king, and practised austerities in the forest, and then ascended to heaven (III, **107**). *Bhagīratha* made over his kingly duties to his minister (*saciva*), and (*b*) practised austerities on the *Himavat* during 1000 celestial years, living upon fruits, roots, and water. Then *Gaṅgā Haimavatī* appeared in a material form (*mūrtimatī*), and promised to besprinkle the bodies of his forefathers and carry them to heaven, and as there existed none in the three worlds except *Çiva*, who was able to sustain her fall, she caused *Bhagīratha* to go to *Kailāsa*, where he, by his austerities, obtained the favour of *Çiva* (III, **108**), who, surrounded by his awful attendants (*pārishadaiḥ*), came to *Himavat*. There he caused *Bhagīratha* to pray to *Gaṅgā*. *Gaṅgā* immediately came down from the sky, in the presence of the gods, *maharshis*, *Gandharvas*, *snakes*, and *Yakshas*, and *Çiva* received her on his forehead, whence she fell to the earth, divided into three streams. At her request *Bhagīratha* led her to the spot where the bodies of *Sagara's* sons lay, while *Çiva* went to *Kailāsa* with the celestials. *Gaṅgā* filled the sea, and *Bhagīratha* adopted her as his daughter and offered libations of water to his forefathers (III, **109**).

Gaṅgā-Yamunayos tīrtham, a tīrtha. § 733*p* (Anuçāsanik): By bathing in *G.* and at the mountain Kalañjara and offering to the Pitṛs, one obtains the merit of ten horse-sacrifices; by bathing in Shashṭhīhrada one obtains great merit on the day of full moon in the month of Māgha; thirty millions and ten thousands of tīrthas come together in Prayāga, and by bathing there during the month of Māgha one attains to heaven: XIII, **25**, 1721.

Gāṅgeya[1] = Bhīshma, q.v.

Gāṅgeya[2] = Skanda: I, 5431; IX, 2465; XIII, 4096.

Gāṅgeya[3], adj. ("belonging to the Gaṅgā"), § 310 (Āraṇyakap.): III, **3**, 165 (read with B.: *°aṃ vāry upaspṛçya*).—§ 734 (Anuçāsanik.): XIII, **26**, 1786 (*toyaiḥ*), 1787 (do.), 1789 (do.), 1796 (*jalaṃ*).

Gaṅgodbheda, a tīrtha. § 370 (Tīrthayātrūp.): III, **84**, 8043.

Ganita, a Viçvadeva. § 749 (Anuçāsanik.): XIII, **91***γ*, 4361.

Garbhacārin = Çiva (1000 names[2]).

Garbhamāṃsaçrgāla (B. *°ergāla*) = Çiva (1000 names[1]).

Gardabhī, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 258.

Garga, a ṛshi. § 615*o* (Gargasrotas): IX, **37**, 2132 (*atra*—i.e. in Gargasrotas—*G°ena vṛddhena . . . kālajñānagatiç caiva jyotishāṃ vyatikramaḥ | utpātā durnaḍç caiva çubhāç ca*), 2135.—§ 615*ii* (Vṛddhakanyā): IX, **52**, 2981 (*Kuvīḥ*), 2982 (do.).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2232 (the astrologer *sāmatsaraḥ*) of Pṛthu Vainya).—§ 707 (Mokshadh.): XII, **319***b*, 11783 (had instructed Viçvāvasu).—§ 730 (Anuçāsanik.): XIII, **18**$_{cc}$, (1334) (Çiva bestowed on *G.*, who gratified him on the bank of Sarasvatī, the knowledge of time with its sixty-four branches (*catuḥshashṭyaṅgaṃ . . . kālajñānaṃ*) and 1000 sons; through the grace of Çiva the life-time of *G.* and his sons became extended to ten millions of years).

Gārga, pl. ("the descendants of Garga"), a family of ṛshis. § 602 (Droṇavadhap.): VII, **190**$_{\nu}$, 8728.

Gargasrotas ("the stream of Garga"), a tīrtha on the Sarasvatī. § 615*o* (Baladevatīrthayātrāp): At *G. Garga*, of venerable years and purified by way of ascetic penances, obtained the knowledge of time and its course, of the

movements of the stars, and of all auspicious and unauspicious portents; thence its name *G.*; there the ṛshis always waited upon Garga in order to obtain a knowledge of time); IX, **37**, 2132, 2134.

Gārgya, one or more ṛshis. § 667 (Mokshadh.): XII, **210**, 7663 (*Dvarshicaritaṃ veda*).—§ 717*b* (Nārāyaṇīya); XII, **340**, 12959 (*°tejo'bhisaṃbhṛtaḥ Kālayavanaḥ*). — § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256 (a son of Viçvāmitra).—§ 766 (Ānuçāsanik.): XIII, **125**, 5996 (*ṛddhā°*); **127** (6063).

Gārgya, pl. (*°āḥ*), a people. § 589 (Droṇābhishekap.): VII, **11***ν*, 397 (*Vātsya-G°-Kārūshān*, had been vanquished by Kṛshṇa).

Gārhapatya, pl. (*°āḥ*), a class of Pitṛs. § 270 (Brahmasabhāv.): II, **11**, 462.

Garishṭha, an ancient ṛshi. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Gariyasāṃ garishṭha(h) = Kṛshṇa: XII, 1613.

Gārtsamada, adj. ("belonging to Gṛtsamada"). § 736*b* (Vitahavyop.): XIII, **30**, 2006 (*saṃçaḥ*).

Garuḍa, the son of Kaçyapa and Vinatā, the vehicle of Vishṇu (Kṛshṇa), or the emblem of his flagstaff. § 11 (Anukram.): I, **2**, 365.—§ 27 (Kaçyapa): I, **16**, 1092 (son of Kaçyapa and Vinatā).—§ 32*b* (Kadrū): In the meantime *G.* came out bursting the egg and ascended the skies. The gods thought that it was Agni, but were undeceived): I, **23**, 1239, 1245, 1248.—§ 33 (Āstīkap.): Then the gods and the ṛshis praised *G.* and prevailed upon him to diminish his own energy and splendour: I, **23**, †1255.—§ 34 (do.): Bearing his brother Aruṇa on his back *G.* went from his father's home and arrived at his mother's side on the other shore of the ocean and placed Aruṇa in the east: I, **24**, 1262.—§ 36*b* (Kadrū): *G.* carried the snakes on his back, but ascended too near to the Sun so that the snakes became scorched by the rays of the Sun: I, **25**, 1283.—§ 40 (Āstīkap.): The serpents promised that if *G.* brought them the amṛta he and his mother should be freed from bondage (I, **27**). Having been directed by Vinatā to live upon the Nishādas (*b*) but not to injure the brahmans, and being taught by her how to know who is a brahman, he set out, and, having come to the Nishādas, he raised a great quantity of dust, and opened his mouth; there the Nishādas entered by thousands, being blinded by the dust, and were devoured (I, **28**). A brahman who, with his wife of the Nishāda caste, entered the throat of *G.*, and began to burn him, was recognized and relieved with his wife by *G.* (I, **29**): I, **28**, 1320, (1327); **29**, (1343), 1344.—§ 41 (do.): As *G.'s* hunger was not appeased Kaçyapa told him of the elephant Supratīka (*b*) and the tortoise Vibhāvasu: I, **29**, (1348).—§ 42 (do.): Then Kaçyapa blessed *G.*: I, **29**, 1371.—§ 43 (do.): *G.* then seized the elephant and the tortoise and came to the tīrtha Alamba (? Nil. and BR., "without reposing") (*b*). A banyan-tree invited him to sit on one of its huge branches, but the branch broke (I, **29**). *G.* caught the branch with his beak, and perceiving Vālakhilyas suspended therefrom with their head downwards he continued to fly with the branch, the elephant, and the tortoise, fearing to kill the Vālakhilyas if he should throw away the branch. The Vālakhilyas therefore gave him the name Garuḍa (etymology: *guruṃ bhāraṃ samādāyoḍḍinaḥ*, v. 1390). On Gandhamādana he saw Kaçyapa engaged in ascetic devotions. Kaçyapa propitiated the Vālakhilyas (*c*) for him, then they abandoned the bough and went to Himavat to practise ascetic penances. According to the advice of Kaçyapa *G.* flew away for a hundred thousand of yojanas to a mountain without human beings, there he threw down the bough and ate the tortoise and the elephant. Then he again rose on his wings: I, **29**, 1375; **30**, 1384, 1390, 1400, 1407, 1413.—§ 44 (do.): Omens foreboding fear began to appear among the gods. Bṛhaspati declared that it was owing to the fault of Indra and the ascetic penances of the Vālakhilyas (cf. § 45) that *G.* now approached to take away the soma. Indra then caused the gods to surround and watch the amṛta (I, **30**).—§ 45 (Vālakhilya, pl.): I, **31**, 1436, 1469, 1470 (by the penances of the Vālakhilyas *G.* had been born as the lord of winged creatures (*patatriṇām indraḥ*, v. 1455)).—§ 46 (Āstīkap.): *G.* attacked the gods, whom he blinded with dust, and Bhaumana lay as dead on the field. Indra caused Vāyu to dispel the dust. The Sādhyas and the Gandharvas fled eastwards, the Vasus and the Rudras towards the south, the Ādityas towards the west, and the Açvins towards the north. *G.* then slew nine Yakshas, Açvakranda, etc. (*a*), who guarded the amṛta. The amṛta on all sides was surrounded with fire. *G.* then divided his mouth into 8100 mouths, and taking water from many rivers he extinguished the fire. Then he assumed a diminutive body (I, **32**), and passed through the spokes of the revolving keen-edged wheel of steel placed before the soma. Then there were two great snakes, who would reduce to ashes everyone who might be seen by them. *G.* covered their eyes with dust, and unseen by them mangled them to pieces. He then flew away with the amṛta, not drinking it himself. He met with Vishṇu on his way and they agreed that *G.* should stay above Vishṇu, sitting on the flagstaff of his chariot and be his vehicle, and be immortal and free from disease without drinking amṛta. While *G.* was flying Indra hurled his thunderbolt at him. *G.* did not feel the slightest pain, but in honour of Dadhīca and Indra and the thunderbolt *G.* dropped a feather, and from its beauty he gained the name Suparṇa (I, **33**). Indra and *G.* made friendship with each other, and agreed that *G.* should not give the soma to anyone for drink. Indra should bring it away after it had been put down by *G.*, and *G.* should feed on the snakes. The snakes declared Vinatā to be free; *G.* placed down the soma on some kuça grass, and while the snakes were performing their ablutions, their daily devotions, and other religious rites, Indra took up the amṛta and returned to heaven. When the snakes licked the kuça grass their tongues were divided in twain, and the kuça grass, from the contact with the amṛta, became sacred from this time (I, **34**): I, **32**, 1471 (*pakshirāṭ*), 1477, 1485, 1494; **33**, 1509, 1513; **34** (1520), (1528), 1534, 1543.—§ 99 (Aṃçāvat.): I, **65**, 2548 (among the Vainateyas).—§ 120 *bis* (do.): I, **66**, 2603 (*Vainateyaḥ*, reckoned among the Ādityas).—§ 129 (do.): I, **66**, 2635 (*°āruṇau*, sons of Vinatā).—§ 191 (Arjuna): I, **123**, 4830 (present at the birth of Arjuna).—§ 244 (Rājyalābhap.): I, **207**, 7575 (*dvipakshe - G°prakhyair dvāraiḥ*).—§ 289 (Argharāharaṇap.): II, **38**, 1395 (*patatāṃ mukhaṃ*).—[§ 277 (Jarāsandhavadhap.): II, **24**, 945, 946 (*Garutmān*, took his seat on the flagstaff of Kṛshṇa)].—§ 512 (Ghoshayātrāp.): III, **241**, 14897 (*rathair G°nishvanaiḥ*).—§ 549 (Pāṇḍavapr.): IV, **2**, 51 (*patatāṃ iva*, sc. *varāḥ*).—§ 561 (Yānasandhip.): V, **71**, 2578 (Kṛshṇa identified with Arishṭanemi, Garuḍa, Suparṇa).—§ 584 (Mātaliyop.): V, **101**, 3600 (*°ātmajāḥ*, enumeration of his descendants); **105**, 3674, (3676), 3704, 3705 (*G.* who wished to devour the serpent Sumukha was humiliated by Vishṇu, who then threw Sumukha upon the

breast of *G.*).—§ 565 (Gālavacarita): V, **107**, 3757 ; **112**, 3854 (the friend of Gālava, whom he assisted in his search for 1000 horses).—§ 574 (Jambūkh.): VI, **3**, 152 (*Vainateyaḥ . . . Suparṇaḥ*) ; [**6**, 298 (*Suparṇasya*, father of Sumukha)].—§ 593 (Abhimanyuvadhap.): VII, **36**, 1565 (*pannagaiś chinnair G°enava*) ; **37**, 1605 (*°ānilaraṃhobhiḥ . . . hayaiḥ*).—§ 599 (Jayadrathavadhap.): VII, **109**, 4124 (*udcsvarha . . . pannagaṃ G°o yathā*) ; **143**, 6000 (*bhava G°ottamānugṛṇāṇaḥ*, says Kṛshṇa to Bhūriçravas).—§ 600 (Ghaṭotkacavadhap.): VII, **174***vv*, 7873 (*°-Tākshakau*).—§ 603 (Nārāyaṇāstramokshaṇap.): VII, **201**, 9416 (*°ānilaraṃhasaḥ*).— § 605 (Karṇap.): VIII, **12**, 446 (*°prahitair ugrair pāñcāsyair uragair iva*) ; **18**, 688 (*turagāṇ G°ānilaraṃhasaḥ*).—§ 607 (Haṃsakākiyop.): VIII, **41**, 1888 (*°eya gatau tulyāḥ, sc. haṃsāḥ*).—§ 608 (Karṇap.): VIII, **59**, 2955 (*°eyeva patato jighṛkshoḥ pannagottamam*) ; **65**, 3300 (*vājibhir G°opamaiḥ*) ; **77**, 3882 (*°eyeva patato pannagārthe yathā purā*) ; **87**, 4468 (*yathā*) ; **90**, †4679 (*nāgaḥ svayaṃ ya āyāt G°eya vaktraṃ*).—§ 615*u* (Skanda): IX, **45**7, 2518 (came to the investiture of Skanda), 2585 (*°āsanāḥ*, sc. the warriors of Skanda) ; **46**, 2669 (gave his favourite son, a peacock, to Skanda).—§ 717*e* (Upariçara): XII, **338**, 12852 (carried Upariçara up to the welkin).—[§ 730 (Anuçāsanik.): XIII, 14*ā*, 682 (the Vālakhilyas by their penances created *Suparṇaṃ somahartāraṃ*, cf. § 45)].—§ 785 (Anugītap.): XIV, **88**, 2635 (*rukmapakshe nicitas trikoṇo G°ākṛtiḥ*). Cf. Aruṇānuja, Bhujagāri, Garutmat, Kāçyapeya, Khagarāj, Pakshirāj, Pakshīrāja, Patagapati, Patageçvara, Suparṇa, Tārkshya, Vainateya, Vinatānandavardhana, Vinatāsūnu, Vinatāsuta, Vinatātmaja.

Garuḍa[2], name of a vyūha. § 580 (Bhīshmavadhap.): VI, **56**, 2404 (formed by Bhīshma).

Garuḍa, pl. (*°āḥ*) (birds of Garuḍa's race): III, 12245 ; VIII, †1742 (*°-Piçāchasayaksha-Rākshasāḥ*), 2172 (*iva*).

Gāruḍa, adj. ("shaped like the bird Garuḍa"). § 580 (Bhīshmavadhap.): VI, **56**, 2403 (*mahāvyūhaṃ*, formed by Bhīshma).

Garuḍadhvaja ("having Garuḍa on his banner") = Kṛshṇa (Vishṇu): II, 30 ; VII, 2821 ; XIII, 511, 6987 (1000 names).

garuḍī, said of Svāhā: III, 14307, 14343.

Garutmat = Garuḍa : I, 1510, 1517, 8253 ; II, 51 (*iva*), 945, 946 (*pannagāgaṇaḥ*, took his seat on the flagstaff of Kṛshṇa) ; III, 550 (*Vainateyo yathā pakshī G°ān patatāṃ varaḥ*), 11734 (*abhidudrāva . . . G°ān iva pannagaṃ*) ; IV, 1519 (*°ān iva pannagaṃ*), 1572 (*vṛkshaṃ G°ān vegena, sc. iva*), 1681 (*nāgaṃ G°ān iva*) ; V, 3692, 3703, 3850 ; VI, 2841 (*°ān iva vegitaḥ*), 3690 (*°ān iva vegavān*) ; VII, 5052 (*chinnau sarpāv iva G°tāḥ*), 5805 (*°ān ivākṛṣṭe prārthayan bhujagottamaṃ*) ; VIII, 2758 (*°ān iva pannagaṃ*, C. has by error *°tvān*) ; IX, 3095 (*sadṛçaṃ hi G°tāḥ*), 3271 (dual, *yathā*) ; XII, 12317 (*pakshirājñā*, on Himavat), 12850, 12853.

Garutmat, pl. (*°aḥ*) (= Garuḍa, pl.): VI, 4778.

Gatādhvara = Mahāpurusha (Mahāpurushastava).

Gatāgata = Çiva (1000 names[2]).

Gati = Çiva (1000 names[2]).

Gatisattama = Vishṇu (1000 names).

Gatitālin, a warrior of Skanda. § 615*u* (Skanda): IX, **45**7, 2569.

Gaura, a mountain. § 575 (Bhūmip.): VI, **12**, 445 (*° tu madhyame deśe girir mānuṣçilo mahān*).

Gauraçiras, a muni. § 266 (Çakrasabhāv.): II, **7**, 292 (*muniḥ*, in the palace of Indra).—§ 640 (Rājadh.): XII, **58***b*, 2094 (*munīḥ*, among the authors—*praṇetāraḥ*—of rājaçāstras).

Gaurāçva, an ancient king. § 267 (Yamasabhāv.): II, **8**, 329 (so B., C. has *Go°* ; in the palace of Yama).

Gauramukha, a disciple of Çaṃkha. § 51 (Parikshit): I, **42**, 1738, 1740, (1741), 1751, 1752. § 56 (Jo.): I, **50**, 1975.

Gauraprshṭha, an ancient king. § 267 (Yamasabhāv.): II, **8**, 352 (in the palace of Yama).

Gauravāhana, a king. § 287 (Rājasūyikap.): II, **34**, 1271 (*pārthivaḥ*, came to the rājasūya of Yudhishṭhira).

Gaurī[1] = Umā : III, 6129 (*çikharaṃ vai Mahādeveya G°yāḥ*) ; IV, †2305 (*mūrtimatīva G°ī*).

Gaurī[2], a goddess in the retinue of Umā. § 606 (Skandayudbha): III, **231**, 14562 (followed Pārvatī, i.e. Umā).

Gaurī[3], the wife of Varuṇa. § 565 (Gālavacarita): V, **117**, 3968 (*reme . . . Varuṇaç ca yathā G°yāṃ*).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, 146*γ*, 6751 (*Varuṇasya*, sc. *sādhvī*). —§ 775 (Anuçāsanik.): XIII, **166***a*, 7637 (*Varuṇaḥ saha G°yā*).

Gaurī[4], a river. § 574 (Jambūkh.): VI, 8*h*, 333 (in Bhāratavarsha).

Gaurī[5] = the Earth (so Nīl. and PCR.). § 768*b* (Umā-Maheçvarasaṃv.): XIII, **146**, 6756.

Gauriça ("the husband of Gaurī") = Çiva : XIV, 210.

Gaurīhṛdayavallabha ("dear to Gaurī's heart") = Çiva : X, 258.

Gautama[1] ("descendant of Gotama"), name of one or more ṛshis. § 22 (Pramadvarā): I, 8*a*, 962 (came to see the dead Pramadvarā).—§ 170 (Dīrghatamas): I, **104**, 4194 (the eldest son of Dīrghatamas and Pradveshī), 4205 (with his brothers he threw Dīrghatamas into the Gangā).—§ 191 (Arjuna): I, **123**, 4807 (among the seven ṛshis, present at the birth of Arjuna).—§ 264 (Sabhākriyāp.): II, 4*a*, 112 (among the munis who were present when Yudhishṭhira entered his palace).—§ 266 (Çakrasabhāv.): II, **7**, 298 (*Kākshīvān?*, in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 436 (in the palace of Brahmān).—§ 275 (Rājasūyaṛambhap.): II, **17**, 698 (*Kākshīvatoḥ*).—§ 277 (Jarāsandhavadhap.): II, **21**, 802 (near Rājagṛha *G.* begat, with the çudrā Aṇçinarī, the sons Kākshīva, etc.), 803, 804, 805.—§ 370 (Tīrthayātrāp.): III, **84**, 8086 (*Brahmarsher G°sya vanaṃ*, a tīrtha).—§ 376 (do.): III, **85**, 8263 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā).—§ 455 (Brāhmamāhātmyak.): III, **185**, 12684, 12685, (12691), 12692, (12693), 12698, 12699.—§ 545 (Pativratāmāhātmyap.): III, **298**, (16868), (16890).—§ 602 (Droṇavadhap.): VII, 190*w*, 8727.—§ 615*b* (Udapāna): IX, **36**, 2073 (father of Ekata, Dvita, and Trita).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1796 (*Dadhīchānaputras tu putro Divirathasya ca | guptas tu G°enāsīd Gangākūle °bhiralchitaḥ*).—§ 641 (Rājadh.): XII, **129**, 4718 (*°sya ca saṃvādaṃ Yamasya ca*), 4719, 4721, (4724).—§ 656 (Khaḍgotpatti): XII, **166***b*, 6142.—§ 658*b* (Kṛtaghnop.): XII, **168**, 6298, 6300, 6301, 6302, 6305, 6307 ; **169**, 6317, 6327, 6331, 6332, 6333, 6339 ; **170**, 6342, 6346, 6348, 6350, 6351, 6358, 6362, 6363, 6366 ; **171** (°6372), 6394, 6396, 6398 ; **172**, 6412, 6415, 6417 ; **173**, 6439, 6441, 6442, 6445 (the story of the ingratitude of *G.*).—§ 665 (Mokshadh.): XII, **208**, 7699 (one of the ṛshis of the north).—§ 672*b* (Çakra-Namucisaṃv.): XII, **226**, †8206 (not in the text of B., but mentioned by Nīl. as *varia lectio*, according to Nīl. the husband of Ahalyā).—§ 682 (Mokshadh.): XII, **267**, 9484 (father of Cirakārin), 9488, 9525 (*Medhātithiḥ*), 9539, 9541, 9546, 9548 (when Indra had

violated the wife of *G.* (i.e. Ahalyā, Nil.), he commanded his son Cirakārin to slay her. Cirakārin hesitated to do so, and *G.* meanwhile repented that he had given the order).— § 707 (do.): XII, **319***β*, 11783 (had instructed Viśvāvasu).— § 717*b* (Nārāyaṇīya): XII, **343**, 11), ††13205 (the husband of Ahalyā whom Indra violated; *G.* then cursed Indra to wear a green beard). — § 730 (Ānuśāsanik.): XIII, **17**, 1289 (Śukra communicated the 1000 names of Śiva to *G.*), 1290 (*G.* again communicated them to Manu Vaivasvata).—§ 733 (do.): XIII, **25**, 1691 (questioned Aṅgiras about the tīrthas), 1755.—§ 734 (do.): XIII, **28***a*, 1761 (among the ṛshis who surrounded Bhīshma).—§ 743*b* (Vipulop.): XIII, **41**, 2328 (*Cenāsi yan mukto bhagāṅgaparicihnitaḥ* (*bhagāṅkaº*, B.), sc. Indra; "that Gautama had cursed thee, in consequence of which thy body became disfigured with a thousand sex-marks, which, by the Ṛshi's mercy, were afterwards changed into organs of vision," PCR.). — § 746 (Ānuśāsanik.): XIII, **66***e*, 3320 (*maharshiḥ*, ascended to heaven by making gifts of sesame seeds).—§ 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (*β*), (4442), (*γ*), (4467), (*δ*), (4490), 4491 (etymology, B. has *Gautamaṃ*), (*ε*), (4523).—§ 751*b* (Ṣaḍaśīmukhavidhi): XIII, **94***a*, 4550, (*β*), 4565.—§ 757*b* (Hastikūja): XIII, **102**, 4845 (*ºaya munes tāta samvādaṃ Vāsavasya ca*), 4846, 4849, (†4854), (†4855, (†4856), (†4858), (†4860), (†4862), (†4865), (†4867), (†4871), (†4874), (†4877), (†4880), (†4882), (†4884), 4891, (†4896), (†4899), (†4901), 4904, 4905.—§ 759 (Ānuśāsanik.): XIII, **106***b*, 5200.—§ 770 (do.): XIII, **151**, 7116 (one of the ṛshis of the north).—§ 772*c* (Pavanārjunasaṃv.): Indra coveting Ahalyā was cursed by Gautama, but, for the sake of righteousness, he was not hurt (*himsitaḥ*): XIII, **154**, 7218. —§ 775 (Ānuśāsanik.): XIII, **166***c*, 7668 (one of the ṛshis of the west).—§ 782*g* (Guruśishyasaṃv.): XIV, **35***b*, 960.— § 784*b* (Uttaṅka): XIV, **56**, 1628 (the preceptor of Uttaṅka), 1629, 1638, (1643), (1646), 1657, 1660 (the husband of Ahalyā); **58**, 1707, 1733, 1747.

Gautama[1] ("son of Gotama") = Ṣaradvat: I, 2435 (*ºān mithunaṃ jajñe ṣarastambhe Charadvataḥ*), 5072 (*Gotamasya . . . Ṣaradvān nāma Gºaḥ putraḥ*), 5075, 5077, 5078, 5083 (ºº), 5088, 5090; V, 2192 (*Kṛpaḥ . . . maharsher Gºāt*, sc. *jātāḥ*), 5768.

Gautama[2] ("grandson of Gotama") = Kṛpa: I, 302, 5070 (*ṣarastambe samudbhūtaṃ*), 5147, 5433 (*Gotamasyāmvaye ca ṣarastambe ca*), 5688, 7557 (*Kº*); II, 1712, †2402, 2476; III, 12; IV, 1802 (*Kº*), 1803, 1808; V, 5707 (Uttamaajas is pitted against *G.*), 7585, 7594; VI, †753 (*Ṣāradvataḥ Ṣākvih Kuśīta-Yavanaiç ca sūrdhaṃ*), 1549, 1602, 1604, 1721, 3234, 3715, 3719, 3720, 3721, 3722, 3723, 3724, 3729, 4358, 4624, 4625, 4627, 5251, 5253, 5273; VII, 797, 1917, 3922, 3940 (*Kº*), 6322, 7000, 7025, 7026, 7029, 7580, 7585, 7588, 7589, 8812; VIII, †201 (*Ṣāradvataḥ*), 329 (*Ācāryaḥ*), 417, 1038, 1039, 1041, 1043, 1047, 1056, 2614, 2628, 2631, 2633, 2635, 2639, 3080, 5013 (*Kº*, C. has by error *Gº*); IX, 75, 239, 393 (*Śākaiç ca Yavanaiḥ saha*), 399, 571 (*Ācāryaḥ*), 759, 919, 1184, 1603 (*Kº*), 3589; X, 139, 545 (*Kº*); XV, †435, 623 (*Kº*).

Gautama[4] = Śiva (1000 names[2]).

Gautamī[1] (female descendant of Gotama), name of one or more women. § 270 (Brahmasabhāv.): II, **11**, 457 (in the palace of Brahmān). — § 635 (Rājadh.): XII, **38**, 1397 (*maharshīn iva Gºīs*, cf. Gautamī[2]).—§ 719*b* (Gautamī-lubdhaka-vyāla-Mṛtyu-Kālasaṃv.): XIII, **1**, 16 (*saṃvādaṃ Mṛtyu-Gºyoḥ kāla-lubdhakapannagaiḥ*), 17, 18, (21), (†26), (†29), †30, (†31), 33, 77, (78), 80.

Gautamī[2] (do.) = Jaṭilā: I, 7265 (*Jº*, married seven ṛshis).

Gautamī[3] (do.) = Kṛpī: I, 5115, 5182.

Gautamī[4], a river. § 775 (Ānuśāsanik.): XIII, **168***a*, 7647.

[Gautamī-lubdhaka-vyāla-Mṛtyu-Kāla-saṃvāda(ḥ)] ("the conversation between Gautamī, the fowler, the serpent, Death, and Time"). § 719*b* (Āṅgirasāyus): *Bhishma* said: An old brahman lady named *Gautamī* found her son dead, bitten by a serpent; an angry fowler, *Arjunaka*, bound the serpent with a string and brought it before *Gautamī*; she told him to release it, as *brahmans* do not harbour resentment, and there is no good in tormenting and killing an enemy; the fowler mentioned how *Indra* killed *Vṛtra* and *Mahādeva* destroyed a sacrifice. The serpent said that *Mṛtyu* had sent him on this errand. *Mṛtyu* (masc.) appeared and said that *Kāla* (Time) was the real promoter; *Sūrya*, etc. (*a*) are created and destroyed by *Kāla*. *Kāla* came and said that it was the child's *karman* (deeds in the past) that was the cause; this was approved of by *Gautamī* and the fowler.

Gautaminandana ("the son of Gautamī, i.e. Kṛpī") = Açvatthāman: VII, 6847.

Gautamīsuta (do.) = Açvatthāman: VII, 6857, 7131, 7161.

Gavākṣha[1], a monkey chief. § 535 (Setubandhana): III, **283**, 16273 (*goliṅgulaḥ*, came to Rāma with 60,000 crores (*koṭi*) of monkeys).

Gavākṣha[2], a Gandhāra warrior, son of Śubala and brother of Çakuni. § 585 (Bhīshmavadhap.): VI, **90***σ*, 3997 (slain by Irāvat, cf. Gaja).—§ 600 (Ghaṭotkaccavadhap.): VII, **157***π*, 6944 (read with B.: *Çakuner bhrātaro vīrā Gavākṣhāḥ . . . tādayan*, among five brothers of Çakuni who were slain by Bhīmasena, C., however, has only three names).

Gavalgana, the father of the sūta Sañjaya. § 81 (Sañjaya): I, **63**, 2426.

Gāvalgani = Sañjaya, q.v.

***Gavām aya(ḥ)**, name of a sacrifice: III, 8176; XIII, 7128.

Gavām bhavana(ṃ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6020.

Gavām loka(ḥ), v. Goloka.

Gavām pati(ḥ)[1] = Śiva: VII, 9526, 9540; VIII, 1451; XIII, 1186 (1000 names[2]).

Gavām pati(ḥ)[2] = Sūrya (the Sun): III, 192.

Gavām tīrtha(ṃ), a tīrtha. § 379 (Tīrthayātrāp.): III, **95**, 8512.

Gavaya, a monkey chief. § 535 (Setubandhana): III, **283**, 16271 (together with Gaya he came to Rāma with 100 crores (*koṭi*) of monkeys).

Gaveshaṇa, a Ṛshi prince. § 232 (Svayaṃvarap.): I, **186**, 6999 (came to the svayaṃvara of Draupadī).

Gavija, a muni. § 745 (Cyavanop.): XIII, **51**, 2709, 2712 ("born of a cow," PCR.).

Gavijāta = Gavija: XIII, 2682, 2688 ("born of a cow," PCR.).

Gavishtha, an Asura. § 93 (Aṃçavat.): I, **65**, 2538 (among the sons of Danu).—§ 130 (do.): I, **67**, 2670 (*mahāsuraḥ*, incarnate as king Drumasena).

Gaya[1], an ancient king, son of Āmūrtarayas. § 5 (Anukram.): I, **1***a*, 220 (in Nārada's enumeration of deceased kings).— § 11 (Parvasaṅgr.): I, **2**, 441 (*yajñāvibhṛtiç ca Gºsya*, all. to § 381).—§ 61 (Sarpasattra): I, **55**, †2100 (*ºya yajñaḥ*, comparison). — § 243 (Vidurāgamanop.): I, **205**, 7492 (*anavarau . . . Gºāt*).—§ 267 (Yamasabhāv.): II, **8**, 329 (in the palace of Yama).—§ 378 (Tīrthayātrāp.): III, **94**, 8504 (has practised austerities and visited tīrthas).—§ 3[rd]19

(do.): III, **95**, 8518 (*mahīdharaṃ . . . abhisaṃskṛtaṃ . . . G°ena*), 8527 (*Āmūrtarayasaṃ*).—§ 381 (Tīrthayātrāp.): At Brahmasaras the rājarshi *G.*, the son of Amūrtarayas, many times performed sacrifices distinguished by hundreds of mountains of food and thousands of lakes of clarified butter, many hundred rivers of curds, and streams of curries by the thousand; and at the time when the gifts (*dakshiṇāḥ*) were given nothing could be heard but the chaunting of the Vedas (*brahmaçabdena*) and in all lands people sang these songs: "In the sacrifice of Gaya," etc. (v. 8535–8539*a*): III, **95**, 8528, 8535, 8536, 8539 (°*yajñe*).—§ 403*b* (Payoshṇī): III, **121**, 10297 (performed sacrifices on the Payoshṇī), 10300, 10303.—§ 552 (Goharaṇap.): IV, **56**ζ, 1768 (came to see the fight between Bhīshma and Arjuna).—§ 562 (Bhagavadyānap.): V, **83**η, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 595 (Shoḍaçarāj. v. Māndhātṛ): VII, **62**, 2281 (vanquished by Māndhātṛ).—§ 595 (Shoḍaçarāj.): *G.* Amūrtarayasa did not eat anything during a hundred years but remains from libations of clarified butter. Agni offered to grant him a boon. *G.* then desired to have a thorough knowledge of the Vedas through ascetic penances, etc., inexhaustible wealth without injury to others, always to be able to make gifts to brahmans, and to have sons begotten of wives of his own order. (Description of his sacrifices and gifts.) In his horse-sacrifice the sacrificial stakes were of gold decked with gems, and were given to the brahmans, etc. His sacrificial altar was 30 yojanas long by 26 yojanas broad and 24 yojanas high, of solid gold, decked with pearls, etc.; upon the completion of that sacrifice twenty-five hills of food remained and also many lakes and rivulets of savoury drinks, etc. In consequence of his glory [the place named] Gaya became renowned in the three worlds; there is the eternal-making banyan-tree (*vaṭaç cākshayyakaraṇaḥ*) and Brahmasaras: VII, **66**, 2334 (*Āmūrtarayasaṃ*), 2235, 2239, 2345, 2346, 2348, 2350.—§ 615*i* (Saptasārasvata): IX, **38**, 2205 (performed a sacrifice in Gayā), 2206.—§ 632*b* (Shoḍaçarāj. v. Māndhātṛ, cf. § 595): XII, **29**, 981 (vanquished by Māndhātṛ).—§ 632 (Shoḍaçarāj., cf. § 595): XII, **29**, 1004 (*Amūrtarayasaṃ*), 1005, 1011 (*Āmūrtarayasaḥ*).—§ 677 (Mokshadh.): XII, **235**, 8600 (gave the earth to the brahmans).—§ 761 (Ānuçāsanik.): XIII, **115**γ, 5561 (among the kings who abstained from meat during the month of Kārttika). Cf. Amūrtarayasa (III, 8527, 10293; VII, 2334; XII, 1004, 1011).

Gaya[2], a sacred mountain. § 370 (Dhanmyatīrthak.): III, **87**, 8304 (*tasyāṃ*—i.e. in the east—*girivarāḥ puṇyo G°o rājarshinatīrtaḥ çivaṃ Brahmasaro yatra*).—§ 595 (Shoḍaçarāj. v. Gaya): VII, **66**, 2353 (?, *yasya*—i.e. king Gaya's—*prabhāvāc ca Gayas trishu lokeshu viçrutaḥ | vaṭaç cākshayyakaraṇaḥ puṇyaṃ Brahmasaraç ca tat*). Cf. Gayā, Gayaçiras.

Gaya[3], a monkey chief. § 535 (Setubandhana): III, **283***a*, 16271 (together with Gavaya he came to Rāma with 100 crores (*koṭi*) of monkeys).

Gaya, pl. (°*āḥ*), a people, the inhabitants of Gayā. § 295 (Dyūtap.): II, **52**, 1872 (among the peoples who brought tribute to Yudhishṭhira).—§ 615*i* (Saptasārasvata): IX, **38**, 2205.

Gayā, a sacred place (the present Gayā). § 249 (Arjunavanavāsap.): I, **215**, 7818 (visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, **84**, 8061 (*tatrākshayavaṭo nāma trishu lokeshu viçrutaḥ*), 8074, 8075 (*eshṭavyā bahavaḥ putrā yady apy eko Gayāṃ vrajet | yajeta vāçvamedhena nīlaṃ vā vṛsham utsṛjet*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8305 (do.).—§ 733*a* (Açmaprshṭha): XIII, **25**, 1728.—§ 735 (Ānuçāsanik.): XIII, **29**, 1917.—§ 749 (do.): XIII, **88**, 4253 (*b: eshṭavyā bahavaḥ putrā yady apy eko Gayāṃ vrajet | yatrāsau prathito lokeshvakshayyakaraṇo vaṭaḥ*).—§ 766 (do.): XIII, **125**β, 5967.—§ 775 (do.): XIII, **166***a*, 7655.

Gayaçiras, a hill near Gayā. § 377 (Dhaumyatīrthak.): III, **87**, 8307 (*yatrāsau kīrtyate viprair akshayyakaraṇo vaṭaḥ*).—§ 379 (Tīrthayātrāp.): III, **95**, 8519 (*nagaḥ*, visited by Yudhishṭhira on his tīrthayātrā).—§ 757*m* (Goloka): III, **102***a*, 4888.

Gāyana, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η 2569.

Gāyantikādvāra, name of a place. § 565 (Gālavacarita): V, **111**, 3836 (in the north, B. has *Gaṅgāmahādvāram*).

Gāyanti tvāṃ gāyatriṇaḥ = Çiva (1000 names[1]).

Gāyatrī, name of a metre, and also of a certain verse (= Sāvitrī ?). § 289 (Arghāharaṇap.): II, **38**, 1395 (*chandasāṃ mukham*).—§ 370 (Tīrthayātrāp.): III, **85**, 8172. —§ 472 (Mārkaṇḍeyas.): III, **200**, 13432 (*deviṃ G°īṃ Vedamātaraṃ* = Sāvitrī ?, but cf. the note of PCR.).—§ 574 (Jambūkh.): VI, **4**, 172, 173 (the universe consisting of nineteen classes of beings and five elements is spoken of as the *G.* (of twenty-four aksharas).—§ 576 (Bhagavadgītāp.): VI, **34**, 1239 (*G°i chandasām ahaṃ*, sc. *āsmi*, says Kṛshṇa).—§ 603*d* (Tripura): VII, **202**, 9567 (Çiva made the *G.* and the Sāvitri his reins).—§ 606 (Tripurākhyāna): VIII, **34**, 1489 (Çiva made the *G.* his good-string).—§ 772*b* (Pavanārjunasaṃv.): XIII, **153**, 7204 (*kanyayā*, spoke from heaven to Arjuna Kārtavīrya).

Gāyatrī[1] = Çiva (1000 names[1]).

Gāyatryāḥ sthāna(m), a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8171.

Ghanaupama = Çiva (1000 names[1]) (only C.).

Ghaṭajānuka, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 108 (only B., C. has *Varajānumukhī*).

Ghaṇṭa = Çiva (1000 names[1]).

Ghaṇṭakarṇa, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2526 (given to Skanda by Brahmān).

Ghaṇṭāmālāpriya = Çiva (1000 names[1]).

Ghaṇṭin = Çiva (1000 names[1]).

Ghaṭasṛṅjaya, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***v*, 371 (in the south).

Ghaṭin = Çiva (1000 names[1]).

Ghaṭodara, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Ghaṭotkaca, a Rākshasa, son of Hiḍimbā and Bhīmasena Pāṇḍava. § 4 (Anukram.): I, **1**, †197 (*Devarājena dattāṃ divyāṃ çaktim avyarthāṃ Mādhavena G°e Rākshase*, all. to § 600), †198.—§ 11 (Parvasaṅgr.): I, **2**, 381, 536.—§ 71 (Ādivaṃçāvatāraṇap.): I, **61**, 2255 (son of Hiḍimbā and Bhīmasena).—§ 84 (do.): I, **64**, 2452 (do.).—§ 159 (Pūruvaṃç.): I, **95**, ††3833 (do.).—§ 214 (Hiḍimbavadhap.): I, **155**, 6079 (born to Bhīmasena by Hiḍimbā, etymology of his name), 6080, 6082.—§ 317 (Arjunābhigamanap.): III, **12**, 576 (*Hiḍimbāṃ agrataḥ yasyāṃ jāto G°aḥ*, all. to § 214).—§ 423 (Gandhamādanapr.): III, **144**, †1009, †1010; **145**, 11016, (†1019), 11021 (carried Draupadī).—§ 433 (Saugandhikāh.): III, **155**, 11412 (do.).—§ 435 (Jaṭāsuravadhap.): III, **157**, 11457.—§ 437 (Yakshayuddhap.): III, **160**, 11671.—§ 448 (Ājagarap.): III, **176**, †12336 (*G.* and his followers carried the Pāṇḍavas, Kṛshṇā, and the brahmans). —§ 449 (do.): III, **177**, †12353 (*rāmuvaraṃ*).—§ 569 (Bhagavadyānap.): V, **141**, 4795 (*çīghraṃ karishyati*, sc. in

the battle represented as a sacrifice). —§ 571 (Ulūkakūtāgamanap.): V, **162**, 5591 (*Rākshasaḥ*, in the army of Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **45**$^{\text{ll}}$, 1711 (fights with Alambusha).—§ 580 (do.): VI, **57**$_{\epsilon}$, 2454 (*Rākshasaḥ*), 2458; **58**$^{\text{t}}$, 2475 (fights with Duryodhana).—§ 581 (do.): VI, **64**$^{\text{ta}}$, 2853, 2868 (creating illusions he fights with Bhagadatta), 2887, 2889, 2902.—§ 582 (do.): VI, **72**, 3170 (*Rākshasaḥ*).—§ 583 (do.): VI, **75**$_{a}$, 3283 (do.).—§ 584 (do.): VI, **83**, 3570 (fights with Bhagadatta).—§ 585 (do.): VII, **87**$_{\delta}$, 3867 (*Rākshasaḥ*); **91**, 4065 (*Bhaimasenīḥ*), 4072 (fights with Duryodhana, etc.); **92**, 4105, 4111 (fights with the Vaṅga king, etc.); **93**, 4154 (*Rākshasendraṃ*), 4157 (rescued by Bhīmasena, etc.); **94**, 4187, 4218, 4222 (fights with Aṣvatthāman), 4228 (°*prayuktā*, sc. *māyā*), 4230; **95**, 4233, 4237, (*ādi*), 4254 (*Rākshasaḥ*), 4294, 4316 (*pitāputrau . . . Bhīmasena-Ghaṭo*°*au*).—§ 586 (do.): VII, **99**$_{\zeta}$, 4510 (*Rākshasaḥ*); **101**$_{\delta}$, 4586.—§ 587 (do.): VII, **109**$_{\epsilon}$, 5075; **111**, 5176 (fights with Durmukha); **118**$_{\nu}$, 5554; **119**$_{\omega}$, 5587.—§ 589 (Droṇābhishekap.): VII, **8**$_{\eta}$, 227; **10**, 377 (*sadyo Vṛkodarīṃ jitvā . . . māyāṃ Rākshasaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **23**$_{o}$, 1022 (proceeded against Droṇa, description of his horses), (*ṛ*), 1037 (on his standard there was a vulture), (*ρ*), 1040 (possessed the bow Paulastya); **25**, 1123 (fights with Alambusha).—§ 593 (Abhimanyuvadhap.): VII, **35**$_{\delta}$, 1509.—§ 599 (Jayadrathavadhap.): VII, **95**, 3536 (*Rākshasaṃ*, attacked by Alāyudha); **96**, 3568 (fights with Alāyudha); **109**, 4099 (encounter with Alambusha), 4100, 4104, 4120 (*Haiḍimbaḥ*), 4127 (slew Alambusha), 4132; **111**$_{\nu}$, 4283; **114**$_{\psi}$, 4502 (pierced Kṛtavarman).—§ 600 (Ghaṭotkacavadhap.): VII, **153**$_{a}$, 6629 (pierced by Duryodhana); **154**$_{\beta}$, 6652 (*Rākshasaḥ*); **156**, 6794 (*Rākshasendraṃ*), 6796, 6800 (*māyāṃ Ghaṭo vinirmitāṃ*), 6801, 6804, 6807, (6821), 6829, 6833, 6840, 6857, 6859, 6866, 6867, 6882, 6915 *Ghaṭ.*'s son Añjanaparvan is slain by Aṣvatthāman, and *G.* himself is defeated by the same); **158**$_{\chi}$, 7013 (*Rākshasaḥ*); **166**, 7411, 7414, 7417 (*Rākshasendraṃ*), 7426, 7432, 7436 (*Rākshasendraṃ*, defeated by Aṣvatthāman); **173**, 7810 (*Rakshasāṃ*), 7813, 7814, 7820, 7829, 7834, 7835, (7838) (Kṛshṇa urged *Gh.* to proceed against Karṇa); **174**, 7844, 7853, 7855, 7858, 7860, 7865, 7866, 7869, 7871, 7872, 7875, 7878, 7880, 7882 (encounter with Alambusha, whom *Gh.* slew); **175**, 7890 (*Rākshasaḥ*), 7923, 7924 (*prāduç cakre tato māyāṃ Rākshasīṃ Rākshaseçvaraḥ*), 7927, 7931 (*māyāṃ Ghaṭo vinirmitāṃ*), 7932, 7934, 7935, 7938, 7939, 7940, 7945, 7959, 7961, 7967, 7969, 7971, 7972, 7974, 7980 (encounter with Karṇa); **176**, 8017 (*yādṛçena*), 8021 (*yathā*), §8022; **177**, 8037, 8038, 8042, 8044 (encounter with Alāyudha); **178**, 8074, 8077, 8085, 8094 (slew Alāyudha); **179**, 8115, †8126, 8132, †8145, †8153 (*Gh.* again proceeded against Karṇa, who slew him, hurling the dart which was given to him by Indra, and with which he had intended to slay Arjuna); **180**, 8184 (*hataṃ*), 8190 (*çaktiṃ Ghaṭenemāṃ cyāmayiṭvā*), 8192, 8199, 8212 (mentioned among the slain); **181**δδ, 8238 (*nihataḥ*, has hated the brahmans and the sacrifices); **182**$_{\epsilon\epsilon}$, 8252 (*sā çaktir Vāsudevena vyamoṣṭā sa Ghaṭo*), 8253, †8255, †8256, 8258, (ηη), 8288 (°*e vyamoṣīṃ, sc. çaktim*); **183**, 8303 (*hatvā*), 8311 (°*vadhena*), 8312 (*hataḥ*), 8326 (*Rākshasendre*).—§ 601 (Droṇavadhap.): VII, **184**, 8363 (*nihataḥ*).—§ 604 (Karṇap.): VIII, **3**, 63 (has been slain by Karṇa); **5**ζ, 135 (has slain Alambusha); **9**, 299 (°*ṃ Rākshasendraṃ Çakraçaktyā nijaghnivān*, sc. Karṇa).—§ 605 (do.): VIII, **35**, 1635 (*hataḥ*).—§ 608 (do.): VIII, **50**, 2406 (*hate . . . Rākshase*).—§ 609 (Çalyap.): IX, **2**, 79 (*Rākshasaṃ*).—§ 615 (Gadāyuddhap.): IX, **61**, 3421 (*rādhārthaṃ Pāṇḍuputrasya yāvīāṃ çaktim eva ca | Gho ryaṃsayataḥ*, sc. Kṛshṇa).—§ 620 (Çrāddhap.): XI, **26**$_{\beta}$, 792 (*Rākshasendraṃ*, his body is cremated).—§ 789 (Putradarçanap.): XV, **32**$_{\theta}$, 875 (*Rākshasaḥ*, among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā).—§ 795 (Svargārohaṇap.): XVIII, 5$_{\lambda}$, 150, 174 (after death *Gh.*, etc., entered the gods and Yakshas),

Cf. also the following synonyms :—

Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, q.v.

Haiḍimba (" the son of Hiḍimbā "): III, 11009, 11017, 11415; V, 5926 (*Bhaimaseniḥ . . . Rākshaseçvaraḥ*), 7599; VI, 2476, 2873, 2883, 3559 (*Rākshaseçvaraḥ*), 3663 (*Rākshasendraḥ*), 3665, 3678, 3950, 4093, 4114, 4149, 4153, 4231, 4248, 5177; VII, 540 (*Rākshasau raudrakarmāṇau II°lambhushau*), 4101, 4113, 4117, 4120 (*Ghaṭo*), 6841, 7435, 8031, 8034, 8078, 8133, 8178, 8184, 8185, 8236, 8237, †8254, 8305, 8315, 8332.

Haiḍimbi (do.): VII, 4097, 4123 (C. has by error Haiḍaṃbā), 6822 (do.), 6823 (do.), 6898, 6908, 7819, 7822, 7828, 7841, 7856, 7868, 8002, 8012, 8073, 8093, 8105.

Rakshas, Rākshasa, Rakshādhipa, Rākshasapuṅgava, Rākshaseçvara, Rākshasendra, q.v.

Ghaṭotkacasuta (" the son of Ghaṭotkaca ") = Añjanaparvan : VII, 6808, 6815.

Ghaṭotkacavadha (" the slaughter of Ghaṭotkaca "). § 10 (Parvasaṅgr.): I, **2**, 339 (i.e. Ghaṭotkacavadhaparvan).

[Ghaṭotkacavadhaparvan (°*va*)] (" the section including the slaughter of Ghaṭotkaca," the 76th of the minor parvans of Mbhār.; cf. Ghaṭotkacavadha). § 600 : THE NIGHTLY COMBAT AFTER THE FOURTEENTH DAY : A dreadful battle took place between the *Pāñcālas* and the *Kauravas*. *Duryodhana* penetrated into the midst of the *Pāṇḍava* host, and caused an immense slaughter. *Bhīmasena*, etc. (*α*) & *Duryodhana*; *Yudhishṭhira* made *Duryodhana* insensible; *Droṇa* advanced to the rescue of *Duryodhana*; the *Pāṇḍavas* & *Droṇa* (VII, 153). *Arjuna*, etc. (*β*) & *Droṇa*. (Description of the awful night) (VII, 154.) *Dhṛtarāshṭra* asked *Sañjaya* about the battle (*γ*). *Sañjaya* related : *Droṇa* slew the *Kaikeyas* and the sons of *Dhṛshṭadyumna*, etc., and *Çibi*; *Duryodhana* sent *Droṇa* a driver for his chariot; the *Kaliṅga* prince attacked *Bhīma* (and *Vigoka*) and was slain by *Bhīma* with his bare fists); *Karṇa* and *Dhṛtavarman* (the brother of the *Kaliṅga* prince) & *Bhīma*, who slew *Dhṛtavarman* with his fist, and then *Jayarāta* with a slap of his palm; *Çakuni* rescued *Karṇa*; *Dhṛtarāshṭra*'s sons & *Bhīma*; *Durmada* mounted the chariot of *Dushkarṇa*; then, before the eyes of *Karṇa*, etc. (*ε*), *Bhīma*, by a kick of his foot, caused that chariot to sink into the earth, and with his fists crushed *Durmada* and *Dushkarṇa*. All the kings fled away; *Bhīma* repaired to *Yudhishṭhira*; *Nakula*, etc. (*ϛ*) paid their adorations to *Bhīma*. The *Dhārtarāshṭras* + *Droṇa* & *Bhīma* (VII, 155). *Somadatta* rebuked *Sātyaki* for having slain *Bhūriçravas* while sitting in *prāya* (*ζ*); *Sātyaki*'s reply (*η*). *Somadatta* + *Duryodhana* and *Çakuni* & *Sātyaki* + *Dhṛshṭadyumna*; *Somadatta* was carried away by his driver. *Droṇa* & *Sātyaki* + *Yudhishṭhira*, etc. (*θ*); the *Pāṇḍava* host fled away; *Arjuna* + *Bhīma* (+ *Vigoka*) + the *Pāñcalas*, etc. (*ι*) & *Droṇa* + *Aṣvatthāman*. *Ghaṭotkaca* (description of his chariot) + Rā. & *Aṣvatthāman*; description of the battle of Rā.; the sons of *Dhṛtarāshṭra*, etc., and *Karṇa* fled away, but not *Aṣvatthāman*, who soon dispelled the illusive creations

of *Ghaṭotkaca*; *Aśvatthāman* & *Ghaṭotkaca* + the latter's son *Añjanaparvan*, who was slain by *Aśvatthāman*; *Ghaṭotkaca* created illusions; *Aśvatthāman* invoked the *Vajra* weapon and then the *Vāyavya* weapon; the followers of *Ghaṭotkaca* were *Pauloṣtiya*s and *Yātudhāna*s. *Duryodhana* was afraid of them, but quieted by *Aśvatthāman* he urged *Çakuni* to proceed against *Arjuna* with *Karṇa*, etc. (κ), and a great force; and he should also slay *Bhīma*, etc. (λ). *Çakuni* proceeded quickly. *Ghaṭotkaca* & *Aśvatthāman*, who burnt a full *akshauhiṇī* of Rā. troops and destroyed the chariot of *Ghaṭotkaca*, who mounted *Dhṛshṭadyumna*'s chariot. *Bhīmasena* + *Ghaṭotkaca* + *Dhṛshṭadyumna*, etc. (μ), & *Aśvatthāman*, who destroyed the Rā. host and caused a river of blood, and slew *Drupada*'s son *Suratha*, and then *Suratha*'s younger brother *Çatruñjaya*, etc. (ν); *Ghaṭotkaca* was made insensible by *Aśvatthāman* and borne away by *Dhṛshṭadyumna*; *Yudhishṭhira*'s chariots turned away. Si., G., Pç., N., birds, P., etc., Aps., and the gods applauded *Aśvatthāman* (VII, **156**). Beholding the sons of *Drupada* and *Kuntibhoja* and Rā. in thousands slain by *Aśvatthāman*, *Yudhishṭhira*, etc. (ξ), set their hearts firmly on battle. *Somadatta* & *Yuyudhāna* + *Bhīma*, who made *Somadatta* insensible, and slew *Praṭīpa*'s son *Bāhlika* (the father of Somadatta), ten sons of *Dhṛtarāshṭra*; *Nāgadatta*, etc. (ο), & *Bhīma*, who slew them. *Vṛkaratha* (the brother of *Karṇa*) & *Bhīma*, who slew him, and thereupon seven brothers of *Çakuni*, and pressed *Çatacandra* down into the earth. *Çakuni*'s five brothers, *Gavākṣa*, etc. (π) & *Bhīma*, who slew them. *Yudhishṭhira* & *Droṇa*; *Yudhishṭhira* began to slay the *Ambashṭha*s (ρ); *Droṇa* and *Yudhishṭhira* employed the *Vāyavya* weapon; then *Droṇa* employed the *Vāruṇa*, *Yāmya*, *Āgneya*, *Toṣhaṭra*, and *Sāvitra*, which were all baffled by *Yudhishṭhira*; then *Droṇa* invoked the *Aindra* and the *Prājāpatya* weapons, and *Yudhishṭhira* the *Māhendra*; then both employed the *Brāhma* weapon. *Droṇa* (with the *Vāyavya* weapon, abandoning *Yudhishṭhira*) & *Drupada*'s division, who fled, but were rallied by *Arjuna* and *Bhīma*, who attacked *Droṇa* from two sides, and were followed by the *Kaikayas*, etc. (σ). The *Kuru*s fled; *Droṇa* and *Duryodhana* in vain tried to rally them (VII, **157**). *Duryodhana* urged *Karṇa* to defeat the *Pāṇḍava*s (*Pāñcālas*, etc. (τ)); *Karṇa* vowed to slay *Arjuna*, etc. (υ), and was ridiculed by *Kṛpa* (φ), who said that *Dhṛshṭadyumna*, etc. (χ), were all fighting for the *Pāṇḍava*s; *Karṇa* vowed to cut off *Kṛpa*'s tongue if *Kṛpa* addressed him again in the same strain, naming *Duryodhana*, etc. (ψ), as invincible, and saying that *Bhīshma*, etc. (ω), had been slain by the work of destiny (VII, **158**). *Aśvatthāman* in rage rebuked *Karṇa* (αα); *Duryodhana* and *Kṛpa* pacified *Karṇa* and *Aśvatthāman*. *Karṇa* & the *Pāṇḍava*s + *Pāñcāla*s, who were vanquished and slaughtered. Urged by *Duryodhana*, *Aśvatthāman*, etc. (ββ), & *Arjuna* in order to rescue *Karṇa*; *Arjuna* slew the steeds and driver of *Karṇa* and made him loose his bow; *Karṇa* took shelter in *Kṛpa*'s chariot. *Duryodhana* (rallying the troops) & *Arjuna*; *Kṛpa* urged *Aśvatthāman* to proceed against *Arjuna*. *Aśvatthāman* made *Duryodhana* desist from an encounter with *Arjuna*; *Duryodhana* urged *Aśvatthāman* to slay the *Pāñcāla*s and the *Somaka*s (VII, **159**). *Aśvatthāman* said that he, etc. (γγ), could destroy the foe within the twinkling of an eye, and promised to fight with the *Pāñcāla*s, etc. (δδ). *Aśvatthāman* routed the *Pāñcāla*s, etc. *Dhṛshṭadyumna* & *Aśvatthāman*; Si. and Cā., etc., applauded them; *Aśvatthāman* cut off the bow, the standard, the drivers, and the steeds of *Dhṛshṭadyumna*; the *Pāñcāla*s and *Sṛñjaya*s fled away (VII, **160**). *Yudhishṭhira* and *Bhīma* & *Aśvatthāman* + *Duryodhana*; *Yudhishṭhira* slew the *Ambashṭha*s, etc. (εε), *Bhīma* the *Abhīshāha*s, etc. (ee), *Arjuna* the *Vasāti*s, etc. (ζζ). *Droṇa* employed the *Vāyavya* weapon; the *Pāñcāla*s fled, but were rallied by *Bhīma* and *Arjuna*, who attacked *Droṇa* from both sides together with the *Sṛñjaya*s, etc.; the *Kuravas* fled; *Duryodhana* and *Droṇa* endeavoured in vain to rally them (VII, **161**). *Sātyaki* (with white steeds of the *Sindhu* breed) + *Bhīmasena* & *Somadatta* (*Bāhlika*'s son), who was slain by *Sātyaki*. *Yudhishṭhira* + *Pāṇḍavas* + *Prabhadrakas* & *Droṇa*; *Droṇa* and *Yudhishṭhira* employed the *Vāyavya* weapon. *Kṛshṇa* dissuaded *Yudhishṭhira* from fighting with *Droṇa*; he should go to *Duryodhana*, *Arjuna*, and *Bhīma* (VII, **162**). *Droṇa*, etc. (ηη), afflicted one another and the troops; both armies were dejected. The remnants of the slaughtered army were once more disposed in array; *Droṇa* in the van, *Çalya* in the rear, *Aśvatthāman* and *Çakuni* on the right and left flanks; *Duryodhana* protected all the troops. *Duryodhana* ordered his troops to take up lighted lamps and torches. D., R., G., D.-r., V.-D., Aps., N., Y., U., and K. also took up lamps, and many lamps came from *Nārada* and *Parvata* for *Duryodhana*'s sake. (Description); the glare reached the skies, and awakened by it, D., G., Y., R., etc., and Aps. came there (VII, **163**). *Duryodhana* appointed his brothers *Vikarṇa*, etc. (θθ), to protect *Droṇa* from the rear; *Kṛtavarman* should protect his right wheel, and *Çala* his left. The remnants of the *Trigarta*s he placed in the van; especially *Droṇa* should be protected against *Dhṛshṭadyumna*; "*Karṇa* will vanquish *Arjuna*, *Bhīmasena*, and others." *Arjuna* & the *Kuravas*; *Aśvatthāman* & the *Pāñcāla* ruler; *Droṇa* & the *Sṛñjaya*s (VII, **164**). *Yudhishṭhira* commanded all his warriors to proceed against *Droṇa* alone. The *Pāñcāla*s & the *Somaka*s & *Droṇa*; *Kṛtavarman* & *Yudhishṭhira* (advancing against *Droṇa*); *Yuyudhāna* & *Bhūri*; *Karṇa* & *Sahadeva* (advancing in order to get at *Droṇa*); *Duryodhana* & *Bhīmasena*; *Çakuni* & *Nakula*; *Kṛpa* & *Çikhaṇḍin*; *Duḥçāsana* & *Prativindhya*; *Aśvatthāman* & *Ghaṭotkaca*; *Vṛshasena* & *Drupada* (advancing against *Droṇa*); *Çalya* & *Virāṭa* (advancing in order to slay *Droṇa*); *Citrasena* & *Nakula*'s son *Çatānīka* (advancing in order to slay *Droṇa*); *Alambusha* & *Arjuna*; *Dhṛshṭadyumna* & *Droṇa*, etc.; *Yudhishṭhira* retreated, and *Kṛtavarman* once more began to protect the wheel of *Droṇa*'s chariot (VII, **165**). *Bhūri* & *Sātyaki* who slew him. *Aśvatthāman* & *Sātyaki*; *Ghaṭotkaca* & *Aśvatthāman*, who swooned away, but then made *Ghaṭotkaca* insensible, who was borne away by his charioteer. *Bhīma* crushed the steeds, the charioteer, and the chariot of *Duryodhana*, who ascended *Nandaka*'s chariot, and was regarded as slain, also by *Yudhishṭhira*, who rushed to *Bhīma*. The *Pāñcāla*s, etc. (ιι), & *Droṇa* (VII, **166**). *Karṇa* & *Sahadeva*, who was worsted by *Karṇa*, who touched him with his bow and scoffed at him (κκ), but did not slay him, recollecting the words of *Kunti*; *Sahadeva* ascended the chariot of the *Pāñcāla* prince *Janamejaya*. *Virāṭa* & *Çalya*, who deprived him of his chariot and then slew *Virāṭa*'s brother *Çatānīka*; once more *Virāṭa* (ascending *Çatānīka*'s chariot) & *Çalya*, who made him insensible; *Virāṭa* was carried away by his charioteer; the host fled away. *Alambusha* (with terrible-looking *Piçāca*s of equine faces yoked to his chariot; description) & *Arjuna* (+ *Kṛshṇa*), who vanquished him; *Alambusha* fled away. *Arjuna* quickly proceeded towards *Droṇa*, slaughtering men, etc.; they all fled (VII, **167**). *Citrasena* (Dhārtarāshṭra) & *Nakula*'s son *Çatānīka*, who vanquished him; *Citrasena* ascended

Kṛtavarman's chariot; *Vṛshasena* & *Drupada*, who swooned and was carried off by his charioteer; *Vṛshasena* caused a great slaughter among the *Pāñcālas* and the *Somakas*, and then proceeded to *Yudhishṭhira*. *Duḥçāsana* (Dhārtarāshṭra) & *Prativindhya*, who was vanquished by him and rescued by his brothers, ascended the chariot of *Sutasoma* and continued to fight *Duḥçāsana*, to whose assistance many warriors rushed, and a fierce battle ensued (VII, 168). *Nakula* & *Çakuni*, who was carried away by his charioteer; *Nakula* proceeded towards *Droṇa*. *Çikhaṇḍin* (proceeding towards *Droṇa*) & *Kṛpa*; (*Çikhaṇḍin* was carried away by his charioteer); the *Pāñcālas* and *Somakas* surrounded him, and *Dhṛtarāshṭra's* sons surrounded *Droṇa*. A battle commenced once more (description) (VII, 169). *Dhṛshṭadyumna* (+ the *Pāñcālas* and *Pāṇḍavas*) & *Droṇa*; D., G., and Dā. wished prosperity to *Droṇa*; *Karṇa*, etc. (λλ) (in order to rescue *Droṇa*) & *Dhṛshṭadyumna*; *Dhṛshṭadyumna* & *Drumasena*, whom he slew; the six chariot warriors & *Dhṛshṭadyumna*; *Sātyaki* (in order to rescue *Dhṛshṭadyumna*) & *Karṇa*; the sons of *Dhṛtarāshṭra* + *Karṇa* + *Karṇa's* son *Vṛshasena* & *Dhṛshṭadyumna* + *Sātyaki*; *Gāṇḍīva* was heard, and the sound of *Arjuna's* chariot. *Karṇa* counselled *Duryodhana* to encompass and slay *Dhṛshṭadyumna* and *Sātyaki*; *Duryodhana* dispatched *Çakuni* with a large force (also *Duḥçāsana*, etc. (μμ)) against *Arjuna*, to slay *Arjuna*, etc. (νν); a great fight commenced. *Çakuni*, etc., & *Sātyaki*; *Droṇa* & *Dhṛshṭadyumna* + the *Pāñcālas* (VII, 170). *Sātyaki* was surrounded by many leaders of the *Kuru* army; *Duryodhana* & *Yuyudhāna*, who forced him to fly away (having mounted the chariot of *Kṛtavarman*), and routed the foes with whom he was engaged. *Arjuna* & *Çakuni* (+ his son *Ulūka*), whom he deprived of his chariot; *Çakuni* ascended the chariot of *Ulūka*; *Arjuna* slew the *Kuru* army. *Kṛshṇa* and *Arjuna* blew their conches. *Dhṛshṭadyumna* & *Droṇa*, whom *Dhṛshṭadyumna* checked and caused an immense carnage. *Dhṛshṭadyumna*, etc. (ξξ), blew their conches (VII, 171). *Duryodhana* in anger addressed *Droṇa* and *Karṇa* (οο), who furiously attacked and routed the *Pāṇḍava* army; *Droṇa*, etc. (ππ); the *Pāṇḍava* host fled, throwing down their torches before the eyes of *Bhīmasena*, etc. (ρρ), pursued by *Droṇa* and *Karṇa*; *Arjuna* and *Kṛshṇa* rallied the retreating troops (σσ); a wild battle ensued between the *Kurus* (especially *Droṇa* and *Karṇa*) and the *Pāṇḍavas* (especially *Yudhishṭhira*) (description) (VII, 172). *Karṇa* & *Dhṛshṭadyumna*, who was deprived of his chariot by him, but then slew his steeds and ascended the chariot of *Arjuna* and desired to proceed, but was stopped by *Yudhishṭhira*. *Karṇa* routed the *Pāñcālas*, who, with the *Somakas*, attacked *Karṇa*. Meanwhile *Karṇa's* charioteer had yoked other white steeds of the *Sindhu* breed to his chariot. The *Pāñcāla* host (and the *Sṛiñjayas*) fled (description); others, only observed by *Droṇa*, fled away on all sides. *Yudhishṭhira* and *Arjuna* (and *Kṛshṇa*) conversed about *Karṇa*; *Arjuna* asked *Kṛshṇa* to proceed towards *Karṇa*. *Kṛshṇa* said that none except *Arjuna* and *Ghaṭotkaca* could encounter him; but *Arjuna* must not do it, as long as he had the lance given him by *Indra*; "but *Ghaṭotkaca* (who had celestial weapons, as also those used by Rā. and As.), would vanquish *Karṇa*." They prevailed upon *Ghaṭotkaca* to encounter *Karṇa* (ττ); "thou, O *Ghaṭotkaca*, *Sātyaki*, and *Bhīmasena* are the foremost among all our warriors; *Sātyaki* will protect thy rear." *Ghaṭotkaca* & *Karṇa* (VII, 173). *Duryodhana* urged *Duḥçāsana* to protect *Karṇa* against *Ghaṭotkaca*. Meanwhile the Rā. *Jaṭāsura's* son *Alambusha* said to *Duryodhana* that he wished to slay the *Pāṇḍavas* in order to avenge his father, whom they had slain, performing some Rā.-slaying incantations. *Duryodhana* urged him to slay *Ghaṭotkaca*. *Alambusha* & *Ghaṭotkaca*; both resorted to their power of illusion (υυ); *Ghaṭotkaca* slew *Alambusha* and threw his head upon *Duryodhana's* chariot, promising that he should also see the slaughter of *Karṇa* and then his own. *Ghaṭotkaca* & *Karṇa* (VII, 174). Requested by *Dhṛtarāshṭra*, *Saṅjaya* described *Ghaṭotkaca's* person, armour, weapons, and chariot; then the encounter between *Karṇa* & *Ghaṭotkaca*, who employed Rā.-illusion, and even destroyed the celestial weapon of *Karṇa*; a *Vāyavya* weapon was employed by *Karṇa* to destroy clouds; *Ghaṭotkaca* was once seen on a chariot, created by illusion, yoked with a number of asses, looking like elephants, and having the faces of *Piçāças*; *Ghaṭotkaca* employed an *açani* of *Rudra's* workmanship, furnished with eight wheels; there appeared many Rā., Pç., and *Yātudhānas*, etc. (VII, 175). Meanwhile the Rā. *Alāyudha*, with many thousands of Rā., came to *Duryodhana*, and said that he wished to avenge his kinsmen *Baka* and *Kirmīra*, and his friend *Hiḍimba*, and the marriage of *Hiḍimbā*, by slaying all the sons of *Kuntī*, especially *Bhīma*, with *Kṛshṇa*, *Ghaṭotkaca*, etc. *Duryodhana* urged him to slay *Bhīma*. *Alāyudha's* chariot, steeds, weapons, etc., were pretty much as those of *Ghaṭotkaca's* (description) (VII, 176). The *Kurus* with *Duryodhana* welcomed *Alāyudha*, having been (with *Droṇa*, etc. (φφ)), very anxious about *Karṇa*, who was engaged with *Ghaṭotkaca*. *Alāyudha* & *Ghaṭotkaca* (abandoning *Karṇa*); *Karṇa* & *Bhīmasena*; *Bhīma* (disregarding the advancing *Karṇa*) & *Alāyudha* (abandoning *Ghaṭotkaca*) + all the other Rā. (who fled away); the Rā. attacked the elephants, the *Pāñcālas*, and the *Sṛiñjayas*. *Kṛshṇa* urged *Arjuna* to proceed in *Bhīma's* wake, and to let *Dhṛshṭadyumna*, etc. (χχ), proceed against *Karṇa*, *Nakula*, etc. (ψψ), slay the other Rā.; *Arjuna* himself should resist *Droṇa's* division; then *Kṛshṇa* dispatched *Ghaṭotkaca* to protect *Bhīmasena* (VII, 177). *Ghaṭotkaca* (abandoning *Karṇa*) & *Alāyudha* (brother of *Baka*). Meanwhile, *Yuyudhāna*, etc. (ωω), & the Rā. of *Alāyudha*; *Arjuna* shot many *kshatriyas*, *Karṇa* many *Pañcālas* headed by *Dhṛshṭadyumna*, *Çikhaṇḍin*, etc. *Bhīma* + *Nakula*, etc. (ααα) (having slain the Rā.) & *Karṇa*; the *Pāñcālas* & *Droṇa*; *Alāyudha* resorted to his power of illusion, and so did *Ghaṭotkaca*, who cut off the head of *Alāyudha* and threw it down before *Duryodhana*, who, with all his troops, became full of anxiety, while the *Pāñcālas* and *Pāṇḍavas* roared like lions (VII, 178). *Karṇa* & the *Pāñcālas*, etc. (βββ); many of them entered the force of *Yudhishṭhira*. *Ghaṭotkaca* & *Karṇa*, who had his steeds and charioteer slain by *Ghaṭotkaca*, who then disappeared from view, and created a terrible illusion (description), which severely afflicted the *Kuru* host, which at last fled; *Karṇa* alone kept his ground, looked at by all the *Saindhavas* and *Bāhlikas*; *Karṇa's* steeds were again slain by *Ghaṭotkaca*, and his celestial weapon was baffled by *Ghaṭotkaca's* illusion. The *Kauravas* urged him to slay *Ghaṭotkaca* with the dart presented to him by *Indra*, without minding *Bhīma*, etc. (γγγ). When *Karṇa* held the dart in his hands *Ghaṭotkaca* began to fly away in fear, all creatures in the skies uttered loud cries, etc.; *Karṇa* hurled the dart, and *Ghaṭotkaca* was slain, and falling upon the *Kaurava* army with his gigantic body, he slew a full *akshauhiṇī*, desirous of benefiting the *Pāṇḍavas*. The *Kauravas* uttered loud shouts of joy; *Karṇa* ascended the chariot of *Duryodhana* and entered the *Kuru* host (VII, 179). The *Pāṇḍavas* were filled with grief; only *Kṛshṇa* with transports of delight

raised his warcry, embracing *Arjuna*, to whom he explained that he rejoiced because *Karna's* dart could not now kill *Arjuna*, having been employed against *Ghatotkaca*; he recited to *Arjuna* how he had gradually caused all the foes of the *Pāṇḍavas* to be slain (VII, **180**), which he explained more explicitly (ééb) (VII, **181**). Requested by *Dhṛtarāshṭra* why *Karna* had not hurled the fatal dart at *Arjuna*, *Sañjaya* assigned *Kṛshṇa's* policy as the reason (¢¢¢), though it had formed the subject of deliberation with *Duryodhana*, etc. (ξξξ), every night. *Sātyaki* asked *Kṛshṇa* why *Karna* had not hurled his dart at *Arjuna*; *Kṛshṇa* said that *Duḥçāsana*, etc., had frequently discussed this subject, and *Karna* had approved of it; but *Kṛshṇa* always used to stupefy him; *Kṛshṇa* had neither sleep nor joy in his heart, as long as he could not frustrate that instrument for killing *Arjuna* (VII, **182**). Concluding from *Karna's* not using the dart (¢¢¢, ξξξ), *Dhṛtarāshṭra* attributed the ill success of the *Kuravas* to Destiny, their own folly, and the policy of *Kṛshṇa*, and asked *Sañjaya* about the battle (ηηη). *Sañjaya* related: All the *Kauravas* uttered loud shouts and began to slay the *Pāṇḍava* troops. *Yudhishṭhira* told *Bhīmasena* to resist the *Dhārtarāshṭra* host, himself sitting down with tearful face; *Kṛshṇa* comforted him, but *Yudhishṭhira* remembered the many services *Ghatotkaca* had rendered them (θθθ); *Droṇa* and *Açvatthāman* were the real cause of *Abhimanyu's* slaughter, but it was *Jayadratha* who was slain; "*Droṇa* and *Karna* are the root of our woes"; therefore *Yudhishṭhira* will slay *Karna*, *Bhīmasena* being engaged with *Droṇa's* division. *Yudhishṭhira* quickly proceeded against *Karna*, followed by the *Pāñcālas*, etc. (ιιι). *Vyāsa* approached *Yudhishṭhira* and congratulated him upon *Karna's* having employed his dart against *Ghatotkaca*; "on the 5th day from hence the earth will be thine." Then he disappeared (VII, **183**).

Ghora[1], name of a weapon. § 663 (Bhagavadyānap.): V, **98**φ, 3491 (will be employed by Arjuna).

Ghora[2], son of Aṅgiras. § 747*b* (Suvarṇotpatti): XIII, **85***e*, 4148 (the fifth son of Aṅgiras, PCR. has Dhīra).

Ghora[3] = Çiva (1000 names[2]).

Ghoraghoratara = Çiva (1000 names[2]).

Ghoraka, pl. (°akāḥ), a people. § 295 (Dyūtap.): II, **52**, 1870 (among the peoples who brought tribute to Yudhishṭhira).

Ghoratapas = Çiva (1000 names[2]).

Ghorātman = Kṛshṇa: XII, 1645.

Ghosha = Çiva (1000 names[1]).

Ghoshayātrā = Ghoshayātrāparvan. § 10 (Parvasaṅgr.): I, **2**, 324 (*parva*).

ghoshayātra ("the expedition to the cattle station," as related in Ghoshayātrāparvan): I, †165, 470; III, 14814, 14815, 14818; IV, 1430; V, †710, 1958, 4684, 5378; VII, 8435.

[Ghoshayātrāparvan] ("the expedition to the cattle station"), the 43rd of the minor parvans of Mbhbr. (cf. Ghoshayātrā). § 512: When the *Pāṇḍavas* had arrived at the lake (cf *Dvaitavana*, Nil.), and were dwelling in the woods visited by *veda*-knowing ascetics, there came to them a brahman, who after wards went away to *Dhṛtarāshṭra* and told him how the *Pāṇḍavas* had become emaciated and reduced by wind and sun. *Dhṛtarāshṭra* was much afflicted, considering that *Yudhishṭhira*, who had formerly used to sleep on beds of *ruṅku* skins and to be wakened by *sūtas* and *māgadhas*, now slept on the bare ground; he lamented the treatment he had permitted to be meted out to the *Pāṇḍavas*, and feared lest they would avenge themselves; *Arjuna*, he thought, would not have left heaven, where he received the celestial weapons, if it were not for this purpose. This *Çakuni* told to *Duryodhana*, who was sitting with *Karna*, and *Duryodhana* was filled with grief (III, **238**). *Çakuni* and *Karna* proposed to *Duryodhana* that they should go to *Dvaitavana* to exult over the *Pāṇḍavas* (III, **237**). *Duryodhana* gladly approved the proposal, but feared that he might not obtain the permission of *Dhṛtarāshṭra*, who thought that the *Pāṇḍavas* had become more powerful than before in consequence of their ascetic austerities. He asked them, with *Duḥçāsana*, to find out some skilful pretext. The next morning *Karna* and *Çakuni* agreed with *Duryodhana* that they should go there under the pretext of supervising their cattle stations (III, **238**). They then all saw *Dhṛtarāshṭra*. A cowherd, named *Samaṅga*, who had been instructed beforehand, came to the king and spoke to him of the cattle. *Karna* and *Çakuni* asked him to give permission to *Duryodhana* to go thither. *Dhṛtarāshṭra* suggested to send some faithful men, fearing some collision with the *Pāṇḍavas* if they were to go thither themselves; for though *Yudhishṭhira* would not suffer his wrath to be awakened, *Bhīma* and *Draupadī* were naturally passionate. *Çakuni* promised that they would not go to the spot where the *Pāṇḍavas* resided, and obtained the permission. *Duryodhana* then started with *Karna*, *Duḥçāsana*, *Çakuni*, etc., and ladies by the thousand, followed by the citizens and their wives, with 8,000 chariots, etc., and took up his quarters at the distance of a *gavyūti* from the lake of *Dvaitavana* (III, **239**). Having caused the calves to be marked, etc., *Duryodhana*, etc., began to sport and go a-hunting, and came to the lake. *Yudhishṭhira* was then, together with *Draupadī*, celebrating the diurnal *rājarshi* sacrifice according to the ceremonial used in the forest. When the attendants of *Duryodhana* came to the banks of the lake to construct pleasure-houses, they were forbidden to enter by a number of *Gandharvas*, who told them that the king of the *Gandharvas* had come from the abode of *Kubera*, with his followers and several hosts of *Apsarases*, etc., and when *Duryodhana* sent a number of his warriors, they also were prevailed upon by the *Gandharvas* to return (III, **240**). A battle ensued between the soldiers of *Duryodhana* and the *Gandharvas*, headed by their king *Citrasena*; the soldiers of *Duryodhana* fled, except *Karna*, who killed hundreds of *Gandharvas*. *Duryodhana*, *Çakuni*, *Duḥçāsana*, and *Vikarṇa* returned to assist *Karṇa*, and the battle was renewed. *Citrasena* made use of illusion; it seemed as if every warrior of the *Kuru* army were surrounded by ten *Gandharvas*. The entire army of *Duryodhana* again fled, except *Karṇa*. The *Gandharvas* then destroyed the chariot of *Karṇa*, who, mounting the chariot of *Vikarṇa*, was forced to drive away (III, **241**). *Duryodhana* refused to fly, but the *Gandharvas* destroyed his chariot and slew his charioteer and horses; thereupon *Citrasena* took him prisoner, and *Duḥçāsana*, who was seated on his chariot, and *Citrasena*, *Viviṅçati*, *Vinda*, and *Anuvinda*, and the royal ladies, were taken by other Gandharvas, [and *Durvishaha*, *Durmukha*, and *Durjaya*, v. 14924]. The flying soldiers and ministers of *Duryodhana* took refuge with *Yudhishṭhira* (III, **242**). *Yudhishṭhira*, saying that the honour of the family was being destroyed by the *Gandharvas*' seizing *Duryodhana*, etc., in their presence, prevailed upon his brother to rescue *Duryodhana*, etc. (v. 14947: "the liberation of a foe from distress is equal to the bestowal of a boon, sovereignty, and the birth of a son, all the three put together"), if possible, by conciliation or lightly skirmishing, otherwise by all means, *Yudhishṭhira*

being prohibited from partaking in the combat by his sacrifice. *Arjuna* promised to rescue *Duryodhana* or kill the king of the *Gandharvas* (III, **243**). The four *Pāṇḍavas*, cased in mail and riding in chariots drawn by fleet horses, encountered the *Gandharvas*; as these would not set *Duryodhana*, etc., free, as requested by *Arjuna*, a fierce battle ensued (III, **244**). The *Gandharvas*, in vain, attempted to break the chariots of the *Pāṇḍavas*; especially *Arjuna*, by means of his *Āgneya* weapon, sent millions of them to the abode of *Yama*. The *Gandharvas* then rose up to the skies, taking the *Dhārtarāshṭras* with them, and showering maces, darts, etc., upon *Arjuna*, who killed them with his weapons *Sthālākarṇa* (B. Sthūṇākarṇa), *Indrajāla*, *Saura*, *Āgneya*, and *Saumya*. At last *Citrasena* rushed at *Arjuna*, armed with a mace of iron; as *Arjuna* cut that mace in seven pieces with his arrows, *Citrasena*, by means of his science, concealed himself from the view of *Arjuna*, and thus continued to fight with him; but *Arjuna* destroyed his power of concealing himself by shooting at him with his celestial arms guided by the sound (*çabdavedham samāçrityu*). Then *Citrasena* showed himself to *Arjuna*, reminding him of his being his friend, and there was put an end to the battle (III, **245**). *Citrasena* related to *Arjuna* that, staying in his abode, he had become acquainted with the purpose of *Duryodhana*, etc., and had been requested by *Indra* to bring *Duryodhana* thither in chains together with his counsellors. *Arjuna* entreated him to set *Duryodhana* free, but, at the request of *Citrasena*, they left it to be decided by *Yudhishṭhira*; *Yudhishṭhira* then liberated all the *Kauravas*. The *Gandharvas* went away with the *Apsarases*, and *Indra* revived the slain *Gandharvas* by sprinkling *amṛta* upon them. Friendly admonished by *Yudhishṭhira*, *Duryodhana*, overwhelmed with shame, returned to his capital (III, **246**). When *Duryodhana*, afflicted with grief, was approaching *Hāstinapura* with his army, *Karṇa* congratulated him on the honourable victory over the *Gandharvas* (III, **247**). *Duryodhana* told *Karṇa* that, as the *Gandharvas* had resorted to illusion and ascended the skies, he had been captured with his army, and that it was the *Pāṇḍavas* who had vanquished the *Gandharvas* (III, **248**). *Duryodhana* continued his narrative and declared that he would stay there abstaining from food, and that the others, headed by *Duḥçāsana*, should go to *Hāstinapura*. He then offered the royal power to *Duḥçāsana*. *Duḥçāsana*, his voice choked in tears, refused to accept it. *Karṇa* reproached them for weeping thus, and declared that the *Pāṇḍavas*, who resided in the dominions of *Duryodhana* and enjoyed happiness under his protection, only did their duty in liberating him (III, **249**). *Karṇa* continued explaining his opinion, that those who resided in the king's realm should always exert themselves to the best of their ability for the king; if the *Pāṇḍavas* had not followed *Duryodhana* to the battle it would have been an improper act on their part. *Duryodhana*, firmly resolved to leave the world, desired not to rise from where he sat (III, **250**). *Çakuni* reproached *Duryodhana* for his foolish despair, saying that he ought rather to reward the *Pāṇḍavas* by granting them their paternal kingdom. *Duryodhana* embraced *Duḥçāsana*, but did not waver from his purpose; he spread *kuça* grass on the earth, etc., and began to pray and worship mentally.—§ 513: The *Daityas* and *Dānavas* who had formerly been vanquished by the gods and were dwelling in *Pātāla*, having ascertained *Durgodhana's* purpose, commenced a sacrifice with formulas, revealed by *Bṛhaspati* and *Uçanas*, according to the rites indicated in the *Atharvaveda* and the *Upaniṣhad*, assisted by *brahmans* of rigid vows, well versed in the *Vedas* and the *Vedāṅgas*. After these rites were ended a sorceress (*kṛtyā*) arose, whom the *Daityas* caused to bring *Duryodhana* to them in the night (III, **251**). The *Dānavas* said to him: "Do not do such a rash act as the vow of starvation. The suicide ever sinks into hell (*adho yāti*), and is blamed . . . In days of old we had obtained thec by ascetic austerities from *Maheçvara*; the upper part of thy body is wholly made of *vajras*, and is, therefore, invulnerable to weapons of every description; the lower part of thy body was made of flowers by *Devī* herself . . . Brave *kshatriyas*, headed by *Bhagadatta*, will slay thy foes . . . In order to aid thee many *Dānavas* (v. 15172: *Daityas* and *Rakshases*) have been born on earth. Other *Asuras* will also possess *Bhīshma*, *Droṇa*, *Kṛpa*, and others; possessed by those *Asuras* these heroes will abandon their kindness and fight with thy foes . . . We have already settled the means of slaying *Arjuna*; the slain *Naraka* has assumed the form of *Karṇa*; recollecting his former hostility he will encounter both *Keçava* (i.e. Kṛshṇa) and *Arjuna*, and vanquish *Arjuna* in battle. *Indra* in disguise will deprive *Karṇa* of his earrings and coat of mail. We also have appointed innumerable *Daityas* and *Rākshasas*, the so-called *Saṃçaptakas*, who will slay *Arjuna* . . . Thou art ever our refuge, as the *Pāṇḍavas* are the refuge of the gods." Then the *Dānavas* embraced and cheered him, and that very goddess (*kṛtyā*) carried him back to the spot where he had sat down inteut upon putting an end to his life, and there she vanished. Now *Duryodhana* considered all as a dream, and thought he should defeat the *Pāṇḍavas* in battle. And also *Karṇa*, being possessed by the soul of *Naraka*, and the *Saṃçaptakas*, possessed by the *Rākshasas*, were desirous of slaying *Arjuna*; and *Bhīshma*, *Droṇa*, *Kṛpa*, etc., influenced by the *Dānavas*, were not so affectionate towards the *Pāṇḍavas* as they had been. *Duryodhana* did not tell anyone of this.—§ 514: When the night had passed away *Karṇa* again exhorted *Duryodhana*, and promised to slay *Arjuna* in battle. *Duryodhana* arose and arranged his army, and went to *Hāstinapura*, accompanied by *Karṇa*, *Çakuni*, his brothers headed by *Duḥçāsana* and *Bhūriçravas*, and *Somadatta*, and *Bāhlika* (III, **252**).—§ 515: *Karṇadigvijaya* (q.v.).—§ 516: *Duryodhanayajña* (q.v.).—§ 517: Hearing the vow of *Karṇa*, *Yudhishṭhira*, filled with anxiety, made up his mind to abandon *Dvaitavana*. *Duryodhana* with his brothers, and *Bhīshma*, *Droṇa*, *Kṛpa*, and *Karṇa* ruled the earth justly and worshipped the brahmans by sacrifices and profuse gifts (III, **257**).

Ghrāṇaçravas, a warrior of Skanda. § 615*u* (Skanda): IX, 45*n*, 2559.

Ghṛtāci, an Apsaras, wife of Pramati. § 19 (Bhṛgu): I, **5**, 871 (wife of Pramati and mother of Kuru). — § 21 (Pramadvarā): I, **8**, 940 (do.).—§ 135 (Çakuntalop.): I, **74**, 3055 (among the six principal Apsarases).—§ 191 (Arjuna): I, **123**, 4821 (among the Apsarases who sang at the birth of Arjuna).—§ 200 (Droṇa): I, **130**, 5103 (when Bharadvāja saw *Gh.* his seed issued, from that seed Droṇa was born).—§ 217 (Caitrarathap.): I, **166**, 6329 (do.).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (among the Apsarases in the palace of Kubera).—§ 336 (Indralokābh.): III, **43***a*, 1784 (among the Apsarases who danced in the palace of Indra).—§ 615*aa* (Çrutāvatī): IX, **48**, 2826 (*Apsarasam*, when Bharadvāja saw *Gh.* his seed issued, from that seed Çrutāvatī was born).—§ 712 (Çukotpatti): XII, **325**, 12188 (*Apsarasam*), 12190, 12193 (*Gh.* transformed herself into a she-parrot (*çukī*); when Vyāsa saw her his seed issued,

from that seed Çuka was born). — § 731*b* (Ashṭāvakru-Diksaṃv.): XIII, 19*θ*, 1424 (among the Apsarases who danced in the palace of Kubera).—§ 735*b* (Vitahavyop.): XIII, **30**, 2004 (wife of Pramati and mother of Ruru).—§ 775 (Ânuçâsanik.): XIII, 166*β*, 7641 (enumeration).

Ghṛtapāḥ (pl.), a class of ṛshis. § 656 (Khaḍgotpattik.): XII, 166*β*, 6143.

Ghṛtārcis = Kṛshṇa (Vishṇu): XII, 1505, 13244.

Ghṛtavatī, a river. § 574 (Jambūkh.): VI, 9*λ*, 331 (only B., C. has *Dhṛtavatī*).

Ghṛṇiṇī, the maidservant of Devayānī. § 146 (Devayānī): I, **78**, 3302, 3303, 3304.

Ghushya = Çiva (1000 names[1]).

Giirayaḥ (pl.) ("the mountains," personif.). § 615*w* (Skanda): IX, **45**, 2556 (gave companions to Skanda).

Giriça[1] = Çiva, q.v.

Giriça[2], name of a bow. § 592 (Samçaptakavadhap.): VII, **23***o*, 1041 (among the bows held by the five Draupadeyas).

Giriça = Çiva, q.v.

Girigahvara, pl. (*°âḥ*), a people. § 574 (Jambūkh.): VI, **9***o*, 375 (in the north-east).

Girika = Çiva (1000 names[1]).

Girikā, the wife of Vasu Uparicara. § 75 (Vasu): I, **63**, 2371 (daughter of the mountain Kolāhala and the river Çuktimatī).—§ 76 (Matsya): I, **63**, 2373, 2377, 2384.

Girikapriya = Çiva (1000 names[1]).

Girinâṃ çikharāṇi = Çiva (1000 names[1]).

Girirâj = Himavat: VI, 3419 (*f*).

Girirâja = Himavat: VIII, †4321 (*°eçvaraṃ*, i.e. the Kulinda prince).

Giriruha = Çiva (1000 names[2]).

Girisâdhana = Çiva (1000 names[2]).

Girisutâ = Umâ: XIII, 6368.

Girivarâtmajâ = Umâ: IX, 2488.

Girivraja, the capital of the Mâgadhas. § 11 (Parvasaṅgr.): I, **2**, 409.—§ 273 (Râjasûyârambhap.): II, **14**, 627 (Jarâsandha confined the defeated kings in his capital *G.*).—§ 275 (do.): II, **19**, 762 (from *G.* Jarâsandha threw a mace against Mathurâ).—§ 277 (Jarâsandhavadhap.): II, **21**, 800 (protected by five mountains), 810; **24**, 937, 951 (Kṛshṇa, Arjuna, and Bhîma came to *G.*, Bhîma slew Jarâsandha, and the confined kings were liberated).—§ 280 (Bhîmasena): II, **30**, 1091 (at *G.* Bhîma vanquished the son of Jarâsandha).—§ 589 (Droṇâbhishekap.): VII, 4*β*, 120 (? *°gaṅç cāpi Naṇṇajitpramukhā nṛpāḥ*, vanquished by Karṇa).—§ 717*b* (Nârâyaṇîya): XII, **340**, 12961 (the capital of Jarâsandha).—§ 723 (Ânuçâsanik.): XIII, 6*a*, 333 (there Dhundhumâra fell asleep). Cf. Râjagṛha.

Girivrajeçvara ("the Lord of Girivraja") = Daṇḍadhâra: VIII, †696.

Girivṛkshâlaya = Çiva (1000 names[1]).

Girivriyū, a mâtṛ. § 615*w* (Skanda): IX, 46*θ*, 2625.

Gîtavâdanakapriya = Çiva (1000 names[1]).

Gîtavâditraçâlin = Çiva (1000 names[1]).

Gîtavâditratattvajña = Çiva (1000 names[1]).

***go**, pl. (*°auḥ*) ("kine"). § 105 (Aṃçâval.): I, **65**, 2560 (the offspring of Kapilâ).—§ 127 (do.): I, **66**, 2632 (the offspring of Rohiṇî). Cf. Surabhi—**go**[3] (sg.), v. Gonâman.

Gocara = Çiva (1000 names[3]).

Gocarmavasana = Çiva (1000 names[1]).

Goçabdâtmaja ("the son of Aditi") = Indra: VIII, †4668.

Goçṛṅga, a mountain. § 281 (Sahadeva): II, **31**, 1109 (*parvatam*, in the south, conquered by Sahadeva on his digvijaya).

Godâvarî, a river. § 268 (Varuṇasabhâv.): II, **9**, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tîrthayâtrâp.): III, **85**, 8176 (*Siddhasevitāṃ*, a tîrtha).—§ 377 (Dhaumyatîrthak.): III, **88**, 8327 (in the south).—§ 400 (Tîrthayâtrâp.): III, **118**, †10216 (visited by Yudhishṭhira, falls into the ocean).—§ 459 (Mârkaṇḍeyas.): III, **188***a*, 12908 (among the rivers seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 494 (Âṅgirasa): III, **222**, 14231 (enumeration of rivers who are mothers of fires).—§ 528 (Râvaṇagamana): III, **277**, 15985 (where Râma Dâçarathi lived for a time).—§ 574 (Jambūkh.): VI, 9*λ*, 322 (among the rivers of Bhâratavarsha).—§ 775 (Ânuçâsanik.): XIII, **166***a*, 7648 (enumeration).

Godha, pl. (*°âḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 349 (only B., C. has *Sodhâḥ*).

godharma ("rule of cattle"). § 170 (Dîrghatamas): I, **104**, 4195 (Dîrghatamas learnt from Saurabheya the godharma (i.e. *prokṣaṇasaṃsthānaṃ*, Nîl.) and practised it).

Goghnata, pl. (*°âḥ*), a people. § 574 (Jambūkh.): VI, 9*μ*, 351 (only C., B. has *Gomantâḥ*).

Gograhaṇa ("the robbing of the kine"). § 10 (Parvasaṅgr.): I, **2**, 328 (*parva*, i.e. Goharaṇaparvan).

Goharaṇaparvan ("the section relating to the robbing of the kine of Virâṭa," the 55th of the minor parvans of Mbhr.; cf. Gograhaṇa). § 552: Meanwhile the spies of Duryodhana returned to Hâstinapura and informed Duryodhana, who was sitting with Droṇa, Karṇa, Kṛpa, Bhîshma, his brothers, and the Trigartas, that they had not found out the Pâṇḍavas, but that Kîcaka (*b*) had been slain (IV, **25**). Karṇa and Duḥçâsana proposed that the other spies should be sent (IV, **26**). Droṇa said: "People like the Pâṇḍavas never perish, let the abode which the Pâṇḍavas are to occupy now be settled" (IV, **27**). Bhîshma applauded Droṇa (IV, **28**). Kṛpa recommended precautions (IV, **29**). The Trigarta king, Suçarman, supported by Karṇa, proposed to invade the city of Virâṭa and to rob his kine and wealth, and thus to take revenge in the invasions of the Matsyas headed by Kîcaka. Duryodhana caused Duḥçâsana to array their forces. Suçarman set out towards the south-east on the seventh day of the dark fortnight, and the Kauravas on the eighth day (IV, **30**). After Kîcaka had been slain, Virâṭa began to rest his hopes on the Pâṇḍavas. His brothers, Çatânîka and Madirâkṣha, and the king himself, and Sûryadatta and Çankha, the eldest son of Virâṭa, put on their coats of mail. Virâṭa also caused Çatânika to order chariots for Kaṅka, Vallava, Tantripâla, and Dâmagranthi (i.e. Yudhishṭhira, Bhîmasena, Nakula, and Sahadeva in disguise) (IV, **31**). The Matsyas overtook the Trigartas shortly before sunset. Çatânîka and Viçâlâkṣha penetrated into the heart of the Trigarta host. Virâṭa, with Sûryadatta in his van and Madirâkṣha in his rear, began a single combat from chariots against Suçarman (IV, **32**). The night interrupted the battle for a while, but it began once more when the moon arose. Suçarman and his younger brother made Virâṭa prisoner, and the Matsyas began to fly; Bhîma would uproot a tree, but was prevented by Yudhishṭhira, lest the people should recognize them; then Bhîma, with Nakula and Sahadeva as protectors of his wheels, rushed against Suçarman, and the Matsya warriors, Virâṭa's son, and Yudhishṭhira, etc., followed him; the charioteer of Suçarman was dragged to the ground. Madirâkṣa came to the aid of Bhîma. Virâṭa leapt down from the chariot of Suçarman,

seizing the mace of the latter, and ran in pursuit of him; Suçarman was seized by Bhîma, but set free by Yudhishṭhira (IV, 33). The Pâṇḍavas passed the night on the field of battle honoured by Virâṭa. As proposed by Yudhishṭhira, Virâṭa ordered messengers to proclaim the victory in the city. The messengers repaired to the city that very night, and at sunrise they proclaimed the victory at the city gates (IV, 34). Meanwhile Duryodhana, etc. (*a*), invaded the Matsya country and took away the kine. Hearing this, Bhûmiñjaya (i.e. Uttara), who had been left by the king in the empty city (IV, 35), and whose charioteer had been slain in a great battle, followed the advice of Kṛshna (who had been instigated by Arjuna) and sent Uttarâ (IV, 36), who prevailed upon Bṛhannalâ (= Arjuna in disguise) to become the charioteer of Uttara. Uttarâ and her maidens asked Arjuna to bring fine clothes for their dolls when he had vanquished the Kurus (IV, 37). Seeing the host of the Kurus, Uttara became agitated with fear and jumped down from the chariot and began to flee, but was seized by Arjuna and made to hold the reins, while Arjuna had to fight (IV, 38). Bhîshma, Droṇa, etc., suspected the comer to be Arjuna, and many portents were explained by Droṇa in that sense. Karṇa blamed Droṇa, and Duryodhana said that if it were Arjuna the Pâṇḍavas must go into exile for twelve more years (IV, 39). Having reached the *çamî* tree, Arjuna ordered Uttara to fetch the weapons of the Pâṇḍavas, including Gâṇḍîva, which were deposited there (IV, 40). Believing that a corpse had been tied up in the tree, Uttara refused, but as Arjuna said: "There are only bows in that tree and no corpse," he climbed up and unwrapped and untied the bows (IV, 41). Arjuna explained to him to whom the different bows belonged, first mentioning the Gâṇḍîva (*ε*), which is honoured by the gods, the Dânavas, and the Gandharvas (IV, 42–43). He then revealed to Uttara that they were the Pâṇḍavas and confirmed it by telling his ten names (*β*) (IV, 44). Arjuna took off the bracelets from his arms, etc., recalled to his mind all his weapons, and twanged the Gâṇḍîva with a dreadful sound, whence the Kurus knew that he was Arjuna, then he comforted Uttara by mentioning his former exploits (*γ*) and his preceptors in arms (*δ*) (IV, 45). Having taken down the banner with the figure of a lion he set up his own flagstaff bearing the figure of an ape with a lion's tail, which was a celestial illusion (*mâyâ*) contrived by Viçvakarman himself, for as soon as he thought of the gift of Agni, Agni ordered the superhuman creatures to take their usual place on that banner, which then fell down from the air on his chariot (read *rathe* with B.). Droṇa concluded from various omens that it was Arjuna (IV, 46). Duryodhana repeated to Bhîshma, Droṇa, and Kṛpa, his and Karṇa's opinion, that Arjuna must have broken his pledge, and asked Bhîshma to calculate the time. Karṇa blamed Droṇa for praising Arjuna (IV, 47), and declared that he would throw Arjuna down from his chariot that very day (IV, 48). Kṛpa blamed Karṇa and warned him from fighting alone with Arjuna, mentioning his exploits (*ε*); they ought all to fight with Arjuna and not Karṇa alone (IV, 49). Açvatthâman blamed Karṇa for his vain boast and declared that he would not fight with Arjuna (IV, 50). Bhîshma tried to mediate between Açvatthâman and Kṛpa on one side and Karṇa on the other side; he was of opinion that fight they must, and therefore this was not the time for quarrel. "The Brâhmâstra and the Vedas are never to be seen combined anywhere else than in Droṇa (and Açvatthâman)." He was supported by Açvatthâman and Duryodhana. Droṇa said: "Let such arrangements be made that Arjuna may not be able to approach Duryodhana in battle, and that Duryodhana may not be captured by the foe" (IV, 51). Having calculated the time ("an excess of five months and twelve nights in thirteen years"), Bhîshma declared that the Pâṇḍavas had not broken the pledge. Duryodhana said: "I will not give back the kingdom to the Pâṇḍavas." Bhîshma proposed that Duryodhana should proceed towards the capital with one-fourth of the army, and that one-fourth should escort the kine, while he, Droṇa, Karṇa, Açvatthâman, and Kṛpa should withstand the foes. This proposal was accepted; Bhîshma placed Droṇa in the centre, Açvatthâman on the left wing, Kṛpa on the right wing, and Karṇa in the van, and would himself stand in the rear (IV, 52). Droṇa recognized the top of Arjuna's banner, etc. Arjuna directed Uttara to the spot where Duryodhana was; the soldiers became so confounded that they could not even fly, and the kine turned back along the southern road (IV, 53). As Arjuna was advancing towards Duryodhana the Kurus fell upon him, especially Karṇa, who was supported by Citrasena, Saṅgrâmajit (the brother of Karṇa), Çatrusaha, Jaya, and Vikarṇa; Vikarṇa fled; Çatruntapa and many others were slain by Arjuna, so also Saṅgrâmajit; at last Karṇa took to flight (IV, 54). Duryodhana, etc., attacked Arjuna; Arjuna shot at Droṇa, Duḥçâsana, Açvatthâman, Duḥçâsana, and Kṛpa, and wounded Bhîshma, Duryodhana, and Karṇa. Then Arjuna described to Uttara the banners, etc., of Kṛpa, Droṇa, Açvatthâman, Duryodhana, Karṇa, and Bhîshma (IV, 55). Indra, the gods, the Viçvas, the Açvins, the Maruts, the Yakshas, the Gandharvas, the Mahoragas, the Nâgas, the Râkshasas, the serpents, the Pitṛs, and the maharshis came to see the combat, likewise, sitting on the chariot of Indra, king Vasumanas, etc. (ξ); also Agni, Çiva, Soma, Varuṇa, Prâjâpati, Dhâtṛ, Vidhâtṛ, Kubera, Yama, Alambusha, Ugrasena, Tumburu, etc., came there (IV, 56). Arjuna attacked Kṛpa, announced his name, and blew the Devadatta; at last Kṛpa was led away by his soldiers (IV, 57). Droṇa attacked Arjuna; Arjuna said: "I will not strike thee unless thou strikest me first"; with his own weapons Arjuna baffled the Aindra, Vâyavya, and Âgneya weapons, which were shot by Droṇa; a voice was heard in the sky applauding Droṇa; then Açvatthâman attacked Arjuna, which gave Droṇa an opportunity to leave the field (IV, 58). Açvatthâman cut off the string of the Gâṇḍîva and was applauded by the gods, and by Droṇa, Bhîshma, Karṇa, and Kṛpa. Arjuna attached a fresh string to the Gâṇḍîva. As Açvatthâman's arrows became exhausted Karṇa attacked Arjuna (IV, 59), who challenged him to a single combat and rebuked him, because he had fled after the slaughter of his younger brother. At last Karṇa, wounded, fled in a northern direction (IV, 60). Then Arjuna ordered Uttara to take him to Bhîshma; Uttara became afraid and was comforted by Arjuna (*d*), who enumerated some of his exploits and weapons. Duḥçâsana, Vikarṇa, Duḥsaha, and Vivinçati rushed towards Arjuna; Duḥçâsana fled; Vikarṇa fell down; Duḥsaha and Vivinçati were taken away by their warriors (IV, 61). At last the Kauravas fled (IV, 62); Duryodhana, Karṇa, and Duḥçâsana attempted in vain to defeat Arjuna (IV, 63). Then Bhîshma and Arjuna fought with the Prâjâpatya, Aindra, Âgneya, Raudra, Kaubera, Vâruṇa, Yâmya, and Vâyavya weapons; the Gandharva Citrasena showed the two combatants to Indra, who showered celestial flowers down upon them;

at last Bhishma, wounded, lost consciousness and was led away by his charioteer (IV, **64**). Duryodhana and then Vikarna attacked Arjuna; Vikarna ran back and ascended the chariot of Vivimçati; Duryodhana was wounded and fled, and so did all the warriors (IV, **65**). Stung by the censure of Arjuna, Duryodhana returned, and Karna, Bhishma, Drona, Krpa, Vivimçati, and Duhçâsana rushed forwards to protect Duryodhana. Arjuna employed the weapon Sammohana which he had obtained from Indra, and blew his conch so that the Kurus were deprived of their senses. Then he caused Uttara to take away the white garments of Drona and Krpa, the yellow ones of Karna, and the blue ones of Duryodhana and Açvatthâman, but not those of Bhishma, because he had not been stupefied. Arjuna wounded Bhishma, who told Duryodhana to go back to his city, which they all did; Arjuna followed them for a while and worshipped Bhîshma, Drona, Açvatthâman, and Krpa; then he, with an arrow, broke the crown of Duryodhana and blew the Devadatta. Then he ordered Uttara to turn back. The gods returned to their respective abodes (IV, **66**). A large number of Kuru soldiers issuing from the forest stood before Arjuna with joined palms and were spared. Arjuna said to Uttara: "Do not eulogize the Pândavas, but say that the feat is thy own." Then he replaced the weapons on the *çami* tree; the monkey ascended to the sky, together with the other creatures on the flagstaff, the illusion (*mâyâ*) melted away, and Uttara's own banner was replaced upon the chariot. Arjuna entered the city in the guise of Bṛhannalâ, having sent the cowherds to announce the victory (IV, **67**). Virâta entered his city, followed by the four Pândavas, and dispatched an army to protect Uttara, though Yudhishthira said that, protected by Bṛhannalâ, he was able to vanquish even the gods, the Asuras, the Siddhas, and the Yakshas. Meanwhile the messengers of Uttara came and Virâta ordered the highways to be decorated, etc., and began to play at dice with Yudhishthira, who again repeatedly praised Bṛhannalâ. Virâta struck Yudhishthira with a die, but the blood was prevented from falling on the ground and was washed away by Kṛshṇâ, who also, at the injunction of Yudhishthira, let Uttara enter alone, that Bṛhannalâ should not see him bleeding. Uttara prevailed upon Virâta to ask Yudhishthira's pardon. When the bleeding had stopped, Bṛhannalâ entered (IV, **68**). Uttara said: "All this has been accomplished by a *devaputra* ('son of a deity') who then disappeared." Arjuna gave to Uttarâ the garments he had brought (IV, **69**).

Gohita = Vishṇu (1000 names).

Gokarṇa[1], name of a tîrtha belonging to Çiva. § 48 (Çesha): I, **36**, 1567 (there Çesha practised austerities). — § 250 (Arjunavanavâsap.): I, **217**, 7884 (visited by Arjuna on his tîrthayâtrâ).—§ 370 (Tîrthayâtrâp.): III, **85**, 8166 (*samudramadhye*, there Brahmân, etc., worship Umâpati, i.e. Çiva).— § 377 (Dhaumyatîrthak.): III, **88**, 8341 (in the south).— § 528 (Râvaṇagamana): III, **277**, 15999 (the abode of Marîca).—§ 574 (Jambûkh.): VI, **6***θ*, 246 (? mentioned among the mountains north of Bhâratavarsha, C. *G°e ca tapodhanâḥ*, B. *G°ṇe ca tapovanam*).—§ 594 (Mṛtyu): VII, **54**, 2098 (visited by Mṛtyu).—§ 730 (Anuçâsanik.): XIII, **18***ω*, 1301 (there Câruçirsba worshipped Çiva). — § 785 (Anugîtâp.): XIV, **83**, 2478 (the sacrificial horse proceeded from *G.* to Prabhâsa).

Gokarṇa[2] = Çiva (1000 names[1]).

Gokarṇâ, a mâtṛ. § 615*υ* (Skanda): IX, **46***θ*, 2643.

Gokarṇâsanamardana = Arjuna: VIII, †4569 (Gokarṇâsana = Çiva ?, differently Nîl. and PCR.).

Gokula, name of a place (?). § 604 (Karṇap.): VIII, **5***ζ*, 128 (*°e nityasamvṛddhâḥ*, i.e. the Nârâyaṇas).

***golâṅgûla**, pl. (*°âḥ*), a kind of monkey. § 127 (Aṃçâvat.): I, **66**, 2628 (the offspring of Harî).

Goloka ("the world of kine"). [§ 615*ff* (Asita Devala): IX, **50**, 2894 (*gavâṃ lokaṃ*).]—§ 717*b* (Nârâyaṇîya): XII, **343**, 13298 (*sanâtanaṃ*); **348***θθ*, 13502 (the upper lip of Nârâyaṇa).—§ 746 (Anuçâsanik.): XIII, **72** [3545 (*gavâṃ lokaṃ*)], 3547 (*°vâsinâṃ*); [**73**, †3566 (*lokaṃ gavâṃ*), †3568 (*gavâṃ lokaṃ*)]; **83**, [3891 (*gavâṃ loke*)], 3935, 3922.—§ 752 (do.): XIII, **96**, 4649.—[§ 757*m* (Hastikûṭa)]: *Gautama* said: Next [to *Prâjâpatyâ(ḥ) lokâḥ*] blaze eternal redolent regions, free from passion and sorrow, the world of kine, difficult to attain. *Dhṛtarâshṭra* said: He who possessing 1,000 kine gives away 100 every year, etc., the brahmans who grow old practising brahmacarya, who obey the declarations of the Vedas (*brâhmîṃ vâcaṃ*), and, endued with intelligence, betake themselves to tîrthayâtrâs, dwell here in felicity; likewise those who repair to Prabhâsa, etc. (*a*): XIII, **102**, 4884 (*gavâṃ loke*).—[§ 758 (Anuçâsanik.): XIII, **105**, 4910 (*gavâṃ lokaṃ*).]

Gomahishadâ, a mâtṛ. § 615*υ* (Skanda): IX, **46***θ*, 2646.

Gomanda, v. Gomanta[2].

Gomanta[1], a mountain. § 273 (Râjasûyârambhap.): II, **14**, 618 (near Dvârakâ ?).

Gomanta[2], a mountain on Kraunîcadvîpa. § 575 (Bhûmip.): VI, **12**, 449 (so B., C. has *Gomandak*).

Gomanta, pl. (*°âḥ*), a people. § 574 (Jambûkh.): VI, **9***μ*, 351 (only B., C. has *Goghnatâḥ*).

Gomârga = Çiva (1000 names[1]).

Gomatî, a river. § 221*b* (Gaṅgâ): I, **170**, 6455.—§ 268 (Varuṇasabhâv.): II, **9**, 375 (among the rivers present in the palace of Varuṇa).—§ 370 (Tîrthayâtrâp.): III, **64**, 8051 (*Râmatîrthe . . . G°yâṃ*), 8059 (*Mârkaṇḍeyasya . . . tîrthaṃ . . . G°-Gaṅgayoç caiva saṅgame*).—§ 377 (Dhaumyatîrthak.): III, **87**, 8303 (in the east).—§ 379 (Tîrthayâtrâp.): III, **95**, 8511 (visited by Yudhishthira, etc., on his tîrthayâtrâ).— § 490 (Âṅgirasa): III, **219**, 14148 (*nadî*, the wife of the fire Viçvabhuj).—§ 543 (Râmâbhisheka): III, **291**, 16600 (Râma Dâçarathi performed ten horse-sacrifices on the banks of the *G.*).—§ 551 (Kiçakavadhap.): IV, **17**, 513 (*sa latewa mahâçâlam phullaṃ G°tîrajaṃ parishvajati*).—§ 574 (Jambûkh.): VI, **9***λ*, 325 (among the rivers of Bhâratavarsha).—§ 718*b* (Uñchavṛttyup.): XII, **356**, 13801 (*Naimisha Gomattîrtte tatra Nâgâḥvayaṃ puraṃ*); **358**, 13833; **360**, 13861; **362**, 13887.—§ 736*b* (Vitahavyop.): XIII, **30**, 1957 (the kingdom of Divodâsa stretched from the northern bank of the Gaṅgâ to the southern bank of the *G.*).—§ 757*m* (Goloka): XIII, **102***α*, 4889 (a tîrtha).—§ 768*b* (Umâ-Maheçvarasaṃv.): XIII, **146***δ*, 6764.

Gomukha[1], a king. § 130 (Aṃçâvat.): I, **67**, 2699 (among the kings who were incarnations of the Krodhavaçagaṇa).

Gomukha[2], the son of Mâtali. § 564 (Mâtalîyop.): V, **100**, 3574.

Gonâman. § 268 (Varuṇasabhâv.): II, **9**, 381 (*Gonâmmâ Puskkareṇa ca*, ? in the palace of Varuṇa, PCR. translates "a sacred water called Go").

Gonanda, a warrior of Skanda. § 615*υ* (Skanda): IX, **45***η*, 2567.

Gonarda = Çiva (1000 names[1]).

Gopa, pl. (*°âḥ*) ("cowherds") = Nârâyaṇa, pl.: VI, 3131.

Gopāla, pl. (°*āḥ*) ("cowherds") = Nārāyaṇa, pl.: VII, 752 (*N°*), 3255 (*N°*): VIII, 416 (*Nārāyaṇabalaiḥ*, followed Kṛtavarman).

Gopāla = Kṛshṇa: III, 15530.

Gopālakaksha, a country. § 280 (Bhīmasena): II, **30**, 1077 (in the east, conquered by Bhīmasena on his digvijaya).

Gopālakaksha, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{\mu}$, 364.

Gopālī = Çiva (1000 names[2]).

Gopālī[1], an Apsaras. § 336 (Indralokābh.): III, **43***a*, 1785 (among the Apsarases who danced in the palace of Indra).

Gopālī[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2622.

Goparāshṭra, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{\mu}$, 351.

Gopati[1], a Gandharva. § 101 (Aṃçāvat.): I, **65**, 2550 (among the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, **123**, 4811 (among the Gandharvas who were present at the birth of Arjuna).

Gopati[2] = Sūrya (the Sun): I, 6815; II, 425; III, 16941, 16977, 16978, †17091.

Gopati[3], a prince (?). § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 492 (had been slain by Kṛshṇa).

Gopati[4] = Varuṇa: V, 3532 (*V°*), 3801 (*V°*).

Gopati[5], a son of Çibi. § 638*b* (Ramopākhyāna): XII, **49**, 1794 (*Çibiputro mahatejā G°r nāma nāmataḥ | vane saṃvardhito gobhiḥ*).

Gopatī = Çiva (1000 names[2]).

Gopati[7] = Vishṇu (1000 names).

Gopendra = Kṛshṇa: VI, 799 (*°eṣṇuje jyeshṭhe*, i.e. Durgā).

Gopījanapriya = Kṛshṇa: II, 2291.

Gopratāra[1], a tirtha on the Sarayū. § 370 (Tīrthayātrāp.): III, **84**, 8048 (*Sarayvās tirtham*, there Rāma ascended to heaven), 8050.

Gopratāra[2] = Çiva (1000 names[1]).

Goptṛ[1] = Çiva: XIII, 609.

Goptṛ[2] = Vishṇu (1000 names).

Goptṛātman = Kṛshṇa: XII, 1659.

Goputra = Karna: VIII, †4668 (v. Nīl.).

Gorāçva, v. Gauraçva.

Goratha, a mountain near Girivraja. § 276 (Jārasandhavadhap.): II, **20**, 797 (*girim*).

Goshṭha = Çiva: XIV, 198.

Gostanī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2621.

Gotama, a ṛshi. § 198 (Çaradvat): I, **103**, 5072 (*maharshoḥ*, father of Çaradvat).—§ 208 (Astradarçana): I, **137**, 5433 (Kṛpa was born in the race of *G.*).—§ 717*b* (Nārāyaṇīya): XII, **342**, 13184 (*sa*—i.e. the blind Dirghatamas—*cakshumān samabhavad Gotamaç cābhavat punaḥ*).—§ 770 (Ānuçasanik.): XIII, **151***w*, 7157. Cf. Dirghatamas.

Govardhana[1], a mountain. § 290 (Çiçupālavadhap.): II, **41**, 1441 (*valmīkamātrah saptāhaṃ yady avasna*—i.e. by Kṛshṇa—*dhṛto 'calaḥ | tadā G°aḥ*, saya Çiçupāla).—§ 567 (Bhagavadyānap.): V, **130**, 4410 (*°o dhāritaç ca gavārthe*, sc. by Kṛshṇa).

Govardhana[2], name of a banyan-tree in the country of the Bāhīkas. § 607 (Karṇap.): VIII, **44**, 2031 (*°o nāma vaṭaḥ*, PCR. follows the interpretation of Nīl.: *govardhanaḥ gocchedanasthānaṃ*).

Govāsa, pl. (°*āḥ*) = Govāsana, pl.: VIII, 3650.

Govāsana = Çaibya[2]: I, ††3828 (*Ç°*); VI, 655 (*Ç°*); VII, 3528 (*Ç°*), 3552 (*Ç°*).

Govāsana, pl. (°*āḥ*). § 295 (Dyūtap.): II, **51**, 1825 (*? brāhmaṇāḥ*: "clad in cow-skins," Bk., "engaged in rearing cattle," PCR., brought tribute to Yudhishṭhira).

Govidām patiḥ (ṇ) = Vishnu (1000 names).

Govinda[1] = Kṛshṇa (Vishṇu), q.v.

Govinda[2], a mountain in Kraunčadvīpa. § 575 (Bhūmip.): VI, 12$_{\eta}$, 460 (*girir uttamaḥ*).

Govinda[3] = Çiva (1000 names[1]).

Govitata, a kind of horse-sacrifice: I, 3122 (*°ṃ nāma vājimedhaṃ*).

Govraja, a warrior of Skanda. § 6,15*u* (Skanda): IX, **45**$_{\eta}$, 2568.

Govṛsha = Çiva (1000 names[1]).

Govṛshabhāṅka, Govṛshadhvaja = Çiva, q.v.

Govṛsheçvara = Çiva: XIII, 1253.

Govṛsheçvaravāhana = Çiva (1000 names[1]).

Govṛshottamavāhana = Çiva, q.v.

graha[1], mostly pl. (°*āḥ*) ("planets"): I, 66 (*°nakshatratārāṇāṃ*), 7677 (*candrādityau g° as tārā nakshatrāṇi*); II, 304; III, 842 (sg., *prayatan . . . kshīṇapuṇya iva grahaḥ*), 2555 (*°ā na viparītāḥ*), 8674, 10905, 12550 (*°nakshatraiḥ*), 14340, 14368 (*°aḥ sopagrahāḥ*), 14558, 15813 (*°nakshatra°*), 16198 (*°nakshatratārābhiḥ*), 16285 (*yatau . . . candrasūryau g°sattvau*); IV, 48 (*°ānāṃ daçamaṃ*, said of Arjuna, the ordinary number being nine), 1606; V, 1148 (*tāpyate . . . nakshatrāṇi g°air iva*), 3504, 4842 (sg., *Citrāṃ pīḍayate grahaḥ*, i.e. Mshāpātākhya, Nīl.), 7322 (*°āṇ ashṭāv iva*), 7626 (*iva*); VI, 404 (*candrādityau grahās tathā*), 637 (*sampetur divi sapta mahāgrahāḥ*), 3216 (*sūryo grahair iva samāvṛtaḥ*), 3304 (*°air dyaur iva saṃvṛtā*), 4399 (*°nakshatraçabalā dyaur iva*), 4436 (*candramā yukto diptair iva mahāgrahaiḥ*), 4586 (*dudruvuḥ . . . grahāḥ pañca ravim yathā*), 4567 (*pīḍitaḥ . . . yathā yugakshaye ghore candramāḥ pañcabhir grahaiḥ*); VII, 1031 (*somaṃ grahagaṇānvitaṃ*), 2856 (*°nakshatra-somānāṃ*), 3455, 4828, 5636 (*pīḍayan . . . prajāsaṃharaṇe, rājan, somaṃ sapta grahā iva*), 5691 (*dyaur iva grahaiḥ*), 6902 (*dyaur iva . . . grahakīrṇā yugakshaye*), 7212 (*dyaur iva . . . pahaiḥ kīrṇā yugakshaye*), 7538 (*dyaur iva grahaiḥ*), 9603 (*sarvair grahair gṛhītāṃ*); VIII, 170 (*grahāv iva*), 662 (do.), †690 (*vikaco yathā grahaḥ* †813 (*arka-candra-graha-pāvaka-tvishaṃ*), 1479 (became the anukarsha of Çiva's chariot), 1485 (*°nakshatra-tārābhiḥ . . . nabhastalaṃ*), 1707 (*sapta mahāgrahāḥ*), †4904 (*dyaur grahair amalaprāptaiḥ*); IX, 1363 (*iva*), 2513 (came to the investiture of Skanda); X, 25 (*°nakshatra-tārābhiḥ*), 290 (*sārkendu-g°-nakshatrāṃ dyāṃ*); XI, 796 (*iva*); XII, 909 (*kṛtsnagrahābhigamanaṃ*), 1600 (*yataç candra iva grahaiḥ*), 3271 (sg., *nakshatrāṇāṃ iva grahaḥ*), 3399, 6133, 10047, 10312; XIII, 625, 665 (sg., said of Mandara), 669 (do.), 670 (do.), 913 (*°āṇāṃ Sūrya ucyate*, sc. Çiva), 988, 1089, 4201, †7386 (*°nakshatratārāḥ*, identif. with Kṛshṇa), 7499 (identif. with Çiva), 7584 (*°āṇāṃ abhipūjanaṃ*), 7660; XIV, 1175 (*Sūrya grahāṇāṃ adhipaḥ*), 1430, 2674 (*iva*); XVI, 48; XVIII, 217.

do. (sg.) of special planets:—

Budha: VIII, †4943 (*Somasya putraḥ*).

Çanaiçcara: III, 16171 (*Ç°*); V, 4840 (*Ç°*); IX, 805 (*Ç°*).

Çukra: I, 2606 (*Çukraḥ Kavisutaḥ*).

Çveta: V, 1376 (*Ç°*); VI, 79 (*Ç°*), 83 (*Ç°*).

Rāhu: I, 1267, 2678 (*grahan tu sushuve yan tu Siṃhikā arkendumardanaṃ*), 6771 (*grastaḥ . . . grahaeṣva parvakāle divākaraḥ*); VI, 86 (*parushagrahaḥ*), 480 (only B.), 482

(*Svarbhānuḥ*): XIII, 1151 (identif. with Çiva, 1000 names [2]), 6230 ("eclipse," PCR.); XIV, 892 (*agacchad bhānumantam iva grahaḥ*).

graha [2], sg. and pl. (°*āḥ*) ("sickness demons"): III, 14479 (sg. = Skandāpasmāra), 14480 (*Çakunigrahaḥ, Pūtanāgrahaṃ*), 14482 (sg. *Revatīḥ*), 14483 (sg. = do.), 14485 (*sumahāgrahāḥ*, i.e. the Kumāras and the Kumarīs), 14490 (*aṣṭādaça*), 14496 (*mahāgrahāḥ*), 14497 (pl. *Skandagrahāḥ*), 14501 (*Devagᵒṃ*), 14502 (*Pitṛgᵒḥ*), 14503 (*Siddhagᵒāḥ*), 14504 (*Rākshasagᵒāḥ*), 14505 (*'o Gāndharvaḥ*), 14506 (°*aḥ Paiçācaḥ*), 14507 (*Yakshagᵒāḥ*), 14510 (*trividho grahaḥ*), 14511 (°*tulyo bhavet jvaraḥ*), 14512 (pl.), 14513 (°*oddeçaḥ*), 14564 (*Rākshaso grahaḥ*); XI, 109 (pl.); XII, 5677 (*balagrahanipīḍitāḥ*); XIII, 7525 (pl.).

graha [3], pl. (°*āḥ*) = Çiva (1000 names [1]).

Grahaganeçvara = Soma (the Moon): XIII, 3386.

Grahapati [1] = Soma (the Moon): XII, 4317, 6288.

Grahapati [2] = Çiva (1000 names [2]).

Grāma = Çiva (1000 names [2]).

Grāmaṇī [1] = Vishṇu (1000 names).

Grāmaṇī [2], a follower of Çiva (2°). § 770 (Ānuçāsanik.): XIII, **151**, 7103 (*vṛshabhadhvajaḥ*, or is Çiva himself meant?).

Grāmaṇīya, pl. (°*āḥ*). § 285 (Nakula): II, **32**, 1191 (in the west, *Sindhukūlāçritā ye*, vanquished by Nakula on his digvijaya). § 552 (Gobaranap.): IV, **32**, 1038 (? "combatants," PCR.).

Granthika = Dāmagranthi (the name which Nakula assumed in the palace of Virāṭa). § 549 (Pāṇḍavapraveçap.): IV, **3**, 63; **12**, †319.

***grdhra**, pl. (°*āḥ*) ("vultures"). § 126 (Aṃçāvat.): I, **66**, 2621 (the offspring of Bhāsī).

[Grdhra - gomāyu - samvāda(h)] ("the discourse between a vulture and a jackal"). § 553*b* (Āpaddh.): *Bhīshma* related: The young child of a *brahman* died and was taken to the burning-place; a vulture caused the lamenting kinsmen to leave the child, as the sun was soon to set, saying that the child could not be revived by their lingering. A jackal, black as a raven, rebuked them for not waiting till the sun had set, as the child might possibly revive. The vulture and the jackal alternately endeavoured to persuade them. The jackal mentioned that by *Rāma's* [i.e. *Dāçarathi's*] slaying the *Çūdra* named *Çambuka*, a *brahmana* child was restored to life; similarly the son of R.-r. *Çveta*. The vulture said that if only *Rudra*, etc. (*a*), would grant him a boon, the child might come back to life, and mentioned the spirits and Y. and Rā., etc., who haunt the burning-place, while the jackal reminded them that it was here on this "quiet and peaceful" spot that the *Pitṛs* by thousands took leave of the world. The jackal and the vulture continued to dispute, exhausted with hunger and thirst, wishing to get opportunity of devouring the child. Then *Çankara* (i.e. *Çiva*) exhorted by his consort came, and, taking up a quantity of water in his hands, restored the child to life for a hundred years, and to the jackal and the vulture he granted a boon, in consequence of which their hunger was appeased. Blessing upon the reader (XII, **153**).

Grdhrakūṭa, a mountain. § 638*b* (Rāmopākhyāna): XII, **49**, 1797 (there [the Māgadha king] Bṛhadratha was protected by golāṅgulas).

Grdhrapatra, a warrior of Skanda. § 615*a* (Skanda): IX, **45***η*, 2576.

Grdhravata, a tīrtha. § 370 (Tīrthayātrūp.): III, **84**, 8069 (*sthānaṃ devasya*, i.e. Çiva's (Vṛshabhadhvaja)).

Grhadevī. § 275 (Rājasūyārambhap.): II, **18**, 730 (*'tī nāmnā vai purā sṛshṭā Svayambhuvā*, sc. the Rākshasī Jarā).

Grhānām pravibhāga(h) ("the division of the houses"). § 10 (Parvasaṅgr.): I, **2**, 350 (*parva*, i.e. XII, **44**).

Grhapati = Agni, q.v.

***grhayajña**: X, 790.

Grtsamada, a rshi. § 730 (Ānuçāsanik.): XIII, **18**$_{cc}$, 1314 (*rshiḥ Çakrasya dayitaḥ sakhā*; cursed by Vārishtha, *G.* became a deer, then he sought the protection of Çiva).—§ 736*b* (Vitahavyop.): XIII, **30**, 1997 (son of Vitahavya, the Daityas once took him for Indra), 1999, 2000 (father of Sucetas).

Gudākeça = Arjuna, q.v.

Gūdhavrata = Çiva (1000 names [1]).

Guha [1] = Skanda, q.v.

Guha [2] = Kṛshṇa: XII, 1507.

Guha [3] = Çiva (1000 names [2]).

Guha [4] = Vishṇu (1000 names).

Guha, pl. (°*āḥ*), a people. § 664 (Mokshadh.): XII, **207***η*, 7539 (among the barbarous people of the south).

Guhāpāla(h)praveçināṃ = Çiva (1000 names [2]).

Guhāvāsin = Çiva (1000 names [2]).

Guhya [1] = Çiva (1000 names [2]).

Guhya [2] = Vishṇu: XII, 13115; XIII, 7007 (1000 names).

Guhya [3] = Mahāpurusha (*Mahāpurushastava*).

Guhya, pl. = Guhyaka, pl.: III, 173; XV, 848 (°*Rākshasāḥ*).

Guhyaka, pl. (°*āḥ*), a class of beings, followers of Kubera. § 3 (Anukram.): I, **1***a*, 35.—§ 120 *bis* (Aṃçāvat.): I, **66**, 2604.—§ 194 (Pāṇḍu): I, **126**, 4930.—§ 213 (Jatugṛhap.): I, **146**, 5779 (*vivicuḥ . . . Kailāsam vas Gᵒāḥ*).—§ 214 (Hiḍimbavadhap.): I, **155**, 6070 (Bhīmasena sported with Hiḍimbā in the abodes of the *G.*).—§ 233 (Svayaṃvarap.): I, **187**, †7011 (came to see the svayaṃvara of Draupadī).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 385 (°*air uhyamānā*, sc. the palace of Kubera).—§ 270 (Brahmasabhāv.): II, **11**, 465 (in the palace of Brahmán).—§ 271 (Lokapālasabhākhyānap.): II, **12**, 481 (in the palace of Kubera).—§ 279 (Arjuna): II, **28**, 1040 (*Hāṭakaṃ nāma deçaṃ Gᵒrakshitaṃ*, in the north).—§ 310*b* (Sūrya): III, **3**, 170 (follow Sūrya).—§ 334 (Kairātap.): III, **41**, 1674.—§ 335 (Indralokābhigamanap.): III, **42**, 1750.—§ 359 (Vaḍavā): III, **82**, 8036 (at Vaḍavā).—§ 370 (Tīrthayātrūp.): III, **84**, 8093 (*Adhivāsagaṇaḥ, dharmajña, samāsīçya tapovanaṃ* | *Gᵒeshu, mahārājan, modate*).—§ 445 (Nivātakavacayuddhap.): III, **173**, 12247 (*°ānāṃ ca saṅgrāma*).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12924 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 573 (Ambopākhyānap.): V, **192**, 7532 (followed Kubera).—§ 574 (Jambūkh.): VI, **6**, 236 (*yatra*—i.e. on Kailāsa—*Vaiçravaṇo, rājan, Gᵒaiḥ saha modate*), (*θ*), 246 (reside on Hemakūṭa).—§ 607 (Karṇap.): VIII, **45***ξ*, 2104 (protect Gandhamādana).—§ 608 (do.): VIII, **87**$_{\chi^1}$, 4412 (sided with Karṇa).—§ 611 (Çalyap.): IX, **11**, 584 (had on Gandhamādana been slain by Bhīmasena, all. to Yakshayuddhaparvan).—§ 620 (Çrāddhap.): XI, **26**, 769 (some of the fallen warriors attained to [the world of] the *G.*).—§ 694*b* (Jvarotpatti): XII, **284**, 10216 (*Vaiçravaṇo rājā Gᵒair abhiṣaṃvṛtaḥ*).—§ 730 (Ānuçāsanik.): XIII, **14**$_{ss}$, 996; **17**, 1294.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **142**, 6555 (*ātmānam upajīvan yo dīkshāṃ devādaçavārshikīṃ* | *açnanā caranyau bhittvā Gᵒeshu sa modate*).—§ 795 (Svargārohaṇap.): XVIII, **4**, 147 (some of the fallen kings attained to [the status of] the *G.*).—§ 795*c* (Mahābhārata): XVIII, **6***ξ*, 216. Cf. Guhya, pl.

Guhyaka, sg. § 424 (Bhīmakadalikh.): III, **147**, 11190

(Bhîshma asks Hanumat if he is a *G.*, etc.).—§ 541 (Indrajidvadha): III, **289**, 16473 (a *G.* came as messenger from Kubera).—§ 573 (Ambopâkhyânap.): V, **191**, 7480 (i.e. Sthûṇâkarṇa), 7486 (do.).

Guhyaka, name of a Yaksha. § 269 (Vaiçravaṇasabhâv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Guhyakâdhipa ("the king of the Guhyakas") = Kubera: III, 11834; VI, 229 (*K°*).

Guhyakâdhipati (do.) = Kubera: II, 1760.

Guhyakâstra ("the weapon of the Guhyakas"). § 573 (Ambop.): V, **180**, 7173 (employed by Râma Jâmadaguya).

Guhyatapas = Çiva (1000 names[1]).

Guṇabhṛt = Vishṇu (1000 names).

Guṇabuddhi, Guṇâdhika, Guṇâkara = Çiva (1000 names[2]).

Guṇakeçî, the daughter of Mâtalî. § 564 (Mâtalîyop.): V, **97**, 3513, *3520*; **103**, *3637*; **104**, 3647, *3650*.

Guṇamukhyâ, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

Guṇâtman = Kṛshṇa (Vishṇu): XII, 13140 (*Nârâyaṇâya*).

Guṇaushada = Çiva (1000 names[2]).

Guṇâvarâ, an Apsaras. § 191 (Arjuna): I, **123**, 4817 (among the Apsarases who danced at the birth of Arjuna).

Gupta = Vishṇu (1000 names).

Guptaka, one of the standard-bearers of Jayadratha. § 522 (Draupadîharaṇap.): III, **265**, †15597.

Guru[1] = Bṛhaspati: II, 303 (in the palace of Indra): VIII, 3304; XII, 5333 (*pratilomo 'bhavad Guruḥ*, i.e. the planet Jupiter).

Guru[2] = Droṇa: I, 574 (*°oḥ sutaṃ*, i.e. Açvatthâman); VII, †6727, 7272; VIII, 4066 (*°oḥ sutaṃ*; i.e. Açvatthâman); X, 614 (*D°*), 757, 764 (*°oḥ sutaḥ*, i.e. Açvatthâman). Cf. Âcârya.

Guru[3] = Çiva: XIII, 696, 1245 (1000 names[2]).

Guru[4] = Vishṇu (1000 names).

Gurubhâra, a Suparṇa, the son of Garuḍa. § 564 (Mâtalîyop.): V, **101***β*, 3598.

Guruçaktidhârin = Skanda: III, 14642.

[Guruçishyasaṃvâda] ("discourse between a preceptor and his disciple"). § 782*g* (Anugîtâparvan): *Kṛshṇa* said: Asked by his disciple "Whence am I? whence art thou?" etc., the preceptor said: This was declared by *Brahmân* himself to R.; it was known to the conclaves of Si. in the ancient *kalpas*. In days of old R. *Bṛhaspati*, etc. (*8*) assembled together for asking one another, tired with their acts; placing R. *Âṅgirasa* at their head, they beheld, in the abode of *Brahmân*, *Brahmân* free from sin, and were instructed by him about how a good man should act, about Emancipation, etc. "Truth is the universe of being," light, ether, sun, wind, *Indra* and *Prajâpati* are not seen as long as one has not attained to *Adhyâtma*; religion has faith (*çraddhâ*) for its indication; the number of elements (*tattva*) are twenty-four and one more (**XIV**, **35**). *Brahmân* discoursed on the city of nine gates, the three qualities, etc., the qualities belonging to darkness (birth as *Câṇḍâlas*, etc.); R., Mu., and D. become deluded, desirous of pleasure (XIV, **36**). *Brahmân* discoursed on passion (XIV, **37**) and *sattva* (XIV, **38**); the qualities are not completely separated from one another, etc. (XIV, **39**); from the unmanifest first sprang the great soul, the source of all intelligence, the source of all qualities, called *Mahân âtmâ*, *Vishṇu*, *Jishṇu*, *Çambhu*, *Buddhi*, etc., pervading everything in the universe, stationed in the heart of all, endued with minuteness, lightness, and affluence (*prâpti*); this is said to be the first creation (XIV, **40**); the great (*Mahân*), who was first produced and called *Ahaṅkâra*, is the second creation, the source of all creatures, a god, the creator of gods, etc. (XIV, **41**); from *Ahaṅkâra* was born the five great elements; the *prâṇas*, etc.; the eleven organs sprung from *Ahaṅkâra*:—

Entity (*bhûtâni*).	Of the Self (*adhyâtmam*).	Among Objects (*adhibhûtam*).	Among Gods (*adhidaivatam*).
1. ether (*ākāça*)	ear (*çrotra*)	sound (*çabda*)	the Quarters (*Diçaḥ*).
2. wind (*mârutaḥ*)	skin (*tvac*)	objects of touch (*sprashṭavyam*)	Lightning (*Vidyut*).
3. light (*jyotiḥ*)	eye (*cakshus*)	form and colour (*rûpa*)	the Sun (*Sûryaḥ*).
4. water (*âpaḥ*)	tongue (*jihvâ*)	taste (*rasa*)	*Soma*.
5. earth (*pṛthivî*)	nose (*ghrâṇa*)	scent (*ghrâṇa*)	the Wind (*Vâyu*).
6.	feet (*pâdâḥ*)	motion (*gantavyam*)	*Vishṇu*.
7. *Apâna*	anus (*pâyu*)	excreta (*visarga*)	*Mitra*.
8.	organ of generation (*upastha*)	vital seed (*çukra*)	*Prajâpati*.
9.	hands (*hastau*)	actions (*karmaṇi*)	*Çakra* (Indra).
10.	speech (*Vâc: Vaiçvadevî*)	what is spoken (*vaktavyam*)	*Vahni* (Agni).
11.	mind (*manas*)	mental operation (*saṅkalpa*)	the Moon (*Candramasa*).
12.	egoism (*ahaṅkâraḥ: sarvasaṃsârakârakam*)	consciousness of self (*abhimâna*)	*Rudra*.
13.	understanding (*buddhiḥ: shaḍindriyavicârinî*)	what is to be understood (*mantavyam*)	*Brahmân*.

Three are the seats of all existent objects: land, water, and ether; the mode of birth is fourfold (from eggs, germs, filth, or wombs) (specification); etc.; on the means of attaining to *Brahmân*; on the body; the emancipated one is *Vishṇu*, etc. (*e*); † him praise brahmans, D., Âs., Y., Pç., P., birds, Râ., Bh., and M.-r. († v. 1169) (XIV, **42**); the *kshatriya*, elephant, lion, sheep, snake, bull, and male ass of

Elements.	Qualities.					
ether (space)						sound.
wind				touch	1. rough	sound.
light			*rūpa*	touch	2. cold	sound.
water		taste	*rūpa*	touch	3. hot	sound.
earth	smell	taste	*rūpa*	touch	4. tender	sound.
	1. agreeable		1. white	1. rough	5. hard	1. *Shaḍja.*
	2. disagreeable		2. dark	2. cold	6. smooth	2. *Ṛishabha.*
	3. sweet	1. sweet	3. red	3. hot	7. oily	3. *Gāndhāra.*
	4. sour	2. sour	4. blue	4. tender	8. hard	4. *Madhyama.*
	5. pungent	3. pungent	5. yellow	5. hard	9. slippery	5. *Pañcama.*
	6. diffusive	4. bitter	6. grey(?)	6. smooth	10. pain	6. *Ṛishabha.*
	7. compact	5. astringent	7. short	7. oily		7. *Dhaivata.*
	8. oily	6. saline	8. long	8. hard		8. agreeable.
	9. dry		9. minute	9. painful		9. disagreeable.
	10. clear		10. gross	10. clear		10. compact.
			11. square	11. soft		
			12. circular	12. ?		

Space (ether) is the highest of the elements > (i.e. above it is) *ahaṅkāra* > *buddhi* > *ātman* (the soul) > the unmanifest *avyaktaṃ* > *Puruṣa* (XIV, 50). *Brahmán* said: The body is called the carriage of *Brâhman*, on which the individual soul drives about; the senses are the steeds; the mind is the charioteer, called also the *bhūtâtman* (the individual soul), because it is the ruler of the elements (*bhūtāni*); the reins are the *buddhi*, called also *kshetrajña* (the individual soul), because it "proclaims power." The order of the dissolution is: 1, the creatures; 2, their qualities; 3, the elements; D., men, G., Pç., As., and Rā. have all sprung from Nature (*svabhāvataḥ*), and not from actions, nor from a cause; [the elements are called] the brahmans, who are creators of the universe [and] are born here again and again; all that springs from them is dissolved in those very five great elements like billows in the ocean; [beyond] those elements that compose the universe (*viçvasyaṅgbhyas tu bhūtebhyaḥ*, i.e. the gross elements) are the five great elements (i.e. the subtle elements; read °*bhūtās* with B.), and higher than these is the way of the emancipated (read *mukto* with B.); *Prajāpati* created all this by the mind alone; in the same manner Ṛ. attained to [the status of] D. by the aid of penance; (the wonderful effects of penance, by which one may be cleansed from the most horrible sins, etc.; men, P., deities, etc., have been crowned with success by penance alone); different degrees of bliss after death (*Prajāpati*; the great highest region—*mahāntaṃ lokam uttamaṃ*; the unmanifest accumulation of happiness—*sukhapacayam avyaktaṃ*; the unmanifest, i.e. the highest region of the great ones—*avyaktaṃ mahatāṃ lokam uttamaṃ*), according as one performs acts with expectation, being full of egoism (*ahaṅkāra-samāyuktāḥ*), or is devoid of selfishness (*nirnamāḥ*), and freed from egoism (*nirahaṅkṛtāḥ*) through *yoga*; freed from darkness and passion and adhering only to goodness, one becomes released from every sin and creates all things: such a one should be known to be [perfect] *kshetrajña*: he who knows him knows the *Veda*; that which begins with the unmanifest and ends with the gross qualities (°*viçeshāntaṃ*), has ignorance for its indication; selfishness (*mama*) is death, the reverse (*na mama*) is the eternal [*Brâhman*]; the high-minded ancients never applaud action: by action a creature is born with body; the indication of tranquillity is like what takes place in a dream; this is the goal of the emancipated ones who are intent on knowledge. The preceptor said: Thus addressed by *Brahmán*, Mu. acted accordingly and attained to felicity (*lokaṃ*). *Kṛishṇa* said: The pupil acted accordingly and then attained to emancipation (XIV, 51).

Guruputra[1] ("the son of Guru, i.e. Droṇa" = Açvatthāman): I, 5351; VI, 4640; VIII, 646, †4522; IX, 309, 732; **X**, 756.

Guruputra[2] = Çuka: XII, 12261, 12262 (C°).

Guruskandha, a mountain. § 782*g* (Guruçishyasaṃv.): XIV, **43**η, 1174.

Gurutama = Vishṇu (1000 names).

H

Hāhā (or **Haha**), a Gandharva always mentioned together with Hūhū. § 104 (Aṃçāvat.): I, **65**, 2559 (*Hāhā-Hāhāḥ*, among the sons of Pradhā).—§ 191 (Arjuna): I, **123**, 4815 (*Hāhā-Hūhū*, so C., B. has *Ha*°, among the Devagandharvas present at

the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 406 (*Hāhā-Huhuḥ* (*Haᵒ* B.) in the palace of Kubera).—§ ˇ36 (Indralokābhigamanap.): III, **43**, 1769 (*Hahā-Huhū* (*ᵒūḥ*, B.)).—§ 574 (Jambūkh.): VI, **6**, 214 (*Hāhā-Huhū* (B. *Hahā-Huhuḥ*) on Meru).—§ 562 (Moksadh.): XII, **200** *b*, 7340 (*Hāhā-Huhuḥ*, B. has *Haᵒ*).—§ 695*b* (Dakshayajñāvināça): XII, **285**, 10278 (*Hāhā-Huhūç ca Gandharvau*).—§ 712 (Çukotpatti): XII, **325**, 12202 (do.).—§ 746 (Āṇuçāsanik.): XIII, **83** *c*, 3887 (*Hahā-Huhuḥ*).—§ 775 (do.): XIII, **166***a*, 7639 (do.).

Haidambi, v. Haiḍimbi.

Haiḍimba[1], adj. ("relating to Hiḍimba"). § 10 (Parvasaṅgr.): I, **2**, 313 (*parva*, i.e. Hiḍimbavadhaparvan).

Haiḍimba[2] = Ghaṭotkaca, q.v.

Haiḍimbasūnu ("the son of Haiḍimba [i.e. Ghaṭotkaca]") = Añjanaparvan: VII, 6813.

Haiḍimbi = Ghaṭotkaca, q.v.

Haihaya, pl. (*ᵒāḥ*), a people. § 11 (Parvasaṅgr.): I, **2**, 444 (*Kārtavīryavadhaḥ . . . Hᵒānāṁ ca*, all. to § 393 foll.).—§ 387 (Sagara): III, **106**, 8832 (Sagara subdued the *H.* and the Tālajaṅghas).—§ 454 (Brāhmaṇamāhātmyak.): III, **184**, 12654 (*ᵒānāṁ kulakaro rājā paraçurarāñjayaḥ kumāro rāmasampannaḥ*, slew the son of Tṛkshya Arishṭanemi), 12657 (*rājñāṁ*).—§ 562 (Bhagavadyānap.): V, **74**ᵀᵉ, 2729 (*ᵒānāṁ Udāvartaḥ*, so B., C. has *ᵒānāṁ Mudᵒ*).—§ 570*b* (Saiṅyaniryāṇap.): It is heard that the brahmans, raising a standard of kuça-grass, encountered the kshatriyas of the Haihaya clan in battle; the vaiçyas and the çūdras joined the brahmans. In the battles, however, the three castes repeatedly broke down, while the kshatriyas, though alone, vanquished their large army because they obeyed the commands of only one person, while the other three castes acted each according to his individual understanding. The brahmans then appointed one among themselves as their commander, and thus succeeded in vanquishing the kshatriyas: V, **156**, 5281.—§ 595 (Shoḍaçarāj. v. Rāma Jāmadagnya): VII, **70**, 2432 (had been slain by Rāma Jāmadagnya on account of the slaughter of his father [Jamadagni]).—§ 638*b* (Rāmopākhyāna): XII, **49**, 1768 (*ᵒsahasrāṇi*, slain by Rāma Jāmadagnya as the sons of the Haihaya king Arjuna [Kārtavīrya] had ravished the cow of Jamadagni and afterwards slain Jamadagni himself), 1790 (some kshatriyas of the *H.* tribe were preserved, having been concealed among women).—§ 641 (Rājadh.): XII, **126**, 4648 (*ᵒānāṁ kule jātaḥ Sumitro Mitrānandanaḥ*).—§ 736*b* (Vishavyop.): XIII, **30**, 1951 (i.e. the sons of Vitahavya, attacked the Kāçi king Haryaçva), 1958 (do., attacked the Kāçi king Divodāsa).

Haihaya[1], a son of Vatsa. § 736*b* (Vishavyop.): XIII, **30**, 1946 (son of Vatsa and brother of Tālajaṅgha), 1947 (had ten wives and a hundred sons, apparently the same as Vitahavya). Cf. Vītahavya.

Haihaya[2] ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1756; XIII, 7188, 7261.

Haihaya[3] (do.) = Sumitra: XII, 4630 (*Sumitro nāma rājarshiḥ*).

Haihayaçreshṭha (do.) = Arjuna Kārtavīrya: XIII, 7291.

Haihayādhipati (do.) = Arjuna Kārtavīrya: I, 4172 (had been slain by Rāma Jāmadagnya); III, 10134 (*Kārtavīryasya*), 10135 (*Aᵒ*), 10140.

Haihayarshabha (do.) = Arjuna Kārtavīrya: XIII, 7267.

Haihayeçapramāthin ("the destroyer of the lord of the Haihayas [i.e. Arjuna Kārtavīrya]") = Rāma Jāmadagnya: V, †7212.

Haihayendra ("king of the Haihayas") = Arjuna Kārtavīrya: XII, 1762 (*Kārtavīryeṇa*).

Haima[1], a mountain. § 731*b* (Aṣhṭāvakra-Diksaṁv.): XIII, **19**, 1434 (in the north, crossed by Aṣhṭāvakra).

Haima[2] = Çiva (1000 names[2]).

Haimavata[1] ("named after Himavat," viz. a varsha). § 574 (Jambūkh.): VI, **6**γ, 201 (north of Himavat); **10**, 385, 400.—§ 713 (Çukakṛti): XII, **326**, 12228. (*varshaṇ*, crossed by Çuka on his way from Meru to Mithilā).

Haimavata[2], adj. ("belonging to Himavat"). § 192 (Pāṇḍavopatti): I, **124**, 4864 (*gīrau*).—§ 225 (Vāsishṭha): I, **177**, 6752 (*nadīṁ Hᵒīṁ*, i.e. Çatadru).—§ 233 (Svayaṁvarap.): I, **187**, 7006 (*yathā Hᵒā gajendrāḥ*).—§ 271 (Jarāsandhavadhap.): II, **21**, 825 (*siṁhā Hᵒā yathā*).—§ 304 (Anuḍyūtap.): II, **77**, †2528 (*simho yathā Hᵒḥ*).—§ 330 (Indradarçana): III, **37**, 1495 (*parvataṁ*).—§ 437 (Yakshayuddhap.): III, **160**, 11664 (*girau*).—§ 522 (Draupadiharaṇap.): III, **268**, †15643 (*upatyakāṁ*, C. has *upeᵒ*).—§ 552 (Goharaṇap.): IV, **54**, †1675 (*nāgā yathā Hᵒāḥ*).—§ 565 (Gālavacarita): V, **111**, 3844 (*kanakākarāḥ*).—§ 608 (Karṇap.): VIII, **85**, †4309 (*gajāḥ*); **89**, †4525 (*yathā gajau Hᵒau*).—§ 610 (Çalyap.): IX, **6**, 292 (*prasthe*).—§ 615*i* (Saptasārasvata): IX, **38**, 2215 (*girau*, there Sārasvatī appeared as Vimalodā).—§ 615*u* (Skanda): IX, **44**, 2501 (*Sāravatīṁ*).—§ 641 (Rājadh.): XII, **82**, 3094 (*guhāṁ Hᵒīm iva*).

Haimavata, pl. (*ᵒāḥ*) ("the inhabitants of Himavat"). § 295 (Dyūtap.): II, **51**, 1844 (brought tribute to Yudhishṭhira). Cf. Haimavatika, pl.

Haimavati[1] ("the daughter of Himavat") = Gaṅgā: III, 9935.

Haimavati[2], the wife of Kauçika. § 565 (Gālavacarita): V, **117**, 3972 (*reme . . . yathā . . . Hᵒyāṁ ca Kauçikaḥ*).

Haimavati[3], one of the wives of Kṛshṇa. § 793 (Mausalap.): XVI, **7**α, 249 (among the wives of Kṛshṇa who, after his death, ascended his funeral pyre).

Haimavatika, pl. (*ᵒāḥ*) ("the inhabitants of Himavat"). § 515 (Karṇadigvijaya): III, **254**, 15242 (vanquished by Karṇa). Cf. Haimavata, pl.

Hairaṇvatī, a river. § 574 (Jambūkh.): VI, **8**, 290 (in the varsha Hiraṇmaya).

Hairaṇyagarbha ("the son of Hiraṇyagarbha [i.e. Brahmāṇ]") = Vasishṭha: XII, ††13209 (*Vᵒ*).

Hairaṇyaka, name of a varsha (= Hiraṇmaya). § 574 (Jambūkh.): VI, **6**γ, 231 (north of the varsha Çveta).

Halabhṛt ("plough-holder") = Balarāma: IX, †2002, †2924.

Haladhara (do.) = Balarāma: I, 7912, 8015; IX, 1981, 2129, 2272.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]") = Kṛshṇa: II, 889.

Halāyudha[1] ("having a plough for his weapon") = Balarāma: I, 7012, 7079, 7084; III, †12589; IV, 2355; V, 162, 5336, 5335, 5336; IX, 1948, 1954, 1955, 2051, 2064, 2117, 2119, 2145, 2184, 2246, 2249, 2280, 3004, 3029, 3038, 3046, 3345; XVI, 21.

Halāyudha[2] = Vishṇu (1000 names).

Halika, a serpent. § 47 (Sarpanāmak.): I, **35**, 1561 (enumeration).

Halimā, a mātṛ. § 500 (Skandopākhyāna): III, **228***a*, 14396 (one of the mothers of Çiçu).

Halīmaka, a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

Halin ("ploughman") = Balarāma: III, 10240; V, 4425; VII, 412; IX, 1961; XIII, 6860.

Haṃsa[1] ("the swan," also a name of the supreme soul, as becoming the individual soul): I, 2431 (*Nārāyaṇam*, identif. with Kṛshṇa); XII, 1505 (= Kṛshṇa), 1605 (do.), 8755, 8766 (°*vam*, etymology), 8767, 10993 (*Sādhyānām iha samvādam K'eya*), 10994 (Prajāpati assumed the shape of a golden swan, (10998), (11031), (11033), (11035), ††12864 (= Mahāpurusha), 12967 (the first avatāra of Vishṇu); XIII, 6970 (= Vishṇu, 1000 names).

Haṃsa[2], a Gandharva king, the son of Arishṭā. § 130 (Aṃçāvat.): I, **67**, 2718 (*Arishṭāyās tu yaḥ putro H°a ity abhiçrutaḥ | sa Gandharvapatir jajñe Kuruvaṃçavivardhanaḥ | Dhṛtarāshṭra ity khyātaḥ Kṛshṇa-Dvaipāyanātmajaḥ*, i.e. as Dhṛtarāshṭra[1]).

Haṃsa[3], follower of Jarāsandha. § 273 (Rājasūyārambhap.): II, **14**, 576 (°*Dimbhakau*, among the allies of Jarāsandha), 601 (do.), 604 (vanquished by Balarāma), 605, 606 (on the false report of the death of *H.*, his friend Dimbhaka plunged into the Yamunā), 607 (then also *H.* committed suicide by plunging into the Yamunā).—§ 275 (do.): II, **19**, 765 (°*Dimbhakau*, followers of Jarāsandha).—§ 276 (Jarāsandhavadhap.): II, **20**, 768 (do.).—§ 277 (do.): II, **22**, 886 (the same as Kañcika, the senāpati of Jarāsandha).

Haṃsa[4] = Sūrya (the Sun): III, 191.

***haṃsa**, pl. (°*āḥ*) ("swans"). § 126 (Aṃçāvat.): I, **66**, 2622 (the offspring of Dhṛtarāshṭrī).

Haṃsacūḍa, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 398 (among the Yakshas in the palace of Kubera).

Haṃsaja, a warrior of Skanda. § 615*u* (Skanda): IX, **45**$_{\eta}$, 2570.

Haṃsakākiya(m) ākhyāna(m). § 11 (Parvasaṅgr.): I, **2**, 543 (i.e. Haṃsakākiyopākhyāna).

[Haṃsakākiyopākhyāna(m)] ("the story of the crow and the swans"). § 606 (Karṇap.): There lived on the other side of the ocean a rich *vaiçya* with many children, kind to all creatures. A crow lived upon the refuse of the dishes set before these children. The crow, becoming arrogant, came to disregard all birds. Once, certain swans, having their abodes in the *Mānasa* lake, came to that side of the ocean. The crow challenged their leader, saying that he would display 101 different kinds of motion, doing every 100 *yojanas* in a separate kind of motion: rising up and swooping down, etc. One of the swans said that they knew but that one kind of motion that all birds know, at which the assembled crows laughed aloud. The swans in vain tried to dissuade the crow. They began to fly. Beholding the diverse kinds of flight of the crow, the crows loudly rejoiced, while the swans laughed in mockery. For a moment the swan, with that one kind of slow motion, seemed to yield to the crow. As the swan flew westwards to the ocean, the crow was anxious and became almost senseless at not seeing any islands or trees whereon to perch when tired. At last the swan asked: "What is this kind of flight that thou hast now adopted? thou touchest the waters with thy wings and beak repeatedly." The crow suddenly fell down, and imploring the swan, prevailed upon him to take him on his back and carry him to the shore, and promised never to disregard others.

Haṃsakāyana, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1870 (brought tribute to Yudhishṭhira).

Haṃsakūṭa, a mountain. § 184 (Pāṇḍu): I, **119**, 4639 (in the north, crossed by Pāṇḍu).

Haṃsamārga, pl. (°*āḥ*), a people. § 574 (Jamhūkh.): VI, **9**$_{\theta}$, 377 (only C., in the north-east). Cf. Haṃsapatha.

Haṃsapada, v. Haṃsapatha.

Haṃsapatha, pl. (°*āḥ*), a people. § 592 (Saṃçaptakavadhap.): VII, **20**$_{\eta}$, 798 (in the army of Duryodhana, only B., C. has Haṃsapadāḥ). Cf. Haṃsamārga.

Haṃsaprapatana, a tīrtha. § 374 (Tīrthayātrāp.): III, **85**, 8229.

Haṃsātman = Kṛshṇa: XII, 1634.

Haṃsavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45**$_{\eta}$, 2574.

Haṃsī, a daughter of Bhagīratha. § 787 (Ānuçāsanik.): XIII, **137***a*, 6270 (given to Kautsa).

Haṃsikā, a celestial cow, daughter of Surabhi. § 564 (Mātaliyop.): V, **102**, 3609 (in the southern quarter).

Hanūmad-Bhīma-samvāda(ḥ) ("conversation between Hanūmat and Bhīma"). § 425 (Bhīmakopadālikhaṇḍapraveça): *Hanūmat* said that he was the son of *Vāyu* with the wife of *Keçarin*, and the friend of the Sun's son *Sugrīva*, who, together with *Çakra's* son *Vālin*, used to be waited upon by all monkeys; further, that *Sugrīva* had been driven out by his brother, and dwelt for a long time with *Hanūmat* at *Ṛishyamūka*, when *Rāma Dāçarathi*, who was *Vishṇu* in human shape, with his wife and younger brother resided in the *Daṇḍaka* forest, and the *Rākshasa Rāvaṇa* carried away *Sītā*, *Rāma's* queen, from *Janasthāna*, assisted by the *Rākshasa Mārīca*, in the form of a deer marked with gems and gold (III, **147**). *Rāma* slew *Vālin* and installed *Sugrīva* in the kingdom; *Sugrīva* sent monkeys to inquire after *Sītā*, and according to the communications of the vulture *Sampāti*, *Hanūmat* crossed the ocean, extending over 100 *yojanas*, saw *Sītā* in the abode of *Rāvaṇa*, burnt *Laṅkā*, and returned to *Rāma*. *Rāma* constructed a bridge across the deep, and, followed by myriads of monkeys, he slew *Rāvaṇa*, his brother, sons, and kindred, together with all the *Rākshasas*, and installed the pious *Rākshasa* chief *Vibhīshaṇa* in the kingdom in *Laṅkā*, and then returned with *Sītā* to his city *Ayodhyā*, and was established in the kingdom. *Rāma* granted to *Hanūmat* that he should live as long as the history of *Rāma's* deeds is remembered on earth. *Rāma* went to his own abode after having reigned 11,000 years. From that time all excellent objects of entertainment were, through the grace of *Sītā*, supplied to *Hanūmat*, who constantly stayed there bearing the deeds of *Rāma* sung by *Apsarases* and *Gandharvas* (cf. v. 11,323). He had obstructed this path of the gods to *Bhīma* with the view that none might defeat or curse him (III, **148**).—§ 426: When *Bhīma* asked *Hanūmat* to show him the form he had when crossing the ocean, *Hanūmat* declared this to be impossible, as all things diminish according to the different *yugas*, even the *Siddhas*, gods, and great *ṛshis*. Then he described the *Kṛtayuga* (*ib*) and the *Tretā* (q.v., § 427), *Dvāpara* (q.v., § 428), and *Kaliyuga* (q.v., § 429).—§ 430: *Hanūmat* was prevailed upon to grant the request of *Bhīma* (see § 426), and showed himself by ascending the *Vindhya* or the *Maināka* mountain, and said that he might become as long as he wished; he had himself been able to slay *Rāvaṇa*, but would not obscure the glory of *Rāma*. He pointed out to *Bhīma* the way to the *Saugandhikavana* and the garden of *Kubera*, which was guarded by *Yakshas* and *Rākshasas*, and warned him against plucking the flowers himself, delivering a discourse upon the duties of the four castes, etc. (III, **150**).

Hanumat or **Hanūmat**, name of a monkey, the son of. Vāyu (the Wind). § 11 (Parvasaṅgr.): I, **2**, 453.—§ 424

(Bhīmakadalikhaṇḍapraveça): III, **146**, 11134 (*kapiḥ*, obstructed the way to Heaven to Bhīmasena), 11138 (*vānaraḥ*), 11155, (11156); **147**, 11170 (*Vāyutanayaḥ*), (11171), (11173), 11175 (*sa*), (11176), 11176, 11177 (*bhrātā mama* — i.e. Bhīmasena's — *guṇaçīlāyho buddhiçaktvabalānvitaḥ* | *Rāmāyaṇe 'virbhyātaḥ çrīmān vānarapuṅgavaḥ*), 11181, (11182), 11183 (Bhīmasena could not even move the tail of *H.*). — § 425 (Hanūmad-Bhīmasaṃv.): III, **147**, 11192 (Hanūmat tells his name and his story to Bhīmasena, cf. § 531 foll.), 11193 (begotten by Vāyu on the wife of Keçarin); **148**, (11201).—§ 426 (do.): III, **149**, 11225, (11229), (11234) (described the different yugas to Bhīmasena). —§ 430 (do.): III, **150**, 11272 (showed his former shape to Bhīmasena), 11275 (*tad adbhutaṃ mahāraudraṃ Vindhyaparvatasaṃnibhaṃ . . . Hº varshma*), 11276, 11281 (*plavagottamaḥ*).—§ 431 (Saugandhikāharaṇa): III, **151**, 11329, 11332 (promised to stand on the flagstaff of Arjuna — *Vijayasya dhvajasthaḥ*; cf. V, 2222), 11335.—§ 531 (Rāmopākhyānap.): III, **280**, 16102 (counsellor of the monkey king Sugrīva), 16115 (*Anilātmajaḥ*), 16125. — § 534 (Hanūmatpratyāgamana): III, **282**, 16227 (*ºpramukhāḥ . . . plavaṅgamāḥ*, despatched to seek Sītā), 16229, 16263 (reached Laṅkā and consoled Sītā).—§ 535 (Setubandhana): III, **283**, 16284 (*Mārutātmajaḥ*, commanded the monkey force). — § 538 (Kumbhakarṇavaṇagamana): III, **286**, 16385 (*Mārutātmajaḥ*), 16389 (*Pavanātmajaḥ*), 16392 (*Mārutātmajaḥ*, slew the Rākshasa Dhūmrāksha).—§ 539 (Kumbhakarṇādivadha): III, **287**, 16434 (*Mārutātmajaḥ*, slew the Rākshasa Vajravega).—§ 541 (Indrajitvadha): III, **289***a*, 16468, (*b*), 16477.—§ 542 (Rāvaṇavadha): III, **290***a*, 16500.—§ 543 (Rāmābhisheka): III, **291**, 16576 (shall live as long as Rāma's fame), 16591 (sent as messenger from Rāma to Bharata).—§ 561*b* (Arjuna): V, **56**, 2222 (*Mārutātmajaḥ*, had promised to Bhīmasena to place an image of himself on the standard of Arjuna, cf. III, 11332).—§ 599 (Jayadrathavadhap.): VII, **139**, 5777 (*ºāra iva parvataṃ*, sc. *udyamya*, cf. the note of PCR.).

Cf. also the following synonyms :—

Anilātmaja ("the son of the Wind") : III, 16115 (*Hº*), 16233.

Mārutātmaja (do.): III, 11280, 16258 (*Hº*), 16284 (*Hº*), 16385 (*Hº*), 16392 (*Hº*), 16434 (*Hº*); V, 2222 (*Hº*).

Pavanātmaja (do.): I, 452 (*Hº*); III, 16223, 16386, 16389 (*Hº*).

Vāyuputra (do.): III, 16592.

Vāyutanaya (do.): III, 11170.

Hanūmatpratyāgamana ("the returning of Hanūmat"). § 534 : Rāma and Lakshmaṇa were dwelling on the mountain Mālyavat. Rāma sent Lakshmaṇa to Kishkindhyā to threaten Sugrīva. Sugrīva, however, said that he had despatched monkeys in all directions to find out Sītā. After a month those who had been sent to the north, the east, and the west returned. After two months Hanūmat, Aṅgada, etc., returned from the south, after having pillaged Madhuvaṇa (*b*). Hanūmat told that in a cavern of the palace of Maya the ascetic Prabhāvatī had shown them the way; on the shore they had seen the mountains Sahya, Malaya, and Dardura, then they had met Sampāti, the brother of Jaṭāyu(s) (*c*), and had informed him of everything; Sampāti then had directed them to Laṅkā (*d*), whereafter Hanūmat had crossed the ocean and slain the Rākshasī of the water, and had been recognized by Sītā from the words of Avindhyā; Sītā had given him a jewel as a credential and told him, as a token, that Rāma on the mountain Citrakūṭa had shot a blade of grass at a crow; Hanūmat then had caused himself to be seized by the soldiers of Rāvaṇa, and set fire to Laṅkā.

Hanyamāna, pl. (ºāḥ), a people : VI, 377 (only B., C. has Haṃsamārga, q.v.).

Hara[1], an Asura. § 130 (Aṃçāvat.): I, **67**, 2659 (*Dānavottamaḥ*, incarnate as king Subāhu).

Hara[2], Çiva, q.v.

Hara[3], a Rudra. § 665 (Mokshadh.): XII, **208***b*, 7585.

Harāhara, an Asura. § 92 (Aṃçāvat.): I, **65**, 2533 (so B.: *Virūpāksha-Harāharau*, C. has *Virūpāksha-Mahodarau*; is there not to be read *Virūpākshā Harāharau*? cf. Hara, v. 2659, and Ahara (C. Suhara), v. 2660).

Hārahūṇa, pl. (ºāḥ), a people. § 285 (Nakula): II, **32**, 1194 (in the west, vanquished by Nakula on his digvijaya.)— § 295 (Dyūtaparvan): II, **51**, 1844 (brought tribute to Yudhishṭhira). — § 342 (Indralokābhigmanap.): III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira). Cf. Hūṇa, pl.

Haraṇāharaṇa. § 11 (Parvasaṅgr.): I, **2**, 363 (i.e. Haraṇāharaṇaparvan).

[Haraṇāharaṇaparvan] ("the section relating to the handing over the gift of honour," the 17th of the minor parvans of the Bhbhr.). § 253 : *Kṛshṇa* said that *Arjuna* had not insulted their family, but had rather enhanced their respect, and prevailed upon them that they, by conciliation, brought *Arjuna* back to *Dvārakā*, where he was united in marriage with *Subhadrā* and passed a whole year. The last time of his exile he passed in *Pushkara*. After the twelve years were complete he came back to *Khāṇḍavaprastha-Draupadī* at first was jealous, but then embraced *Subhadrā*. *Kṛshṇa* visited them at *Indraprastha* with *Rāma*, *Akrūra Dānapati* (the *senāpati* of the *Vṛshṇis*), *Anādhṛshṭi*, *Uddhava* (a disciple of *Bṛhaspati* himself), *Satyaka* and *Sātyaki*, and *Kṛtavarman Sātvata*, and *Pradyumna*, *Çāmba*, *Niçaṭha*, *Çaṅku*, *Cārudeshṇa*, *Jhillin*, *Vipṛthu*, *Sāraṇa*, *Gada*, etc., bringing with them many nuptial presents. *Yudhishṭhira* sent the twins out to receive them. *Kṛshṇa* gave them 10,000 kine from the country of *Mathurā*, and *Bālhika* horses as *kanyādhana*, etc. *Rāma* gave *Arjuna* as a wedding present (*pāṇigrahaṇika*) 1,000 elephants. Having spent many days in sports and merriment there, the *Vṛshṇis* returned to *Dvāravatī* with *Rāma* in the van, carrying with them the gems that had been given them by *Yudhishṭhira*. But *Kṛshṇa* remained with *Arjuna* at *Indraprashtha*, and they went a-hunting over the borders of the *Yamunā*. *Subhadrā* brought forth *Abhimanyu*, so called because he was fearless (*abhī*) and wrathful (*manyumat*, v. 8027). Upon his birth *Yudhishṭhira* gave away 10,000 kine and *nishkas* to the *brahmans*. The child became the favourite of *Vāsudeva*, etc., and acquired from his father the *Dhanurveda* (*b*). — *Pāñcalī* (*Kṛshṇā*, v. 8045) also obtained five sons (see § 159) : *Prativindhya*, *Sutasoma*, *Çrutakarman*, *Çatānīka*, *Çrutasena*. They were born each at the interval of one year. Their *jātakarman*, *cūḍa*, and *upanayana* were performed by *Dhaumya*. After having studied the *Vedas* they acquired from *Arjuna* knowledge of all weapons celestial and human (I, **221**).

Haraṇāhārika (ºkā, B.). § 10 (Parvasaṅgr.): I, **2**, 313 (i.e. Haraṇāharaṇaparvan).

Harasulocana = Çiva (1000 names[2]).

Hārdikya[1] = Kṛtavarman, q.v.

Hārdikya[1], a prince. § 130 (Aṃçāvat.): I, **67**, 2651 (incarnation of the Asura Açvapati).—§ 554 (Sainyodyogap.): V, **4***y*, 75 (among the princes to whom the Pāṇḍavas ought to send messengers).

Hārdikyatanaya (the son of Kṛtavarman). § 793 (Mausalap.): XVI, **7**, 245 (installed as king of Mārttikāvata).

Hari[1] = Viṣṇu (Kṛṣṇa), q.v.

Hari[2], a Rākṣasa. § 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (followed Rāvaṇa).

Hari[3], a Suparṇa, the son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3598.

Hari[4], the son of Akampana (Anukampaka). § 594 (Akampana): VII, **52**, 2030 (*Nārāyaṇasamaḥ*).—§ 678*b* (Anukampaka): XII, **257**, 9151.

Hari[5], an Asura, the son of Tārakākṣa. § 606 (Tripurākhyāna): VIII, **33**, 1417, 1419.

Hari[6], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2740 (slain by Karṇa).

Hari[7], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Hari[8] = Indra: VIII, †4700 (*vidhya . . . Namuciṃ yathā H°ḥ*).

Hari[9] = Çiva (1000 names[3]).

hari, pl. (*°ayaḥ*), the horses of Indra: III, †11903, 11921, 12003, 12215; XII, †8421 (*°açcaiḥ*); XIV, †274, †275, †286 (*°mān Devarājaḥ*, i.e. Indra), 1720.

Harī, a daughter of Krodhavaçā. § 127 (Aṃçāvat.): I, **66**, 2624, 2627 (mother of the *haravaḥ* (?horses, PCR.), the *vānaraḥ* and the *golāṅgūlāḥ*).

Haribabhru, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 111.

Hariçcandra, an ancient king. § 266 (Çakrasabhāv.): II, **7**, 294 (*rājarishiḥ*, in the palace of Indra).—§ 271*b* (Lokapālasabhākhyānap.): *H.* is the only king who lives in the palace of Indra, and the reason is that *H.* had formerly brought the whole earth with its seven islands under his sway, and had performed the *rājasūya* sacrifice, to which all the kings of the earth brought wealth at his command, and having concluded the *rājasūya*, he was installed in the sovereignty of the earth (*sāmrājyena*). All princes who perform a *rājasūya* or are slain in battle without turning their backs, or yield up their lives after severe ascetic penances, attain to the region of Indra; II, **12**, 484 (*rājarshiḥ*), 488, 496, 497.—§ 271 (do.): II, **12**, 502, 504 (Pāṇḍu wished to obtain the same regions as *H.*, therefore Yudhiṣṭhira must perform the *rājasūya*).—§ 272 (Rājasūyārambhap.): II, **13**, 516 (*rājarshim*).—§ 296 (Dyūtap.): II, **53**, 1931 (*rājasūyaṃ avāpyaivaṃ H°a iva prabhuḥ*).—§ 626 (Rājadh.): XII, **20**, †614 (*aḥ pārthivendraḥ çrutas te yajñair ishṭvā punyabhāg vitaçokaḥ | rādhyā Çakram yojayan mānushaḥ san*).—§ 721 (Ānuçāsanik.): XIII, **3***a*, 187 (read with B. *H°ukratau*, and cf. Çunaḥçepha). — § 746 (do.): XIII, **65***η*, 3290 (a sentence of his is quoted).—§ 761 (do.): XIII, **115***η*, 5663 (among the kings who abstained from meat during the month of Kārttika), 5664 (*evaṃ hi divi satyena çandravat*).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7678 (enumeration).—§ 795 (Svargārohaṇap.): XVIII, **3**, 106 (*°samāḥ*, sc. *lokāḥ*, won by Yudhiṣṭhira).

Hariçmaçru[1], a ṛshi. § 702 (Mokshadh.): XII, **293***a*, 10762 (praised Viṣṇu and attained to great success).

Hariçmaçru[2] = Indra: XII, ††13205 (*°tām Indraḥ prāptaḥ*, on account of the curse of Gautama).

Hariçmaçru[3] = Çiva (1000 names[4]).

Hariçrāvā, a river. § 574 (Jambūkh.): VI, **9**λ, 336.

Haridraka, a serpent. § 47 (Sarpanāmsk.): I, **35**, 1557 (enumeration).

Harigiri, a mountain on Kuçadvīpa. § 575 (Bhūmip.): VI, **12***e*, 452.

Harihaya[1] = Indra, q.v.

Harihaya[2] = Mahāpurusha (Mahāpurushastava).

Harijaṭa = Çiva: XII, 9162.

Harikeça[1] = Kṛshṇa: VI, 2949.

Harikeça[2] = Çiva: X, 770; XII, 10390 (1000 names[1]); XIII, 1158 (1000 names[2]); XIV, 194.

Harimat[1], a rite (according to Nīl.). § 270 (Brahmasabhāv.): II, **11**, 447 (in the palace of Brahmān).

Harimat[2] = Indra: XIV, †286.

Harimedha = Mahāpurusha (Mahāpurushastava).

Harimedhas, an ancient king. § 61 (Sarpasattra): I, **55**, 2099 (*yajño H°asaç ca yathā*).—§ 565 (Gālavacarita): V, **110**, 3813 (the same?, father of Dhvajavati).

Harimedhas[2] = Viṣhṇu: XII, 12764, 13458 (*Açvaçirasaḥ*), 13576, 13696.

Hariṇa[1], a serpent. § 63 (Sarpasattra): I, **57**, 2152 (of Vāsuki's race).

Hariṇa[2], name of an ichneumon, v. Hariṭa.

Hariṇa[3] = Çiva (1000 names[2]).

Hariṇāçva, a prince. § 656 (Khaḍgotpattik.): XII, **166**, 6198 (received the sword from Raghu, from him it passed over to Çunaka).

Hariṇīkṣha = Çiva (1000 names[2]).

harindra ("king of the monkeys," or "lions"): VIII, 2474 (*°yor iva*, sc. *yuddhaṃ*, perhaps all. to the combat between Vālin and Sugrīva).

Harinetra = Çiva: VII, 9522; XIV, 194.

Hariṇḍā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Harirudra (i.e. Viṣhṇu and Çiva in one person). § 332 (Mahādevastava): III, **39**, 1627 (said of Çiva).

Harita[1], name of an ichneumon. § 646*b* (Mārjāramūshikasaṃv.): XII, **138**, 4942 (only C., B. has Hariṇa).

Harita[2] = Çiva (1000 names[1]).

Hārita, a muni. § 691 (Mokshadh.): XII, **279**, 9988. Cf. Hāriṭa.

Hāriṭa, a muni. § 324 (Arjunābhigamanasp.): III, **26***a*, 986 (praised Yudhiṣṭhira).—§ 637 (Rājadh.): XII, **47***η*, 1594 (among the ṛshis who surrounded Bhīshma).

Harivāhana = Indra, q.v.

Harivaṃça, the appendix of Mhbh. § 10 (Parvasaṃgr.): I, **2**, 357 (*°as tataḥ parva Purāṇaṃ khilasaṃjñitaṃ*).—§ 11 (do.): I, **2**, 642 (*khileshu H°aç ca*), 643 (*khileshu H°e ca*, said to contain 12,000 çlokas, in reality C. has 16,374 çlokas).—§ 795*c* (Mahābharata): XVIII, **6**, 280 (*°saṃāptau tu sahasraṃ bhojayed daivān*), 283 (*garvaṇi*).

Harivarsha, name of a varsha. § 279 (Arjuna): II, **28**, 1044 (on his digvijaya Arjuna reached *uttaraṃ Harivarshaṃ*, the abode of the *Uttarāḥ Kuravaḥ*, where he could not enter).—§ 574 (Jambūkh.): VI, **6***η*, 202 (north of the mountain Hemakūṭa); **10**, 386, 400.

Harivāsa = Kṛshṇa: VI, 2949.

Harsha ("joy"), a son of Dharma. § 117 (Aṃçāvat.): I, **66**, 2596 (the third son of Dharma), 2597 (the husband of Nandā).

Haryaçva[1], king of Ayodhyā. § 565 (Gālavacarita): V, **115**, 3934 (*Ikshvākuṇāṃ . . . Ayodhyāyāṃ*), 3936, 3937; **116**, 3938, 3944, 3951, 3952, 3957 (obtained Madhavī by giving 200 horses to Gālava, and begat with her the son Vasumanas).—§ 761 (Ānuçāsanik.): XIII, **115***δ*, 5669 (the

same(?), among the kings who abstained from meat during the month of Kārttika).

Haryaçva[2], king of the Kāçis, father of Sudeva and grandfather of Divodāsa. § 736*b* (Vitahavyop.): XIII, **30**, 1949 (*Divodāsapitāmahaḥ*), 1952 (*°asya dāyadaḥ . . . Sudevaḥ*).

Haryaçva[3] = Çiva (1000 names[2]).

Haryaksha = Çiva: IX, 595 (*saçūlaṃ*); XIII, 1245 (1000 names[2]).

Haryakshan = Çiva: XIV, 192.

Hasana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***γ*, 2569.

Hasinī, an Apsaras. § 731*b* (Aṣṭāvakra-Dikṣaṃv.): XIII, **19***β*, 1425 (among the Apsarases who danced in the palace of Kubera).

Hasta, a nakshatra (v. Sū. Si.). § 749 (Ānuçāsanik.): XIII, **89***α*, 4260 (performing of çrāddhas under the nakshatra *H.*).—§ 759 (do.): XIII, **110**, 5392 (description of the candravrata). Cf. Sāvitra.

Hastibhadra, a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3629.

Hastiçvara = Çiva (1000 names[2]).

Hastikāçyapa, a ṛshi. § 768 (Ānuçāsanik.): XIII, **139***α*, 6298. § 775 (do.): XIII, **166***ζ*, 7672 (among the ṛshis of the north).

[Hastikūta] ("the artifice concerning the elephant"). § 757*b* (Ānuçāsanik.): *Bhīshma* said: A brahman *Gautama* nursed an infant elephant that had lost its mother, till it was ten years old, huge as a hill, etc.; he looked upon it as a son, and it brought him his fuel and water. *Indra*, in the shape of king *Dhṛtarāshṭra*, seized this young elephant, offering to give to *Gautama* great riches instead; "what use can brahmans have of elephants?" († vv. 4850 and 4852–86). *Gautama* said he would take the elephant from him even in [*Yamaloka*] (*e*), *Mandākini* (*d*), the woods of *Meru* (*e*), *Nandana* (*f*), *Uttarāḥ Kuravaḥ* (*g*), [*Somaloka*] (*h*), [*Sūryaloka*] (*i*), [*Varunaloka*] (*j*), [*Indraloka*] (*k*), *Prājāpatyāḥ lokāḥ* (*l*), [*Goloka*] (*m*), *Svayambhubhavana* (*n*), († vv. 4896–4902), the world of the *Somapīthin* (*yatropayāti haribhiḥ somapīthi*, B.; C. *yatropayānti haribhiḥ somavīthīm*) (*o*); *Dhṛtarāshṭra*, as regards *c–k*, said that he would go to higher regions, and as regards *l–n*, that he would not go (or be) there; having mentioned (*o*), *Gautama* recognized *Indra*; they asked each other's benediction; *Indra* returned the elephant, and as *Gautama* alone of all R. had been able to recognize him, he took *Gautama* and the elephant with him and proceeded to heaven * (XIII, **102**).

Hastin[1], a son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, **94**, 3747 (the second son of Dhṛtarāshṭra).

Hastin[2], a son of Suhotra. § 156 (Pūruvaṃç.): I, **95**, ††3787 (son of Suhotra and Suvarṇā, founded Hāstinapura); ††3788 (married Yaçodharā and begat with her Vikuṇṭhana).

Hāstinapura, the capital of the Kurus, on the river Gaṅgā. § 11 (Parvasaṅgr.): I, **2**, 512, 514.—§ 13 (Paushyap.): I, **3**, ††672 (the capital of king Janamejaya).—§ 17 (Uttaṅka): I, **3**, ††832, 833.—§ 71 (Ādivaṃçāvatārap.): I, **61**, 2261.—§ 156 (Pūruvaṃç.): I, **95**, ††3787 (founded by Hastin, the son of Suhotra and named after him).—§ 157 (do.): I, **95**, ††3819 (C. by error *Hā°*). § 165 (Satyavatīlābhop.): I, **100**, 3978 (*Kurūṇāṃ puṇyabhedane*), 4023, 4064.—§ 167 (Vicitravīryoparamaṇa): I, **102**, 4125.—§ 213 (Jatugṛhap.): I, **143**, 5705.—§ 241 (Vidurāgamanap.): I, **200**, 7377.—§ 244 (Rājyalābhap.): I, **207**, 7558.—§ 286 (Rājasūyikap.): II, **33**, 1258.—§ 287 (do.): II, **34**, 1260.—§ 298 (Dyūtap.): II, **58**, 2013.—§ 319 (Saubhavadhop.): III, **14**, 635.—§ 342 (Indralokābhigamanop.): III, **51**, 1996.—§ 512 (Ghoshayātrāp.): III, **247**, 15039.—§ 515 (Karṇadigvijaya): III, **253**, 15210.—§ 516 (Duryodhanavyajñā): III, **256**, 15324.—§ 552 (Goharaṇap.): IV, **47**, 1400; **50**, 1554; **67**, 2152; **69**, 2246.—§ 555 (Sainyodyogap.): V, **19**, 597.—§ 566 (Sañjayayānap.): V, **32**, 940.—§ 562 (Bhagavadyānap.): V, **84**, 3002.—§ 569 (do.): V, **147**, 4956.—§ 570 (Sainyaniryāṇap.): V, **156**, 5313.—§ 573 (Ambopākhyānap.): V, **173**, 5964; **185**, 7614.—§ 604 (Karṇap.): VIII, **2**, 26.—§ 612 (Hradapraveçap.): IX, **29**, 1654, 1662.—§ 615 (Gadāyuddhap.): IX, **35**, 1974; **63**, 3535, 3560.—§ 618 (Jalaprādānikap.): XI, **11**, 309.—§ 659 (Mokshadh.): XII, **176**, 6584.—§ 787 (Āçramavāsap.): XV, **18**, 508.—§ 791 (Putradarçanap.): XV, **36**, 1010 (C. by error *Hā°*).—§ 794 (Mahāprasthānikap.): XVII, **1**, 9. Cf. Gajāhvaya, Gajapura, Gajasāhvaya, Nāgāhvaya, Nāgapura, Nāgasāhvaya, Vāraṇāhvaya, Vāraṇasāhvaya.

Hastipāda, a serpent. § 47 (Sarpanāmak.): I, **35**, 1554 (enumeration).

Hastipiṇḍa, a serpent. § 47 (Sarpanāmak.): I, **35**, 1559 (enumeration).

Hastisomā, a river. § 574 (Jambūkh.): VI, **9***λ*, 327.

Hāṭaka, a country. § 279 (Arjuna): II, **28**, 1040 (*°aṃ nāma deçaṃ*, protected by Guhyakas, conquered by Arjuna).

Hāṭaka, pl. (*ā*), the inhabitants of Hāṭaka. § 279 (Arjuna): II, **28**, 1042 (*°āṃ abhitaḥ . . . Gandharvarakshitaṃ deçaṃ*, conquered by Arjuna).

Havana, a Rudra. § 770 (Ānuçāsanik.): XIII, **151***β*, 7091 (enumeration).

Havidhra, an ancient king. § 775 (Ānuçāsanik.): XIII, **166***η*, 7683.

Havihçravas, a son of the elder Dhṛtarāshṭra. § 154 (Pūruvaṃç.): I, **94**, 3748 (the sixth son of Dhṛtarāshṭra).

Havirdhāman. § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6829 (*Prajāpatiḥ*, son of Antardhāman and father of Pracinabarhis).

Havis[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Havishmat, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 294 (in the palace of Indra).

Havishmatī, a daughter of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14127 (*havirbhiḥ ca*, sc. *payyati*, the fifth daughter of Aṅgiras).

Havyakavyabhuj[1] = Vishṇu (Hayaçiras): XII, 13382, 13452.

Havyakavyabhuj[2] = Agni, q.v.

Havyavah, Havyavāha, Havyavāhana = Agni, q.v.

Haya, pl. (*°āḥ*), a family (?). § 267 (Yamasabhāv.): II, **8**, 333, 335 (in the palace of Yama).

***hayaçāstra**: V, 7102 (*°vidā*).

Hayaçiras ("having a horse's head"), a form of Vishṇu. § 564 (Mātaliyop.): V, **99**, 3551 (*atra*—i.e. in Pātāla—*Āditya Il°āḥ kāle parvani parvani uttishṭhati suvarṇākhyaṃ vāgbhir āpūrayaṇ jagat*).—§ 641 (Rājadh.): XII, **122**, 4515 (sc. *jagat*).—§ 7176 (Nārāyaṇīya): XII, **340**, 12923 (*ahaṃ Il°ā bhūtva samudre paçcimottare pibāmi suhutaṃ havyaṃ kavyaṅ ca çrāddhayajvināṃ*, says Nārāyaṇa, cf. v. 13508); **341**, 13104; [**343**, 13260 (Kṛshṇa identified with the horse's head); **348**, 13451 (*hayaçira mahat* | *Havyakavyabhuja Vishṇoḥ*), 13498 (when Madhu and Kaiṭabha had robbed the Vedas Vishṇu assumed a horse's head), 13503 (in that shape Vishṇu recovered the Vedas), 13508 (Vishṇu then

placed the horse's head in the north-eastern (*udakpârve*) region of the ocean), 13523 (*hayaçirastanum*), 13527 (*hayaçiraḥ*)]. Cf. Açvaçiras, Hayanmukha, Vaḍavâmukha.

Hayaçiras[2] = Mahâpurusha (Mahâpurushastava).

Hayaçîrodhara ("having a horse's head") = Vishṇu : XII, 13459, 13507, 13526. Cf. Hayaçiras[1].

Hayagardhabhi = Çiva (1000 names[2]).

Hayagrîva[1], a Videha king. § 562 (Bhagavadyânap.): V, **74**γ, 2731 (*Videhânâm*, among the wicked kings who annihilated their kinsmen, etc.).

Hayagrîva[2], an Asura. § 567 (Bhagavadyânap.): V, **130**, 4415 (in a later birth he was slain by Kṛshṇa. Cf. Hariv., 3109–10).

Hayagrîva[3], an ancient king. § 628*b* (Râjaḍh.): The ancient king *H.*, after having slain a large number of his foes in battle, was himself defeated and slain, being once without a follower at his side. He acquired great fame from the battles he fought. This was his sacrifice, and having completed it by yielding up his life-breaths, he is now sporting in the regions of the gods. He protected his kingdom, performed sacrifices, was possessed of learning, etc. He drank soma in the sacrifices, gratified the brahmans, etc., therefore he won heaven : XII, **24**, 720 (*râjarshiḥ*).

Hayamukha ("having a horse's face") = Vishṇu : I, 1250 (Garuḍa identified with *H.*).

Hayarâja ("the king of the horses"). § 589 (Droṇâbhishekap.) : VII, **11**μ, 384 (had been slain by Kṛshṇa).

Hâyi hâyi huvâ hoyi huvâ hoyi tathâ 'sakṛd gâyanti tvâṃ sâmagâ brahmavâdinaḥ = Çiva (1000 names[1]).

Hemâ, a river. § 574 (Jambûkh.): VI, **9**λ, 331.

Hemaçṛṅga, a mountain. § 221*b* (Gaṅgâ): I, **170**, 6454 (?, *purâ Himavataç caishâ H°âd vinihṛtâ Gaṅgâ*).

Hemaguha, a serpent. § 47 (Sarpanâmak.): I, **35**, 1554 (enumeration).

Hemakampana, a Kurn warrior. § 600 (Ghaṭotkacavadhap.): VII, **156**κ, 6851 (only B., C. has *Hemapuñjakaḥ*).

Hemakara = Çiva (1000 names[2]).

Hemakûṭa. § 390*b* (Tîrthayâtrâp.): On the mountain *H.* the utterance of words (so PCR., who follows the various reading cited by Nîl., "*vâcâ yatra bhavan*," instead of "*vâtâbaddhâ bhavan*") caused the gathering of clouds and stones by thousands. There the recitation of the sacred scriptures was heard, but nobody was seen; in the evening and the morning there was seen fire, and biting flies would interrupt the austerities. Lomaça explained that formerly on this *Ṛshabhakûṭa* (i.e. Hemakûṭa) dwelt a great and resentful ṛshi, who was many hundred years old, and was named Ṛshabha. When practising austerities he had been spoken to by others, and in wrath he ordered the mountain to throw stones on him who should utter any word there, and forbade the wind to make any noise. Therefore, as soon as a man utters any word here he is forbidden by a roaring cloud. Formerly, when the gods came to the *Nandâ*, many men came to see them, but the gods with Indra at their head did not like to be seen, and therefore they rendered the spot inaccessible by raising obstructions in the form of mountains, and from that day onwards men could not see that hill, far less ascend it. Lomaça further said: "Here all the gods performed the best sacrifices, and the marks thereof may be seen to this day, the grass resembling *kuça* grass, and many trees resembling *yûpas*; the gods and ṛshis dwell there to this day, and it is their fire which is seen in the evening and the morning. By bathing here one's sins are destroyed": III, **110**, 9969 (*parvataṃ*, near the River Nandâ and Aparanandâ, visited by Yudhishṭhira, etc., on his tîrthayâtrâ).—§ 459 (Mârkaṇḍeyas.): III, **188**, 12917 (*parvataṃ*, seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 574 (Jambûkh.): VI, **6**β, 198 (the second of the six *varshaparvatâḥ* of Jambudvîpa), 202 (beyond *H.* lies Harivarsha), 236 (identified with Kailâsa, q.v.), (θ), 246 (inhabited by Guhyakas).

Hemanetra, a Yaksha. § 269 (Vaiçravaṇasabhâv.): II, **10**, 398 (among the Yakshas in the palace of Kubera).

Hemâṅga = Vishṇu (1000 names).

Hemapuñjaka, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156**κ, 6851 (only C., B. has *Hemakampanaḥ*).

Hemavarman = Hiraṇyavarman : V, 7493, 7518.

Hemavarṇa[1], a Suparṇa, the son of Garuḍa. § 564 (Mâtaliyop.) : V, **101**β, 3599.

Hemavarṇa[2], the son of Rocamâna. § 592 (Saṃçaptakavadhap.): VII, **23**ο, 1014 (*Rocamânasya sutaṃ*, proceeded against Droṇa, description of his horses).

Heramba = Ganeça : I, 75.

Herambaka, pl. (°*âḥ*), a people. § 281 (Sahadeva): II, **31**, 1118 (in the south, vanquished by Sahadeva on his digvijaya).

Hetu = Vishṇu (1000 names).

Hetvâtman = Kṛshṇa : XII, 1650.

Hiḍimba, a Râkshasa, slain by Bhîmasena. § 11 (Parvasaṃgr.) : I, **2**, 361 (°*Bakayor vadhaḥ*), 381 (°*sya vadhaḥ*).—§ 71 (Âdivaṃçâvatâraṇap.): I, **61**, 2253 (*Râkshaḥ*, slain).—§ 158 (Pûruvaṃç.) : I, **95**, ††3824 (*hatvâ*).—§ 214 (Hiḍimbavadhap.): I, **152**, 5927 (°*o nâma Râkshasaḥ*), 5940 (brother of Hiḍimbâ), 5950 (°*o nâma Râkshasaḥ*); **153**, 5962 (*Râkshasçevarâḥ*), 5974, 5981, 5984, (5995), 6004; **154**, 6011, 6038 (is slain by Bhîmasena).—§ 215 (Bakavadhap.): I, **162**, 6256 (°*sya vadhât*).—§ 315 (Maitreyaçâpa): III, **10**, 368 (*Rakshasâṃ . . . H-Bakânukhyânâṃ*).—§ 316 (Kirmîravadhap.): III, **11**, 416 (had been the friend of Kirmîra), 451 (°*Bakasyeh . . . açvapramârjanaṃ*).—§ 317 (Draupadîpartîpav.): III, **12**, 553 (°*pavaṇaḥ*, all. to § 214), 568 (*Bhîmasena-H°sayoḥ*, do.), 573.—§ 435 (Jaṭâsuravadhap.): III, **157**, 11496 (*mârgaṃ Baka-H°sayoḥ*).—§ 551 (Kicakavadhap.): IV, **22**, 726 (*hatvâ H°ṃ*).—§ 561 (Yâtrasandhip.): V, **50**ν, 1987 (all. to § 214).—§ 562 (Bhagavadyânap.): V, **90**ν, 3151 (°*ya*, sc. *hantâ*, i.e. Bhîmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8010 (°*Baka-Kirmîrâ nihatâ mama bândhavâḥ*, says Alâyudha); **180**εεε, ††8211 (*nihatâ Râkshasendra H°-Kirmîra-Bakapradhânâḥ*); **181**, 8235 (°*Baka-Kirmîrâ Bhîmasenena pâtitâḥ*).—§ 617 (Aishikap.): X, **11**δ, 598 (all. to § 214).

Hiḍimbâ, a Râkshasî, sister of Hiḍimba and by Bhîmasena, mother of Ghaṭotkaca. § 11 (Parvasaṃgr.): I, **2**, 380.—§ 71 (Âdivaṃçâvatâraṇap.): I, **61**, 2255 (*prâptâ H°â Bhîmena yatra jato Ghaṭotkacaḥ*).—§ 83 (Âdivaṃçâvatâraṇa): I, **63**, 2452 (by Bhîmasena, mother of Ghaṭotkaca).—§ 159 (Pûrnvaṃç.): I, **95**, ††3833 (do.).—§ 214 (Hiḍimbavadhap.): I, **152**, 5940 (fell in love with Bhîmasena); **153**, 5964, (5972), 5981, 6006; **154**, 6007, (6011), 6041 (*Râkshasî*); **155**, 6042, 6045, 6057, 6062 (*Râkshasî*), 6081 (bore Ghaṭotkaca to Bhîmasena).—§ 317 (Draupadîpartîpav.): III, **12**, 554 (*Râkshasî*), 562, 570 (cf. § 214).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8010 (*parâmarshaḥ kanyâyâ H°ayâḥ kṛtaḥ purâ*, says Alâyudha).

[Hiḍimbavadhaparvan] ("the section relating to the killing of Hiḍimba," the 9th of the minor parvans of Mhbh.) (cf. Hiḍimba). § 214 (cf. III, 553 ff.): Not far from that

place dwelt on a *çâla* tree the *Râkshasa Hiḍimba*, a cannibal with eight long and sharp-pointed teeth, etc. Scenting the odour of man, he sent his sister *Hiḍimbâ* to slaughter them and bring them unto him. She fell in love with *Bhîma*, and, assuming a beautiful form, she asked him to become her husband, and promised to rescue him and his brothers and mother from her brother; but *Bhîma* ("neither men nor *Gandharvas*, nor *Yakshas* are able to bear my might," v. 5960) refused to awaken them (I, 152). Seeing that his sister did not return soon enough, *Hiḍimba* proceeded quickly to the spot, and, abusing his sister, he rushed at her, but was seized by *Bhîma* and dragged to a distance, lest his yells should awaken the brothers of *Bhîma*; fighting they broke down the trees, etc., and at those sounds the *Pâṇḍavas* woke up with their mother, and saw *Hiḍimbâ* sitting before them (I, 153). She made herself and her love for *Bhîma* known to them. *Arjuna* offered to assist *Bhîma*; but *Bhîma* refused. *Arjuna* then said: "The morning twilight is about to set in; during the twilights *Râkshasas* become stronger; kill him without delay." Then *Bhîma* threw the *Râkshasa* to the ground, and he, dying, sent forth a terrible yell; then he doubled up his body and broke it in the middle. *Arjuna* thought there was a town not far off. Thereto they proceeded, followed by *Hiḍimbâ* (I, 154). *Bhîma* would also have slain *Hiḍimbâ*, but was prevented by *Yudhishṭhira*. It was agreed upon, that she should have *Bhîma* for her husband, until she got a son, sporting with him during the day, but bringing him back every evening. She then flew away with him, and sported with him on mountains, etc., until she had brought forth (the *Râkshasa* women bring forth the very day they conceive (v. 6077) a bald-headed son, whom they, on account of his baldness, called *Ghaṭotkaca* (*ghaṭo hâsyotkaca iti*, v. 6079), who developed into a young man the very hour he was born, excelled all *Piçâcas*, etc., in strength, and soon acquired high proficiency in all weapons. *Hiḍimbâ* then went away; and also *Ghaṭotkaca*, who promised that he would come when wanted for business, went away northwards. It was *Indra* who had created *Ghaṭotkaca* as an antagonist for *Karṇa*, in consideration of the latter's lance (I, 155). The *Pâṇḍavas* proceeded from forest to forest in the garb of ascetics, studying the *Brâhma Veda*, and the *Vedâṅgas*, and the *nîtiçâstra*, through the countries of the *Matsyas*, *Trigartas*, *Pâñcâlas*, and *Kîcakas*. Then they met *Vyâsa*, who comforted them and led them into the town of *Ekacakrâ* to the house of a brahman. He ordered them to wait here, till he came back, and then went away (I, 156).

Hika, a Piçâca. § 507 (Karṇap.): VIII, **44**, 2064 (*Bahiç ca nâma Hikaç ca Vipâçâyâṃ Piçâcakau | tayor apatyaṃ Bâhîkâ naiveh̤a ṛshṭiḥ Prajâpateḥ*).

Himâlaya=Himavat: VI, 1229 (*sthâvarâṇâṃ H°ḥ*, sc. *asmi*, says Kṛshṇa).

Himavadgirisaṃçraya = Çiva (1000 names^{3}).

Himavat, the Himalaya mountains. § 43 (Garuḍa): I, **30**, 1401 (the Vâlakhilyas repaired to *H.* to perform austerities).—§ 48 (Çesha): I, **36**, 1567 (*°as tate*, there Çesha performed austerities).—§ 134 (Viçvâmitra): I, **72**, 2946 (*prasthe H°o ramye Mâlinîm abhito nadîm*, there Menakâ gave birth to Çakuntalâ).—§ 135 (Çakuntalop.): I, **74**, 3057 (*aḥ prasthe*, do.), 3061 (*°aḥ prshṭhe*).—§ 178 (Pâṇḍu): I, **114**, 4476 (*dakshiṇaṃ pârçvaṃ ramyaṃ H°o girêḥ*).—§ 180 (Gândhârîputrotpatti): I, **115**, 4505 (Vyâsa repaired to *H.*).—§ 184 (Pâṇḍu): I, **119**, 4637 (crossed by Pâṇḍu).—§ 214 (Hiḍimbavadhap.): I, **155**, 6067 (*çirîkuñjeshu*).—§ 221 (Caitrarathap.): I, **170**, 6451 (*°pârçve*).—§ 221*b* (Gaṅgâ): I, **170**, 6454 (*purâ H°aç caishâ Himaçṛiṅgâd viniḥsṛitâ Gaṅgâ*).—§ 227 (Aurvop.): I, **178**, 6811 (the women of the Bhṛgus fled to *H.*).—§ 228 (do.): I, **181**, 6885 (Paraçara threw the fire which he had kindled for the purpose of his snake sacrifice on the northern side of *H.*).—§ 232 (Svayaṃvarap.): I, **185**, 6966 (*°ochikharair iva*).—§ 233 (do.): I, **188**, 7042 (*iva*).—§ 249 (Arjunavanavâsap.): I, **215**, 7812 (*°pârçvaṃ*, visited by Arjuna).—§ 269 (Vaiçravaṇasabhâv.): II, **10**, 412 (among the mountains (personified) present in the palace of Kubera).—§ 270 (Brahmasabhâv.): II, **11**, 428 (*°prshṭhe*, there Nârada performed the brahmavrata).—§ 277 (Jarâsandhavadhap.): II, **24**, 933.—§ 279 (Arjuna): II, **27**, 1037 (*sa-Nishkuṭaṃ*, conquered by Arjuna on his digvijaya).—§ 280 (Bhîmasena): II, **30**, 1078 (*°aḥ pârçvaṃ*, conquered by Bhîmasena on his digvijaya).—§ 287 (Râjasûyikap.): II, **34**, 1283 (*°ochikharân iva*).—§ 290*d* (Bhûlinga): II, **44**, 1546 (*Bhûlingaçakunir nâma pârçve H°aḥ pare*).—§ 294 (Dyûtap.): II, **50**, 1805 (*°âgarâṇâṃpâh sarve ratnâkarâḥ*).—§ 295 (do.): II, **51**, 1861 (*pushpajam . . . kshaudram*), 1864 (*parârdhe H°aḥ*).—§ 304 (Anudyûtap.): II, **77**, 2548 (*calad hi H°âm*).—§ 305 (do.): II, **78**, 2573 (on *H.* Yudhishṭhira had been instructed by Merusâvarṇi).—§ 317 (Arjunâbhigamanap.): III, **12**, 591 (*°âṅ çiryet*).—§ 320 (Saubhavadhop.): III, **16**, 671 (*iva*).—§ 327 (Draupadîpuraṭîpav.): III, **32**, 1211 (*kshîyeta H°âṅ api*); **35**, 1398.—§ 331 (Kairâtap.): III, **38**, 1528 (*°ochikharaṃ prati*), 1533 (*°prshṭhe*), 1544 (*°prshṭhaṃ*); **39**, 1589 (*°ochikharâçrayaḥ*, i.e. Çiva as the Kirâta; Arjuna's encounter with Çiva on *H.*).—§ 389 (Gaṅgâvatârana): III, **108**, 9922 (Bhagîratha went to *H°pârçvaṃ*), 9923 (*b:* description, inhabited by Kinnaras, Apsarases, and Vidyâdharas), 9931; **109**, 9949, 9954 (*Gaṅgâ H°aḥ sutâ*, held by Çiva).—§ 419 (Gandhamâdanapr.): III, **140**, 10865 (the kingdom of Subâhu, the Pulinda king, was situated near *H.*), 10867 (the Pâṇḍavas started for *H.*).—§ 424 (Bhîmakadalîkhaṇḍapr.): III, **146**, 11152 (*iva*).—§ 434 (Saugandhikâharaṇa): III, **156**, 11438 (the Pâṇḍavas had visited *H.*).—§ 436 (Yakshayuddhap.): III, **158**, 11541 (*prshṭhaṃ H°aḥ*), 11542 (the Pâṇḍavas came to the hermitage of Vṛshaparvan, *prshṭhe H°aḥ*).—§ 437 (do.): III, **160**, 11689 (*°prshṭhe*).—§ 449 (Âjagarap.): III, **177**, †12350 (crossing *H.*, the Pâṇḍavas returned to the kingdom of Subâhu).—§ 450 (do.): III, **178**, 12368 (on *H.* Bhîmasena was seized by an âjagara; *b: H.* was frequented by Devarshis and Siddhas); **179**, 12425 (*sudurgo 'yaṃ Yakshа-Râkshasa-saṅkulaḥ*).—§ 457 (Vaivasvatop.): III, **187**, 12792 (*°aḥ çṛiṅgaṃ*), 12794 (*baddhâ . . . naur matsyasya vacaḥ çrutvâ çṛiṅge H°as tadâ | tac ca Naubandhanaṃ nâma çṛiṅgaṃ H°aḥ paraṃ | khyâtaṃ adyâpi*).—§ 459 (Mârkaṇḍeyas.): III, **188**, 12917 (seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 468 (Indradyumnop.): III, **199**, ††13334 (the abode of the owl Prâvârakarṇa).—§ 496 (Skandotpatti): III, **225**, 14331 (*çailaṃ Krauñcaṃ H°aḥ sutaṃ*).—§ 512 (Ghoshayâtrâp.): III, **249**, 15101 (*°âṃç ca parivarjet*).—§ 515 (Karṇadigvijaya): III, **254**, 15241 (conquered by Karṇa on his digvijaya).—§ 531 (Rṣyaçṛiṅgop.): III, **280**, 16102 (*iva*).—§ 538 (Kumbhakarṇaraṇagamana): III, **286**, 16380 (*iva*).—§ 547 (Karṇa): III, **308**, 17146 (*°vanabhûtaṃ simhaṃ keçariṇaṃ yathâ*).—§ 548 (Araṇeyap.): **313**, 17318 (four mountains enumerated).—§ 549*e* (Arjuna): IV, **2**, 50 (*°âṃ iva çailânâṃ*, sc. Arjuna).—§ 552 (Goharaṇap.): IV, **39**, 1298 (*girau*, all to § 331); **44**, 1383 (*jito H°aḥ prshṭhi-°e*, sc. Arjuna).—§ 555 (Indravijaya): V, **11***a*, 353 (*°prshṭhe*);

14, 433.—§ 561 (Yānasandhiḥ.): V, **55**, 2181 (*°ān api parvataḥ*).—§ 562 (Bhagavadyānap.): V, **76**, 2772; **82**, 2918 (*caled hi H°ān*).—§ 565 (Gālavacarita): V, **110**, 3809 (*atra*—i.e. in the west—*nūlaṃ H°o Mandaraṃ yāti cāścaryaṃ*); **111**, 3825 (*°pṛṣṭhe*, the abode of Maheçvara).—§ 570 (Saiṇyaniryāṇap.): V, **157**, 5315 (*iva*).—§ 574 (Jambūkh.): VI, **3**, 104 (omens); **6** *β*, 198 (among the *varshaparvatas* of Jambudvīpa), (*e*), 246 (the abode of Rakshases).—§ 576 (Bhagavadgītāp.): VI, **13**, 502 (*iva*).—§ 587 (Bhīshmavadhap.): VI, **19**, 5664 (*Gaṅgā H°aḥ sutā*).—§ 588 (do.): VI, **121**, 5795 (*girīṇāṃ H°aṃ varaḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 890 (*vedīṃ . . . H°echikharakārāṃ*).—§ 594 (Mṛtyu): VII, **54**, 2097 (*°o mūrdhni yatra devāḥ purāyajan*).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2172 (*hairaṇyaṃ H°aḥ-pādaṃ*).—§ 596 (Pratijñāp.): VII, **75**, 2668 (*girau*, all. to § 331); **80**, 2843 (*°aḥ pādaṃ*, reached by Arjuna and Kṛshṇa on their way to the abode of Çiva).—§ 599 (Jayadrathavadhap.): VII, **91**, 3236 (*haṃsā H°aḥ prasthe vāriveṣṭhaṇatā iva*); **105**, 3955 (*iva*).—§ 605 (Karṇap.): VIII, **19**, 718 (*iva*).—§ 606 (Tripurākhyāna): VIII, **34**, 1475 (*adhiṣṭhāne H°ān Vindhyaparvataḥ*, description of the chariot of Çiva).—§ 607 (Karṇap.): VIII, **42**, †1983 (*iva*); **44**, 2029 (*bahiskṛtā H°ā*, sc. the Bāhīkas); **45**, 2073 (*°aḥ çṛṅgaṃ*, there Karṇa had lived for a long time), 2104 (protected by Rākshases and Piçācas).—§ 608 (do.): VIII, **79**, †4061 (*calet sradeçād dh°ān*).—§ 610 (Çalyap.): IX, **5**, 289 (*prasthe H°aḥ çubhe aruṇāṃ* (*e°*, C.) *Sarasvatīṃ prāpya*); **6**, 295.—§ 611 (do.): IX, **9**, 424 (*haṃsā H°aḥ prasthe yibanta iva medinīṃ*).—§ 613 (Gadāyuddhap.): IX, **33**, 1941 (*°echikharākārāṃ . . . gadāṃ*).—§ 615*i* (Saptaçārasvata): IX, **38**, 2207 (*sarit sā H°pārçvāt prasravitā*, sc. Vipāçā).—§ 615*u* (Skanda): IX, **44**, 2458 (Gaṅgā threw the embryo from which Skanda was born on *H.*); **45**, 2504 (gave a seat to Skanda), (*ṛ*), 2515 (came to the investiture of Skanda), 2549 (gave Skanda two companions, viz. Ativarcas and Suvarcas).—§ 615*x* (Arundhatī): IX, **48**, 2795 (the seven Ṛshis went to *H.*); 2796 (*°vane*), 2808 (*°pṛṣṭhe*).—§ 615*aa* (Çrutāvatī): IX, **48**, 2829 (*°vanaṃ*, Bharadvāja repaired to *H.*).—§ 615*b* (Baladevatīrthayātrā): IX, **54**, 3043 (*parçve H°aḥ*, Balarāma came to *H.*).—§ 615 (Gadāyuddhap.): IX, **58**, 3279 (*°i pushpitāv iva kiṃçukau*).—§ 617 (Aishikap.): X, **12**, 635 (*°pārçvaṃ āsthāya*, Kṛshṇa performed austerities for twelve years).—§ 619 (Strīvilāpap.): XI, **21**, 610 (*iva*).—§ 638*b* (Ramapākhyāna): XII, **49**, 1758 (*°vanaṃ*, the abode of Āpava).—§ 640 (Rājadh.): XII, **57**, 2075 (*iva*).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2239 (*acalottamaḥ*, bestowed inexhaustible wealth upon Pṛthu Vainya).—§ 641 (Rājadh.): XII, **122**, 4471 (*çṛṅge H°o Merau kanakaparvate yatra Muñjāvate Rāmo jaṭāharaṇaṃ ādiçat*); **126**, 4653 (*mahāçailaḥ*); **128**, 4714 (*iva*).—§ 654 (Pavanaçālmalisaṃv.): XII, **154**, 5805; **156**, 5842 (*°pṛshṭha°*).—§ 656 (Khaṭṭagotpattik.): XII, **166**, 6151 (*°aḥ çṛṅge*, there Brahmān performed a sacrifice).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **192**, 7010 (*uttare H°pārçve*, description).—§ 662*b* (Jāpakop.): XII, **199**, 7202 (*°pādavanaçrayaḥ*).—§ 663 (Mokshadh.): XII, **203**, 7422 (*yatha H°aḥ pārçvaṃ . . . na dṛshṭapūrvaṃ manuṣaiḥ*).—§ 672*b* (Çakra-Namucisaṃv.): XII, **226**, †8262 (*iva*).—§ 678*b* (Mṛtyu-Prajāpatisaṃv.): XII, **259**, 9209 (*°mūrdhni yatra devāḥ samīḍire*).—§ 695*b* (Dakshayajñāvināça): XII, **285**, 10275 (*°aḥ pṛshṭhe . . . Gaṅgādvāre*, there Daksha performed his sacrifice).—§ 714 (Çukakṛtya): XII, **328**, 12314 (*b. H.* is frequented by Siddhas, Cāraṇas, Apsarases, Kinnaras, and various species of birds. There dwells Garuḍa (*Garutmān*); the four lokapālas, the gods, and Īshis used to repair thither. There Vishṇu (*c*) performed austerities; there Kumāra (*d*) threw his dart, which Vishṇu (*e*) shook, and which Prahlāda (*f*) could not raise. North of *H.* lies *Ādityaparvata*, the hermitage of Çiva (*Vṛshadhvajaḥ*), where he remained for a thousand celestial years, standing on one leg. It is surrounded on all sides with fire and cannot be approached by Yakshas, Rākshasas, and Dānavas, because the god of fire (*Pāvakaḥ*) himself removes all impediments from Çiva. At the slope of the mountain Vyāsa taught the Vedas to his disciples: Sumantu, etc. (*a*)), 12344 (*°pṛshṭhe*).—§ 716 (Çukābhipatana): XII, **334**, 12612 (*iva*), 12615 (*saṃçṛṅge . . . H° Merusamībhave*, broken in twain by Çuka).—§ 717*b* (Nārāyaṇīya): XII, **343**, XIV), †, 13222 (*girer*, father of Umā, whom he bestowed upon Çiva), ††13223 (Bhṛgu therefore cursed *H.*, that it should have no gems (*ratnāni*), (*aa*), 13281 (burst at the encounter between Rudra and Nārāyaṇa); **347**, 13429 (the āçrama of Nārada is situated on *H.*); **350**, 13545 (*°pāda āsataḥ*, sc. Vyāsa), 13648 (*°pāde*).—§ 726 (Ānuçāsanik.): XIII, **10**, 438 (*parçve H°aḥ*).—§ 730 (do.): XIII, **14**, 832 (the āçrama of Upamanyu was situated on *H.*).—§ 730*g* (Upamanyu): XIII, **14**, 917 (*çailānāṃ H°ān*, sc. *asi*, i.e. Çiva).—§ 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19**, 1396 (crossed by Ashṭāvakra), 1407 (*Siddha- Cāraṇasevitaṃ*), 1408.—§ 733*a* (Kālodaka): XIII, **25**, 1748 (the father-in-law of *Çiva*, *Çankaraçvaçurāḥ*).—§ 736*b* (Vṛtahavyop.): XIII, **30**, 1980 (*iva*).—§ 739 (Ānuçāsanik.): XIII, **35**, 2161 (*acalyo H°ān girīḥ*).—§ 746 (do.): XIII, **66**, 3334 (*acalottame*, there the gods performed a sacrifice).—§ 747*b* (Suvarṇotpatti): XIII, **84**, 3991 (there Rudra wedded his spouse (Umā)).—§ 758 (Ānuçasanik.): XIII, **103**, 4932 (there Bhagiratha had dwelt).—§ 768 (do.): XIII, **139**, 6335.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140**, 6339 (*Siddha- Cāraṇasevite*), 6363 (*°pārçvaṃ*), 6372 (consumed by Çiva), 6375 (restored to his former condition).—§ 768 (Ānuçāsanik.): XIII, **148**, 6902 (*°pṛshṭhe*), 6923.—§ 770 (do.): XIII, **151***e*, 7105.—§ 775 (do.): XIII, **166***a*, 7656.—§ 778 (Açvamedhikap.): XIV, **3**, 60 (there Marutta performed a sacrifice, from which gold was left behind by the brahmans).—§ 778*b* (Saṃvartta-Maruttīya): XIV, **4**, 83 (*iva*), 88 (*Merumṃ . . . H°pārçva uttare*).—§ 778*f* (Muñjavat): XIV, **8**, 180 (*°aḥ pṛshṭhe Muñjavān nāma parvataḥ*).—§ 780 (Açvamedhikap.): XIV, **14**, 362.—§ 782*g* (Gurūçishyasaṃv.): XIV, **53***η*, 1173 (among the principal mountains).—§ 785 (Anugītap.): XIV, **78**, 2253 (*yathā*).—§ 792 (Nāradāgamanap.): XV, **37**, 1044 (Sañjaya repaired to *H.*).—§ 793 (Mausalap.): XVI, **7**, 251 (the widows of Kṛshṇa crossed *H.* and took their abode in Kalāpagrāma).—§ 794 (Mahāprasthānikap.): V.II, **2**, 47 (on their way to Heaven the five Pāṇḍavas and Draupadī crossed *H.*).—§ 795*e* (Mahābhārata): XVIII, **5**, 209 (*yathā*).

Cf. also the following synonyms:—

***Çailāguru**: IX, 2958 (?).
Çailarāj: IX, 3096 (?).
Çailarāja: I, 4648 (?), 4653 (?); III, 8126 (?); XII, 12331, 12336; XIV, 181.
Çailendra: IX, 2500.
Girirāj: VII, 3419.
Girirāja: VIII, †4321.
Himālaya, q.v.

Himavatparvatātmajā = Umā: XIII, 6748.
Himavatsuta = Arbuda: III, 4097 (*A*⁶).
Hinduka = Śiva (1000 names ¹).
Hiraṃmaya ¹, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 299 (in the palace of Indra).
Hiraṇmaya ², a varsha. § 574 *i* (Jambūkh.): To the south of Nila and the north of Nishadha is the varsha *H.* with the River Hairaṇvatī; it is the abode of Garuḍa (*pakshirāṭ*), the people are all followers of the Yakshas (*Yakshānugāḥ*), wealthy, and handsome, of great strength and cheerful, their life lasting for 12,500 years. The three summits [of Çṛṅgavat, Nil.] are beautiful: one is made of jewels, another of gold, and the third of all kinds of gems, and adorned with palaces; there the self-luminous (*svayaṃprabhā*) goddess Çāṇḍilī always lives: **VI, 8**, 290.
Hiraṇmaya ³ = Śiva: I, 1932.
Hiraṇmaya ⁴: Mahāpurusha (Mahāpurushastava).
Hiraṇvatī, name of a river. § 570 (Sainyaniryāṇap.): V, **152**, 5176 (runs through Kurukshetra, there the Pāṇḍavas encamped). — § 571 (Ulūkadūtāgamanap.): V, **160**, 5407 (dc.).— § 574 (Jambūkh.): VI, **9**λ, 333.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7651.
Hiraṇyabāhu ¹, a serpent. § 63 (Sarpasattru): I, **57**, 2147 (of Vāsuki's race).
Hiraṇyabāhu ² = Çiva: XIII, 1229 (1000 names ³); XIV, 198.
Hiraṇyabindu, a tīrtha. § 249 (Arjunavanavāsap.): I, **215**, 7815 (*°ot tīrthe*, visited by Arjuna).—§ 377 (Dhaumyatīrthak.): III, **87**, 8317 (*°ā kathito girau Kalañjare mahān*, in the east).—§ 733*d* (Ānuçāsanik.): By stirring (*vikshobhya*) the waters of *H.* and reverencing the god, who lies in the kuça grass (*?, kuçeçayaṃ*, PCR. translates quite differently), one is cleansed of his sins: XIII, **25**, 1697.
Hiraṇyaçikhara, a mountain. § 423 (Gandhamādanapr.): III, **145**, 11057 (PCR. takes *hiraṇyaçikharaṃ* ("of golden summits") as an adj. to *Maināk*aṃ). Cf. the next.
Hiraṇyaçṛṅga, a mountain. § 263 (Sabhākrīyāp.): II, **3**, 67 (near Maināka).—§ 574 (Jambūkh.): VI, **6**, 237 (do., PCR. takes Maināka to be the name and *hiraṇyaçṛṅgaṃ* as as adj. ("of golden summits")). Cf. the preceding.
Hiraṇyadhanus, king of the Nishādas and father of Ekalavya.—§ 204 (Ekalavya): I, **132**, 5241 (*Nishādarājasya H°aḥ sutaḥ | Ekalavyaḥ*), 5255 (*Nishādapateḥ . . . H°aḥ sutaṃ*, i.e. Ekalavya).
Hiraṇyagarbha ¹ ("the golden fetus") = Brahmā. § 4 (Anukram.): I, **1**, 59.—§ 599 (Jayadrathavadhap.): VII, **94**, 3479 (*brahmasātkrena badhnāmi kavacaṃ tava, pārthiva | H°eṇa yathā baddhaṃ Vishṇor purā raṇe*).—§ 621 (Rājadh.): XII, **43**, 1513 (Kṛshṇa identified with *H.*).— § 705 (Mokshadh.): XII, **303**, 11231 (with various names in the different philosophical systems); **309**, †11506 (instructed Vasishṭha), 11511 (do.). — § 717*b* (Nārāyaṇīya): XII, **340***б*, 12914 (*Brahmā*), (*c*), 12933 (*°o bhagavān esha chandasi sushṭutaḥ | so 'haṃ yogavatīr, brahmān, yogaçāstreshu çabditaḥ*, says Nārāyaṇa); **343**χ, 13255 (*°o dyutimān yo esha chandasi stutaḥ | yogaiḥ saṃpūjyate nityaṃ sa evāhaṃ bhuvi smṛtaḥ*, says Kṛshṇa); **348**, 13470 (born from the primeval lotus, which sprang from [the navel of] Aniruddha); **350**, 13703 (promulgator of the Yoga system, read with B. *yogasya* instead of *lokasya*).—§ 730 (Ānuçāsanik.): XIII, **14**, 610 (*°pramukhā devāḥ*).
Hiraṇyagarbha ² = Çiva (1000 names ¹). Do. ² = Vishṇu (1000 names).
Hiraṇyahasta, a brahman. § 677 (Mokshadh.): XII, **235**, 8608 (the rājarshi Madirāçva gave his daughter to *H.*, and therefore went to worlds praised by the very gods).— § 767 (Ānuçāsanik.): XIII, **137***a*, 6268 (do.).
Hiraṇyakaçipu, an Asura. § 89 (Aṃçāvat.): I, **65**, 2525 (son of Diti and father of five sons, Prahlāda, etc.).— § 130 (do.): I, **67**, 2641 (*Diteḥ putraḥ*, incarnate as Çiçupāla).—§ 245 (Sundopasundop.): I, **209**, 7620 (*mahāsuraṇāṃvaye H°oḥ purā Nikumbho nāma Daityendraḥ*).— § 384*e* (Vishṇu): III, **102**, 8758 (*ādi-Daityaḥ*, had been slain by Vishṇu in his nṛsiṃha form).—§ 493 (Āṅgirasa): III, **221**, 14194 (*?kanyā sā Rohiṇī nāma H°oḥ sutā | karmaṇā 'sau babhau bhāryā*, according to Nil. and PCR. *H.* is another name of the fire Manu, who married his own daughter Svishṭakṛt, i.e. Rohiṇī).—§ 524*d* (Vishṇu): III, **272**, 15835 (slain by Vishṇu in his nṛsiṃha form).—§ 602 (Droṇavadhap.): VII, **191**, 8790 (*yathā rūpaṃ purā Vishṇor H°or vadhe*).—§ 603 (Nārāyaṇāstramokshaṇap.): VII, **197**, 9104 (*saṃkruddham iva garjantaṃ H°ir Haviṃ*).—§ 612 (Hradapraveçap.): IX, **31**ζ, 1751 (had been slain).—§ 656 (Khaḍgotpattik.): XII, **186**η, 6146.— § 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8265 (among the ancient rulers of the earth).—§ 714*f* (Prahlāda): XII, **328**, 12330 (*°oḥ sutaḥ*, i.e. Prahlāda). —§ 717*b* (Nārāyaṇīya): XII, **340**κ, 12942 (Nārāyaṇa prophesies that he, in the shape of a nṛsiṃha, will slay *H.*); **343**, VII), ††13208, ††13209, ††13210 (cursed by Vasishṭha and slain [by Vishṇu in the shape of a nṛsiṃha]).—§ 730*b* (Ānuçāsanik.): The Dānava *H.*, whose strength was so great that he could shake the very mountain of Meru, obtained from Çiva the lordship of all gods (*sarvāmaraçvaryaṃ*), which he enjoyed for ten millions of years. His son was Mandāra: XIII, **14**, 662. Cf. Daiteya, Daityendra, Dānava, Ditija, Ditinandana.
Hiraṇyakavacodbhava = Çiva (1000 names ²).
Hiraṇyākhya, v. Hiraṇyāksha.²
Hiraṇyakṛt = Agni, q.v.
Hiraṇyakṛtacūḍa = Çiva (1000 names ¹).
Hiraṇyākṣa ¹, an Asura. § 590 (Droṇābhishekap.): VII, **14**, 543 (*yathā Vishṇuḥ purā rājan H°eṇa saṃyuge*).— § 603 (Nārāyaṇāstramokshaṇap.): VII, **193**, 8896 (*yathā . . . H°e purā hate*).— § 612 (Hradapraveçap.): IX, **31**ζ, 1751 (*mahāsuraḥ*, had been slain).—§ 656 (Khaḍgotpattik.): XII, **166**η, 6146.— § 717*b* (Nārāyaṇīya): XII, **340**κ, 12942 (Nārāyaṇa prophesies that he will slay *H.*—so B., C. has *H°ākhyaṃ—Daiteyaṃ*).—§ 766 (Ānuçāsanik.): XIII, **126**, 6016 (slain by Vishṇu in the shape of a boar (*vārāhaṃ rūpaṃ āsthāya*).
Hiraṇyākṣa ², a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4**β, 256 (enumeration).
Hiraṇyākshī = Durgā (Umā): VI, 801.
Hiraṇyanābha = Vishṇu (1000 names).
Hiraṇyapakshaḥ (ḥ) çakuniḥ (ḥ) = Kṛshṇa: XII, 1634.
Hiraṇyapati = Çiva (1000 names ¹).
Hiraṇyapura, a city of the Asuras. § 11 (Parvasaṃgr.); I, **2**, 459 (*°vāsibhiḥ*, vanquished by Arjuna). — § 445 (Nivātakavacavaṇḍhap.): III, **173**, 12209 (in the air, inhabited by the Kālakeyas and the Paulomas), 12214, 12264, 12266 (is destroyed by Arjuna).—§ 552*d* (Arjuna): IV, **61**, 1977 (on the other side of the ocean Arjuna destroyed 6000 inhabitants of *H.*, all. to § 445). — § 561 (Nara-Nārāyaṇau): V, **49**, 1932 (*esha*—i.e. Nara (= Arjuna)—*pārṣṇi samudrasya H°ṃ ariṃjat*, all. to § 445).—§ 564 (Mātaliyop.):

V, 100, 3567 (in Pātāla, inhabited by Daityas and Dānavas, built by Viçvakarman and planned by Maya).—§ 572 (Rathātirathasaṅkhyānap.): V, 169, 5871 (*Dānavānāṃ sahasrāṇi Π°vāsināṃ*, slain by Arjuna, all. to § 445).—§ 593 (Abhimanyuvadhap.): VII, 51, 1998 (*Mahendravarcaṇavo yena* —i.e. by Arjuna—*Π°vāsinaḥ . . . Paulomāḥ saguṇā hatāḥ*, all. to § 445).—§ 596 (Pratijñāp.): VII, 75, 2669 (*Dānavānāṃ sahasrāṇi Π°vāsinaṃ*, slain by Arjuna, all. to § 445).—§ 601 (Droṇābhishekap.): VII, 185γ, 8437 (do., do.). Cf. Dānavapura.

Hiraṇyaretas[1] = Agni, q.v.

Hiraṇyaretas[2] = Çiva (1000 names[2]).

Hiraṇyaroman = Bhishmaka: V, 5350 (*Bl°*).

Hiraṇyasaras, a tîrtha. § 717*b* (Nārāyaṇīya): XII, 343, XI), ††13220 (*tîrthaṃ* = Prabhāsa, there Soma bathed).

Hiraṇyātman = Kṛshṇa: XIII, 7743.

Hiraṇyavarman[1], king of the Daçārṇas. § 573 (Ambopākhyānap.): V, 189, 7419 (*°eti urpaṇ . . . Daçārṇakaḥ*), 7420, 7423 (the daughter of *H.* was married to Çikhaṇḍin, whom she found not to be a man), 7428, [7429 (*Kāñcanavarmaṇaḥ*); 190, 7439, 7447 (marched with an army against Drupada); 192, [7493 (*Hemavarmaṇi*), 7506 (*Kāñcanavarmavā*)], 7511, [7518 (*Hemavarmayī*)] (when Çikhaṇḍinī had become a man and was proved to be so, *H.* made peace and retired).—Cf. Daçārṇa, Dāçārṇa, Daçārṇādhipati, Dāçārṇaka, Daçārṇapura, Daçārṇapati, Daçārṇarāja, Dāçārṇarāja, Hemavarman, Kāñcanavarman.

Hiraṇyavarman[2] = Çiva: VII, 9454.

Hiraṇyavarna = Çiva: VII, 2884.

Hiraṇyavarṇa(ḥ) garbha(ḥ) = Kṛshṇa: XII, 1626.

Hiraṇyeçaya = Mahāpurusha (Mahāpurushastava).

Hlādana(m) = Çiva (1000 names[2]).

Homātman = Kṛshṇa: XII, 1632.

Homya(m) = Çiva (1000 names[1]).

Hotra(m) = Çiva (1000 names[1]).

Hotravāhana[1], a Brahmarshi. § 324 (Dvaitavanapr.): III, 26*a*, 987.

Hotravāhana[2], a Rājarshi (king of the Sṛñjayas?). § 573 (Ambopākhyānap.): V, 176, 6037 (*rājarshiḥ*), 6041 (do.), 6050 (the maternal grandfather of Ambā), (6053), 6058 (consoled Ambā and directed her to Rāma Jāmadagnya), 6059 (*Sṛñjayaḥ*), 6062 (*rājarshiḥ*), (6067), 6080 (*Sṛñjayaḥ*).

Hotṛ = Çiva: XII, 10364 (1000 names[1]), 10412 (do.); XIII, 609.

***hrada**, pl. (°*dāḥ*) ("lakes," personif.). § 615*u* (Skanda): IX, 45γ, 2514.

Hrāda, a serpent. § 793 (Mausalap.): XVI, 4η, †120.

Hradapraveçana(m) ("the Duryodhana's entering the lake"). § 10 (Parvasaṅgr.): I, 2, 346 (*parva*, i.e. Hradapraveçaparvan).

[Hradapraveçaparvan] ("the section containing Duryodhana's entering the lake," the 81st of the minor parvans of Mhbhr.; cf. Hradapraveçana). § 612: The followers of *Çakuni* attacked the *Pāṇḍavas*; *Arjuna* and *Bhīmasena* came to the rescue of *Sahadeva*; *Arjuna* slew them; *Duryodhana* rallied the remnants of his chariots (many hundreds), etc., and urged them against the *Pāṇḍavas* and *Dhṛshṭadyumna*; they were exterminated in a moment by the *Pāṇḍavas* and the *Sṛñjayas*. Only *Duryodhana* remained alive. Requested by *Dhṛtarāshṭra*, *Sañjaya* recounted the numbers of the remnants of the *Pāṇḍava* army. *Duryodhana* abandoned his slain steeds and fled away on foot without a companion, towards a lake, taking up his mace, recalling the words of *Vidura*. The *Pāṇḍavas* (headed by *Dhṛshṭadyumna*) with *Arjuna* (with *Gāṇḍiva*) baffled the *Kurus*. In *Duryodhana's* army no great chariot-warrior was alive savo *Açvatthāman*, etc. (*α*). Urged by *Dhṛshṭadyumna*, *Sātyaki* were about to slay *Sañjaya*; but *Vyāsa* came and caused him to be let off alive. He met with *Duryodhana*, whom he told the state of things, and who asked him to inform *Dhṛtarāshṭra*. Then *Duryodhana*, having charmed the waters, entered the lake. *Sañjaya* then met with *Açvatthāman*, etc. (*α*), and informed them; they fled away, at sight of the *Pāṇḍavas*, to the *Kuru* camp, taking *Sañjaya* up in the chariot of *Kṛpa*. The sun had set a little before. The outposts of the camp wept aloud. The old men proceeded towards the city with the princesses (description); also the camp-guards fled towards the city, and so did also the cowherds, etc., from fear of *Bhīmasena*. *Yuyutsu* reflected (*β*). With the permission of *Yudhishṭhira* he supervised the removal of the ladies. The sun was setting. Having entered *Hāstinapura* with the ladies, he informed *Vidura* (*γ*); urged by *Vidura*, he passed that night in his own abode, while *Vidura* went to the cheerless mansion of *Dhṛtarāshṭra* (IX, 29). Requested by *Dhṛtarāshṭra* (*δ*), *Sañjaya* related: The *Pāṇḍavas* wandered over the field in search of *Duryodhana*; tired, they took rest in their camp with all their soldiers. Then *Açvatthāman*, etc. (*α*) proceeded towards the lake and urged *Duryodhana* to fight with them against *Yudhishṭhira*. *Duryodhana* said that he would rest for that night and fight the next morning. *Açvatthāman* swore to slay the *Pāṇḍavas* and all the *Pāñcalas* in this night. Certain hunters who need every day to procure a basketful of meat for *Bhīmasena* overheard the conversation between *Duryodhana* and *Açvatthāman*, etc. (*α*), and informed *Bhīmasena*. The *Pāṇḍavas* all (*Arjuna*, etc. (*ε*) with *Yudhishṭhira*) started towards the lake (*Dvaipāyana*); hearing the noise caused by them *Açvatthāman*, etc. (*α*), took leave from *Duryodhana* and went away, and stopped under a banyan (IX, 30). *Kṛshṇa* advised *Yudhishṭhira* to slay *Duryodhana* by putting forth his own powers of illusion (*ζ*). *Yudhishṭhira* tauntingly addressed *Duryodhana* for having fled from battle (*η*); *Duryodhana* said that he had entered the lake not from fear, but in order to take rest. *Yudhishṭhira* asked *Duryodhana* to come out immediately and fight his foes. He answered that his kingdom might be taken by his foes, his own desire being to enter the woods and retire from the world (*θ*); *Yudhishṭhira* taunted him for such an answer, refusing to take the kingdom in gift from one who was unable to retain it by might (IX, 31).

Hradodara, a Daitya. § 615*u* (Skanda): IX, 46, 2693 (slain by Skanda).

Hrī ("shame," personif.). § 270 (Brahmasabhāv.): II, 11, 458 (in the palace of Brahmán).—§ 330 (Indrabarçana): III, 37, 1488.—§ 615*u* (Skanda): IX, 45γ, 2515 (came to the investiture of Skanda).

Hrīmat, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91γ, 4356 (enumeration).

Hrīnisheva, a Daitya (?). § 673*b* (Bali-Vāsavasaṃv.): XII, 227*a*, 8263 (among the ancient rulers of the earth).

Hrechaya = Kāma: I, 578, 880.

Hṛdika, father of Kṛtavarman. § 83 (Ādivaṃçāvatāraṇa): I, 63, 2434.

Hṛdika, pl. (°*dāḥ*), the family of Kṛtavarman. § 605 (Karṇap.): VIII, 26, 1058 (*°ānāṃ mahārathāḥ*, i.e. Kṛtavarman).

Hṛdikasuta, Hṛdīkātmaja = Kṛtavarman, q.v.

Hṛdya, a Ṛshi. § 266 (Çakrasabhāv.): II, **7**, 295 (in the palace of Indra).

Hṛshīkeça = Kṛshṇa (Viṣhṇu), q.v.

Hṛshīkeça, pl. (°*çāḥ*) a class of beings (cf. the prec.).—§ 616 (Sauptikap.): X, **6**, 224 (hundred thousand of *H.* issued from the being who resisted Açvatthāman).

Hūhū, a Gandharva always mentioned together with Hāhā, q.v.

Hūṃhūṃhūṃkārapāra = Çiva (1000 names[1]).

Hūṃhūṃkārapriya = Çiva (1000 names[1]).

Hūṇa, pl. (*āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6685 (among the barbarous peoples created from the froth of the mouth of Vasishṭha's cow, C. by error has *Hūnān*).—§ 342 (Indralokābhigamanap.): III, **51**, 1991 (only C., B. has *Muṇḍān*, had been present at the rājasūya of Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9***ζ*, 373 (in the north, C. has by error *Hūnāḥ*).—§ 713 (Çukakṛti): XII, **326**, 12229 (*deçān . . . Çina-Hūṇaniṣhevitān*, opposed to Āryavarta). Cf. Hārahūṇa, pl.

Hunḍa, pl. (°*āḥ*), a people. § 578 (Bhīshmavadhap.): VI, **50***π*, 2081 (only C., B. has *Paunḍrāḥ*, in the army of Yudhishṭhira).

Huta = Çiva (1000 names[1–2]).

Hutabhuj[1] = Agni, q.v. Do[2] = Viṣhṇu (1000 names).

Hutāça = Agni, q.v.

Hutāçana[1] = Agni, q.v.—Do.[2] = Çiva (1000 names[1]).

Hutāçanasahāya = Çiva (1000 names[2]).

Hutāçanasuta = Skanda: IX, 2549.

Hutahavyavaha = Agni, q.v.

Hutavaha = Agni, q.v.

I

Ī = Çiva (1000 names[2]).

Icchā = Çiva (1000 names[1]).

Īça[1] (" the Lord ") = Brahmán: I, 2499; VI, †1261 (*D*[c]); XII, 11094 (*D*[c]).

Īça[2] (do.) = Çiva: III, 14567; IV, 1770 (?); VII, 4381; XII, 10288; XIII, 588, 610, 726, 783 (?), 820, 822, 931, 941.

Īça[3] (do.) = Viṣhṇu (Nārāyaṇa, Kṛshṇa): XII, 11120 (*Nārāyaṇe*), 12700, 13249 (*aham Īçaḥ*, says Kṛshṇa), 13285, 13318, 13556 (*Nārāyaṇenea*); XVI, 132.

Īça[4] (do.), the Supreme Being, in general: V, †1764.

Īça[5], a Viçvadeva.—§ 749 (Ānuçāsanik.): XIII, **91***γ*, 4360.

Īça(ḥ) paçūnām = Kṛshṇa: XIII, †7370.

Īçāna[1] (" the Lord ") = Brahmán: XII, 11229 (?), 11602 (*Çambhuḥ Prajāpatiḥ*).

Īçāna[2] (do.) = Çiva: III, 8169 (worshipped in Gokarṇa), 8836 (*Çaṅkaraṃ Bhavaṃ*), 9953, 15887 (friend of Kubera); VII, 2863, 2876, 5144 (*Brahmaᵉendra-Varuṇān*), 9453, 9462, 9503, 9504, 9534, 9595; VIII, 628 (*Brahmaᵉāv iva*), 1435 (*Sthāṇuṃ*), 1489, 1531, 1665, 2161 (*Brahmaᵉendra-Varuṇān*), 4361, 4440 (*Brahmaᵉau*), 4456 (*Brahmaᵉānuçāsanaṃ*); IX, 908; X, 252; XII, 4498 (*Rudrāṇāṃ . . . goptāraṃ*), 10141, 10330, 10390 (1000 names[1]), 13152, 13292; XIII, 558, 728, 828, 908, 924, 956, 998, 1015, 1042, 1103, 1188 (1000 names[2]), 1273, 1305, 1331, 1359, 7497; XIV, 208.

Īçāna[3] (do.) = Viṣhṇu (Nārāyaṇa, Kṛshṇa): I, 22; XII, 12903 (in the form of Aniruddha), 12982, 13063, 13226, 13460, 13695; XIII, 6957 (1000 names); XIV, 1088 (= *mahān ātmā*).

Īçāna[4] (do.) = the Supreme Being, in general: III, 1139; V, 917, 1751; XII, 11692.

Īçānādhyushita, a tīrtha. § 370 (Tīrthayātrūp.): III, **84**, 7086.

Īçvara[1] (" the Lord ") = Brahmán: VI, 470 (*Prajāpatiḥ*); VII, 2682 (? *viçve devāḥ saheᵒāḥ*); XII, 2146.

Īçvara[2] (do.) = Çiva: I, 320, 6430, 6615 (*Gopatiṃ*), 7320, 7321, 7832; II, 1486; III, 1663, †5162; VII, 2907, 9452, 9534, 9606, 9609, 9634; VIII, 1504, 1623; X, 252, 318; XII, 6135 (*Rudraṃ*), 13156 (do.); XIII, 658 (*Īçānaṃ*), 772 (*anᵒbhaktaḥ*), 827, 838, 940 (created Viṣhṇu), 960, 1040 (*Puruṣhaṃ*), 1048, 1069, 1123, 1131, 1135, 1188 (1000 names[2]), 1359, 3725, 4140 (as Varuṇa), 4141 (?), 7529, 7530; XIV, 210.

Īçvara[3] (do.) = Indra: I, 2354 (*haṃsarūpeṇa*), 6781; IX, 2436; XII, 8057, †8331, †8332; XVII, 107 (*Devendraṃ*).

Īçvara[4] (do.) = Skanda: IX, 2460 (*Analātmajaṃ*), 2693; XIII, 4211.

Īçvara[5] (do.) = Viṣhṇu (Nārāyaṇa, Kṛshṇa): II, 1825 (*Hariṃ*); VII, 3503 (*Viṣhṇuḥ*); XII, 7522 (*Keçavaḥ*), 7604 (*Kṛshṇaṃ*), 7640, 12857 (*Hariḥ*), 12905 (in the form of Aniruddha), 13036, 13117 (*Hariḥ*), †13447, 13460, 13461 (*Nārāyaṇo Virāṭ*), 13603 (*Hariḥ*), 13656 (*Hariṃ*), 13661; XIII, 1357, 6005, 6953 (1000 names), 6958 (do.); XIV, 1600.

Īçvara[6] (do.) = the Supreme Being, in general: III, 1138, 1141, 1142, 1144, 1146, 1148, 1158, 1202, 1222; V, 1373, 3713; VI, 1349, 1390, 1399, 1410, 1515; XII, 4449, (among the names of Chastisement), 8507, 8536, 8555, 10497, 11039 (*anᵒḥ*), 11360, 11408, 11604; XIV, 42.

Īçvara[7], a son of Pūru. § 150 (Pūruvaṃç.): **I, 94**, 3695 (son of Pūru and Paushṭī).

Īçvara[8], a prince. § 130 (Aṃçāvat.): I, **67**, 2701 (among the kings who were incarnations from the Krodhavaçagaṇa).

Īçvara[9], name of a Rudra. § 108 (Aṃçāvat.): I, **66**, 2567 (enumeration of the eleven sons of Sthāṇu).—§ 191 (Arjuna): I, **123**, 4826 (enumeration of the Rudras present at the birth of Arjuna).—§ 770 (Ānuçāsanik.): XIII, **151***β*, 7091 (enumeration).

Īçvara[10], a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91***γ*, 4362 (enumeration).

Īçvareçvara = Viṣhṇu (1000 names).

Īḍā (" libation," or " earth "?): III, 10122.

Idhmavāha = Dṛdhasya: III, 8642; XII, 7595 (one of the ṛshis of the south).

Īdya = Çiva (1000 names[2]).

***Ihāmṛga**, pl. (°*āḥ*) (" wolves "). § 113 (Aṃçāvat.): I, **66**, 2572 (descendants of Pulaha).

Ijaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 360 (only C., B. has *Ījikāḥ*).

Ijika, pl. (°*āḥ*), v. Ijaka, pl.

Ijya = Viṣhṇu (1000 names).

Ikshulā, a river. § 574 (Jambūkh.): VI, **9***λ*, 324 (only B., C. has *Ikshumālavīṃ*).

Ikshumālavī, a river. § 574 (Jambūkh.): VI, **9***λ*, 324 (only C., B. has *Ikshulāṃ Kṛmiṃ*).

Ikshumatī, a river in Kurukshetra. § 17 (Uttaṅka): I, **3**, 803 (*Kurukshetre ca vasatāṃ*—sc. Takshaka and Açvasena—*nadīm Iᵒṃ anu*).

Ikshvāku[1], an ancient king, the son or great-grandson of Manu Vaivasvata. § 3 (Anukram.): I, 1*γ*, 47 (*Yayāti°-vaṃçaḥ*, descended from Daçajyotis, etc.). § 5 (do.): I, 1*a*, 220 (in Nārada's enumeration of departed kings).—§ 139 (Manu Vaivasvata): I, **75**, 3140 (the fifth son of Manu Vaivasvata).—§ 161 (Mahābhisha): I, **96**, 3843 (*°vaṃçaprabhavaḥ . . . Mahābhishaḥ*).—§ 224 (Kalmāshapāda): I, **176**, 6696 (*°vaṃçajaḥ, sc. Kalmāshapādaḥ*).—§ 225 (Vāsishṭha): I, **177**, 6778 (*°kulavṛddhaye*).—§ 273 (Rājasūyārambhaḥ): II, **14**, 568 (*°vaṃçasya*—i.e. the Solar race—opp. to *Ailasya*, i.e. the Lunar race).—§ 348 (Nalopākhyānaḥ.): III, **66**, 2629 (*°kulaja*, sc. Ṛtuparṇa).—§ 376 (Tīrthayātrāp.): III, **85**, 8270 (*yathā*).—§ 378 (do.): III, **94**, 8506 (*yathā*).—§ 407 (Māndhātrup.): III, **126**, 10427 (*°vaṃçaprabhavo Yuvanāçvaḥ*).—§ 461 (Vāmadevacarita): III, **192**, ††13145 (*Ayodhyāyām Ikṣvaḍeḥaḥ pārthivaḥ Parikshin nāma*).—§ 475 (Dhundhumārop.): III, **202**, 13515 (succeeded by Çaçāda in the kingdom of Ayodhyā).—§ 525 (Rāmopākhyānap.): III, **274**, 15877 (*Ajaḥ . . . I°vaṃçajaḥ*).—§ 574 (Jambūkh.): VI, **9***aa*, 314.—§ 676 (Bhagavadgītāp.): VI, **28**, 994 (*imaṃ Vivasvate yogaṃ proktavān ahaṃ avyayaṃ | Vivasvān Manave prāha Manur Ikshvākave 'bravīt*, sc. the contents of Bhagavadgītā, cf. XII, 13598).—§ 656 (Khaḍgotpattik.): XII, **166***a*, 6193 (obtained the sword from Kshupa, from *I.* it passed over to Purūravas), 8198 (*°vaṃçajaḥ . . . Harinaçvaḥ*).—§ 662 (Mokshadh.): XII, **199**, 7198 (*Kāla-Mṛtyu-Yamānān te I°or brāhmaṇasya ca | vicādaḥ*), 7199.—§ 662*b* (Japakop.): XII, **199**, 7233 (the tale of *I.* and the brahman who was a jāpaka).—§ 717*b* (Nārāyaṇīya): XII, **349**, VII), 13598 (learnt the [Sātvata, cf. v. 13575 (only B.) and 13580] religion (*dharma*) from Manu, cf. VI, 994).—§ 720*b* (Sudarçanop.): XIII, **2**, 88 (the son of Manu and the father of 100 sons, among whom Daçāçva was the tenth).—§ 746 (Ānuçāsanik.): XIII, **78**, 3732 (*°vaṃçajo rājā Saudāsaḥ*, i.e. Kalmāshapāda).—§ 761 (do.): XIII, **115***b*, 5668 (among the kings who did not eat meat during the month of Kārttika).—§ 775 (do.): XIII, **166***γ*, 7684 (enumeration).—§ 778*b* (Saṃvartta-Marutt̄īya): XIV, **4**, 66 (son of Kshupa and grandson of Prasandhi, the son of Manu), 67 (father of 100 sons, among whom Viṃça was the eldest).

Ikshvāku[2], pl. (°*kū*) ("the descendants of Ikshvāku," also name of a people). § 223 (Vāsishṭha): I, **174**, 6642 (had Vasishṭha for their purohita).—§ 225 (do.): I, **177**, 6777 (the ancestors of Kalmāshapāda).—§ 273 (Rājasūyārambhaḥ.): II, **14**, 569 (*Ailavaṃçaje ca ye*—i.e. the Lunar race—*rājan, tathaiv'ānye nṛpāḥ*—i.e. the Solar race—*tāni catkṛçatam viddhi kulāni*).—§ 382 (Agastyop.): III, **98**, 8608 (*°rājasi tamaḥ*, i.e. Trasadasyu).—§ 383 (Paraçurāma): III, **99**, 8664 (the family of Rāma Dāçarathi).—§ 387 (Sagara): III, **106**, 8831 (*°sūnāṃ kule jāto Sagarāḥ*).—§ 461 (Vāmadevacarita): III, **192**, ††13198 (ruled by Çaśa and Daśa, the sons of Parikshiṭ [of Ayodhyā]), ††3204, ††3206, ††3209 (*°rājyaṃ*).—§ 478 (Dhundhumārop.): III, **204**, 13621 (said of the descendants of Kuvalāçva's sons).—§ 522 (Draupadīharaṇap.): III, **265**, ††15596 (*°rājñaḥ Subalasya* (B. *Subhavasya*) *putraḥ*, a follower of Jayadratha); **271**, 15743 (*Çibin I°mukhyāṃç ca*, followed Jayadratha and was vanquished by Arjuna).

Ikshvāku[3], sg. ("descendant of Ikshvāku or king of the Ikshvākus") = Kuvalāçva: I, 13486 (*K°*), 13490 (*K°*).

Ikshvāku[4], sg. (do.) = Bṛhadaçva: III, 13512 (*B°*).

Ikshvāku[5], sg. (do.) = Haryaçva: V, 3934 (*H°*).

Ikshvākukanyā ("daughter of the king of the Ikshvākus") = Suvarṇā: I, ††3787 (*S°*).

Ikshvākunandana[1] ("son of the king of the Ikshvākus") = Lakshmaṇa, the son of Daçaratha: III, 16507 (*Saumitriḥ*).

Ikshvākunandana[2] (do.) = Rāma, the son of Daçaratha: III, 16472 (*K°*), 16538.

Ikshvākuvara = Mitrasaha (Kalmāshapāda): XIV, 1690.

Ilā, the daughter of Manu Vaivasvata and the mother of Purūravas.—§ 139 (Manu Vaivasvata): I, **75**, 3141 (the eighth child of Manu Vaivasvata).—§ 140 (Purūravas): I, **75**, 3143 (at one time the father and the mother of Purūravas).—§ 156 (Pūruvaṃç.): I, **95**, 3760 (daughter of Manu and mother of Purūravas).—§ 748*b* (Tārkavadhop.): XIII, **86**, 4209 (presented Skanda with a great many of flowers and fruits).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6831 (*Manoç ca vaṃçaja Ilā Sudyumnaç ca bhavishyati*, wife of Budha and mother of Purūravas). Cf. Sudyumna.

Ilāspada, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6047 (cf. BR., s.v. *id*).

Ilāvṛta, name of a varsha. § 574 (Jambūkh.): VI, **6**, 233 (in the middle of Jambudvīpa).

Ilina, an ancient king. § 150 (Pūruvaṃç.): I, **94**, 3706 (son of Tamsu), 3707 (husband of Rathantarī and father of five sons, Dushyanta, etc.).—§ 156 (do.): I, **95**, 3780 (son of Tamsu and Kālingī), ††3781 (husband of Rathantarī and father of five sons, Dushyanta, etc.).

Ilopahūta = Kṛshṇa (Vishṇu): XII, 13226.

Ilvala, an Asura, the brother of Vātāpi. § 382 (Agastyop.): III, **96**, 8543 (*Daityaḥ*, dwelt in the city of Manimatī), 8546 (*brahmahā 'surāḥ*), 8550, 8552 (*Daityaḥ*, killed brahmans by offering them Vātāpi as food); **98**, 8613 (*Dānavaḥ*), 8614; **99**, 8615, 8619, 8620, 8623, 8625, 8627 (did not succeed in killing Agastya, who had totally digested Vātāpi, and gave much wealth to Agastya, etc.).—§ 612 (Hradaprāveçap.): IX, **31***ζ*, 1755 (C. has by error *Illalaḥ*, among other Asuras who had been slain by the aid of tricks). Cf. Asura, Daiteya, Daitya, Daityendra, Dānava.

Indra, the chief of the devas, lord of rain, esp. named Çakra. [§ 4 (Anukram.): I, **1**, 112 (*Çakrasya*, father of Arjuna), †161 (*Çakrāt*), †185 (*Çakra-Sūryau*), †191 (*Devarājena*).]—§ 11 (Parvasaṅgr.): I, **2**, [441 (*Purandaraḥ*)], 448 (*°çrī*), [476 (*Purandaraḥ*)], 499 (*°vijayam*), 500 (do.), [638 (*Devarājñā*)], 639 (*sendraiḥ suragaṇaiḥ*).—§ 17 (Uttaṅka): I, **3**, ††794, ††830, ††831 (praised, with the ślokas 810 ff., by Uttaṅka, *I.* helped Uttaṅka to recover the ear-rings which had been stolen by Takshaka).—§ 19 (Bhṛgu): I, **4**, 867 (*devaiḥ sendraiḥ*).—§ 28 (Amṛtamanthana): I, **18**, 1123 (placed the mountain Mandara on the back of the tortoise, when the gods intended to churn the ocean), 1136 (*vārimā meghajenendro çamaydm āsa*), [1151 (*Vajrabhṛtā*, got the elephant Airāvaṇa, who emerged at the churning of the ocean), **19**, 1188 (*Balabhid*)].—§ 33 (Garuḍa): I, **23**, 1250 (Garuḍa is identified with *I.*).—[§ 37 (cf. Kadrū): *I.* (*Çakra*, v. 1285) was praised by Kadrū with the hymn vv. 1285*b*–1295.]—[§ 38 (Kadrū): I, **26**, 1295 (*Harivāhanaḥ*), 1301 (*Vāsave*, caused an immense downpour of rain.]—§ 44 (Garuḍa): I, **30**, 1415 (1422), 1428 (*Vajri*, fought with Garuḍa).—§ 45 (Vālakhilya, pl.): I, **31**, 1448, 1449, 1453, 1457, 1468 (had formerly disregarded the Vālakhilyas, who cursed him that there should arise another *I.*; Kaçyapa, however, pacified the Vālakhilyas, who consented that the coming Indra—i.e. Garuḍa—should become the Indra only of the winged creatures).—§ 46 (Garuḍa): I, **33**, 1512, 1513 (hurled

his vajra at Garuḍa, who had robbed the amṛta); [**34**, 1520 (*Purandara*, made friendship with Garuḍa, and recovered the amṛta)].—§ 60 (Sarpasattra): I, **53**, 2056 (protected Takṣaka).—§ 61 (do.): I, **55**, [†2098 (*Cakrasya yajñaṅ çatasaṁkhya uktaḥ*)], †2110 (*°tsamaṇaṁ*).—§ 62 (do.): I, **56**, †2118 (*°sya bhavane*), †2120, 2125 (*°sya bhavane*), 2129 (deserted Takṣaka).—§ 68 (Āstīka): I, **58**, 2187 (*°tastāc cyutaḥ*, sc. Takṣaka), 2170 (*°tastād visrastaṁ*, sc. Takṣaka). —§ 73 (Vasu Uparicara): I, **63**, 2335, 2337 (*°tvaṁ*), (2339) (Vasu obtained from *I.* a chariot (*vimāna*), and the garland Indramālā, and a bamboo pole which he erected in worship of *I.* (from that time kings raise such a pole in order to worship *I.*); *I.* (*īçvaraḥ*, v. 2554) came there in the shape of a swan).—§ 74 (do.): I, **63**, 2361 (*°prītyā*, *°mahaṁ*).—§ 75 (do.): I, **63**, 2366(*°prāçnde*).—§ 83 (Āditavaṁçāvatāraṇa): I, **63**, 2444 (father of Arjuna).—§ 84 (Āditavaṁçāvatāraṇap.): I, **64**, 2508 (headed by *I.*, the gods prevailed upon Nārāyaṇa to become incarnate).—§ 85 (Aṁçāvat.): I, **65**, 2509.—[§ 88 (do.): I, **65**, 2523 (*Çakraḥ*, the fourth of the Ādityas).]—[§ 120 (do.): I, **66**, 2600 (*Aditeḥ putraḥ Çakramukhyāḥ*).]—[§ 130 (do.): I, **67**, 2746 (*Devarājasya*, father of Arjuna).]—§ 131*b* (Karṇa): I, **67**, 2779 (in the shape of a brahman *I.* asked Karṇa for his ear-rings and natural armour and gave him a dart—cf. § 547).—§ 134 (Viçvāmitra): I, **71**, 72 (from fear of the ascetic penances of Viçvāmitra *I.* (*Çakraṇ Suraganeçvaraṇ*, v. 2914) despatched the Apsaras Menakā to tempt Viçvāmitra).—§ 139 (Manu Vaivasvata): I, **75**, 3136 (*Adityāṇ . . . Indrādin*, sons of Kaçyapa and Dākṣāyaṇī, i.e. Aditi).—§ 142 (Nahuṣha): I, **75**, 3157 (*kārayāṇa āsa cendratvaṁ*, sc. Nahuṣha).—§ 145 (Kaca): I, **76**, 3229 (*sendrā devāḥ*), †3234 (*apī*), †3241.—§ 146 (Devayānī): I [**78** (*I. Çatakratuṇa*, v. 3280) set out to defeat the Asuras; changing himself into a wind he mixed up the clothes of some bathing maidens; from this arose the dispute between Devayānī and Çarmiṣhṭhā]; **80**, 3341 (*yogakshemakaraḥ . . . I°syeva Bṛhaspatiḥ*).—§ 147 (do.): I, **82**, 3408 (*°sya . . . gṛhe*).—§ 148 (Yayāti): I, **85**, 3504 (*sākshād I°ica aparaḥ*, sc. Yayāti).—§ 149 (do.): I, [**86**–] **88**, (†3564), (†3566), (†3568), †3574 (*°somaprabhāve*) (*I.* (*Çakra*, v. 3537) discoursed with Yayāti, who from pride of his ascetic merits disregarded all others and therefore fell down to earth); [**92**, 3652 (*Çakrāc ca labdho hi varaḥ*, sc. by Yayāti)]; **93**, †3672 (*°pratimaprabhāvaḥ*), †3683 (*°kalpaṇ*). § 150 (Pūruvaṁç.): I, **94**, 3701 (*°vikramaḥ*, sc. Satyeyu).—[§ 157 (do.): I, **95**, ††3814 (*Çakrāt*, father of Arjuna.)]—§ 175 (Karṇasambhava): I, **111**, 4407 (*brahmaṇo bhūtāt*, repetition from § 131*b*).—§ 186 (Vyushṭāçvop.): I, **121**, 4687 (*devāḥ sendrāḥ*), 4688 (*amādyat I°aḥ somena*, at the sacrifices of Vyushṭāçva).—§ 190 (Pāṇḍavotpatti): I, **123**, 4779 (*rājā devōnāṁ*, begot Arjuna on Kuntī).—§ 191(Arjuna): I, **123***a*, 4804 (*sendrāyāṁ divaukasāṁ*, present at the birth of Arjuna), 4823 (the seventh of the Ādityas).—[§ 192 (Pāṇḍavotpatti): I, **124**, 4846 (*prāpyādhipatyaṁ I°eṣa yajñaiḥ*).—§ 194 (Pāṇḍu): I, **126**, 4921 (*Purukūtāt*, father of Arjuna).]—[§ 198 (Çaradvat): I, **130** (from fear of the penances of Çaradvat, *I. (Devarājaṇ*, v. 5075) sent the Apsaras Jānapadī to tempt Çaradvat).]—§ 208 (Astraḍarçana): I, **135**, 5355 (*sendrāyudhatadāt-anusandhya iva toyadaḥ*), 5401 (*sendrāyudhapurogamaiḥ . . . meghaiḥ*), [5402 (*Harihayaṁ*)]. § 209 (Drupadaçāsana): I, **138**, 5484 (*vyakshobhayetāṁ . . . I°-Vairocanāv iva*).—§ 213 (Jatugṛhap.): I, **151**, 5908 (*Dharmād I°āca Vātāc ca sushuve yā sutān imān*, sc. Kuntī, cf. § 190).—§ 214 (Hiḍimbavadhap.): I, **153**, 5971 (*vikramaṁ me yathe°sya*); [**156** (the birth of Ghaṭotkaca had been caused by *I.* (*Maghavatā*, v. 6083), in order that Karṇa might use his dart in slaying Ghaṭotkaca and Arjuna be saved)].—[§ 221 (Caitrarathap.): I, **170**, 6500 (*Çakraṇ*, father of Arjuna).]—§ 233 (Svayaṁvarap.): I, **188**, 7035 (*Pārthaṁ I°ketusamaprabhaṁ*, i.e. Arjuna).—§ 238 (Pañcendrop.): I, **197**, [†7304] (the Indra Çibi), †7316 (*°rūpāṇ*, sc. Arjuna) (*I.* (*Yajñaḥ*, v. 7287) was paralysed by Çiva, and together with four Indras of old confined in a cave, then the five Indras became incarnate as the five Pāṇḍavas).—[§ 241 (Vidurāgamanap.): I, **202**, 7432 (*vikrameṇa ca lokān trīn jitavān Pākaçāsanaḥ*)]. — § 244 (Rājyalābhap.): I, **207**, 7593 (*°kalpaiḥ*, sc. the Pāṇḍavas).—[§ 245*b* (Tilottamā): I, **211** (how *I.* (*Mahendrasya*, v. 7705) got 1,000 eyes).]—§ 246 (Sundopasundop.): I, **212**, 7735 (*°o trailokyam ādhāya*, sc. Brahmāṇ).—§ 253 (Haraṇāharanap.): I, **221**, 7971 (*lokeshu sendra- Rudreshu*).—§§ 254–8 (Khāṇḍavadahanap.): I, **222–8**, 8088, 8172 (protecting the Khāṇḍava wood, Indra and the other gods fight with Arjuna and Kṛshṇa, who assist Agni).—[§ 260 (do.): I, **234** (*I.* (*Çakrāt*, v. 8469) promises to give Arjuna celestial weapons when he has gratified Çiva, cf. Kairātaparvan foll.).]—[§ 263 (Śabhākriyāp.): II, **3**, 70 (*Sahasrākshaḥ Çacipatiḥ*, performed sacrifices at Bindusaras).] — § 265 (Lokapālasabhāhṭyāhap.): II, **6**, 275 (*°eṣa, sc. aabhāṇ*).—§ 266 (Çakrasabhāv.): II, **7**, 302 (*Āgni*, copious description of the palace of *I.*).—[§ 270 (Brahmasabhāv.): II, **11**, 466 (*Purandaraç ca Devendraḥ*, repairs to the palace of Brahmāṇ.)]– § 271*b* (Hariçcandra): II, **12**, 499.—§ 273 (Rājasūyārambhap.): II, **14**, 585 (*°sakhaḥ*, sc. *Bhīshmaka*). —[§ 277 (Jarāsandhavadhap.): II, **24**, 950 (*Vāsavāt*, Vasu obtained a chariot from *I.*, cf. § 73).]—§ 284 (Sahadeva): II, **31**, 1167 (*°sakhiṣya*, sc. Bhīshmaka).—§ 289 (Arghāharaṇap.): II, **36**, 1323 (*sendrāṇ suràṇ*, worship Hari).— § 295 (Dyūtap.): II, **52**, 1842 (*°āyudhanibhāṇ*).—[§ 297 (do.): II, **55**, 1957 (*adrohasamayaṁ kṛtvā ccheda Namuceḥ çiraḥ | Çakraḥ*, cf. § 615*b*).]—§ 299 (do.): II, **67**, †2232 (*°kalpāḥ*); **70**, †2365 (*°kalpaḥ*).—§ 314 (Āraṇyakap.): III, **9**, 327, 328 (*Surabhyāç caiva saṁvādam I°eṣa ca*), 329, (330), 339 (*I.*'s discourse with Surabhi).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12**, [479 (Kṛshṇa bestowed the sovereignty of the universe (*sarveçvaratvaṁ*) on Çacīpati, i.e. Indra)], 484 (*Vishṇuḥ . . . I°ād avaravjaḥ*).—§ 317 (Arjunābhigamanap.): III, **12**, 566 (*°açanisamasparçaṇ*).—§ 320 (Saubhavadhop.): III, **15**, 653 (*yathendrobhavanaṁ*); **19**, 770 (*devagaṇāḥ sarve sendrāḥ*); **22**, 865 (*°dayitaṁ . . . vajraṇ*).—§ 323 (Dvaitavanapraveça): III, **25**, 945 (*°pratimaḥ*, sc. the Pāṇḍavas).—§ 327 (Draupadīpariṭāpav.): III, **34**, †1374 (do.).—§ 329 (Kāmyakavanapraveça): III, **38**, 1444 (Arjuna shall receive celestial weapons from *I.*, etc.).—§ 330 (Indradarçana): III, **37**, 1469 (possessed all celestial weapons, as the gods had invested him with all their might; Arjuna, on his way to heaven, meets Indra (*Çakraḥ*, v. 1505), who tells him first to gratify Çiva).—[§ 334 (Kairātap.): III, **41** (when Arjuna had gratified Çiva, the Lokapālas (among them *I.* (*Çakraḥ*, v. 1677)) appeared; *I.* promised to send his chariot to take Arjuna to heaven).]— §§ 335–9 (Indralokābhigamanap.): III, **42–7**, 1724 (*rathaṁ I°eṣa*), 1767, 1882 (*°āsane*) (the chariot of *I.* takes Arjuna to heaven, where he enters the palace of *I.* and obtains celestial weapons from *I.*; Lomaça saw Arjuna on the seat of Indra).—§ 345 (Nalopākhyāṇap.): III, [**54** (Nārada tells *I.* about the svayaṁvara of Damayantī, and the Lokapālas headed by *I.* repaired there)]; **55**, 2139 (Nala is despatched to Damayantī as the messenger of the

gods); **56**, 2179 (*devāḳ sendrapurogamāḥ*); [**57** (*I.* (*Ḳakraḥ, Ḳacīpatiḥ*, v. 2226) bestowed a boon upon Nala)].—§ 346 (do.): III, **58**, 2242.—§ 356 (Tirthayātrāp.): III, **80**, 3092 (*°saṃvāryeṇa*, i.e. Arjuna). — § 377 (Dhaumyatīrthak.): III, **86**, 8282 (*°āḍ anavaraḥ*, se. Arjuna; Arjuna has been sent to acquire weapons from *I.*), 8288 (*°gyudkholvaṇaḥ*); **87**, 8313 (at Kāṇyakubja Viçvāmitra drank soma with *I.*); **90**, 8377 (*°gita . . . gāthā*, i.e. v. 8378), 8386 (*devāḥ sendrāḥ*, practised austerities at Viçākhayūpa).—§ 378 (Tirthayātrāp.): III, **91**, 8419 (*°āḍ . . . astrāṇy avāptavān Pārthaḥ*, i.e. Arjuna); **92**, 8439 (*°ya vacanāt*).—§ 382 (Agastyop.): III, **96**, 8544 (*°tulyaṃ*).—§ 384 (do.): III, **100-3**, †8730 (from the bones of Dadhīca Tvāshṭṛ formed the vajra with which Indra slew Vṛtra, after the gods had invested him with their energy).—§ 391 (Ṛshyaçṛṅga): III, **113**, †10088 (*yathā*).—[§ 394 (Arjuna Kārtavīrya): III, **115** (Arjuna Kārtavīrya affronted *I.* (*Vāsavaṃ*, v. 10141), who then applied to Vishṇu).] —§ 400 (Tirthayātrāp.): III, **118**, †10224 (*°aya, se. āyatanaṃ*, visited by Yudhishṭhira), †10234 (*yathā*), †10235 (*°aya . . . nivṛcanaṃ*).—§ 403 (do.): III, **121**, 10292 (*devaiḥ sahendraiḥ*, performed sacrifices).—[§ 404 (do.): III, **121** (*Kaucikaḥ*, v. 10312, all. to § 405).]—§ 405 (Sukanyop.): III, **124** [**-125**], 10378, (10379), 10382, 10386 (at the sacrifice of Çaryāti Cyavana paralysed *I.*, and created the Asura Mada, who rushed forwards to devour *I.*, who then allowed the Açvins to become partakers of the soma).—§ 406 (Tirthayātrāp.): III, **125**, 10418 (*prasravaṇaṃ . . . I°sya*, a tīrtha). —§ 407 (Māndhātṛup.): III, **126**, 10453 (*sendrā divaukasaḥ*, Māndhātṛ sucked the forefinger of *I.* and obtained the seat beside *I.* (*Ḳakraçyārdhāsanaṃ*, v. 10460).—§ 409 (Plakshāvataraṇagamanaṃ): III, **129**, 10524 (*Prabhāsaṃ . . . I°sya dayitaṃ*).—§ 411 (Çyenakapotīya): III, **130**, 10559; **131**, 10590 (*I.* in the shape of a hawk and Agni in the shape of a pigeon put Uçīnara to the test).—§ 412 (Ashṭāvakrīya): III, **133**, †10622 (*apṛi*); **134**, †10659 (*°āgni*). — § 414 (Yavakrītop.): III, **135**, 10708, 10709, (10713), 10721, (10727), (10729), 10732 (alarmed at the penances of Yavakrīta, *I.* in the shape of a brahman made him to desist).—§ 417 (do.): III, **138**, 10818 (*devāḥ sendraṃ purogamāḥ*).—§ 418 (Tirthayātrāp.): III, **139**, †10835 (*°aya jāmbunadaparvatāt*, i.e. Meru, Nil.).—[§ 4225 (Naraka): III, **142** (for the sake of Indra (*Suravīṇāṃ*, v. 10915), Vishṇu slew Naraka, who desired the position of Indra (*Aindraṃ . . . sthānaṃ*, v. 10916).]—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **146**, 11139 (*lāṅgalaṃ I°çaçaniṣamaṃçvasanaṃ*); **147**, 11186 (*°āyudhaṃ tvocchritaṃ*).—§ 437 (Yakshayuddhap.): III, **160**, 11736 (*°āçanir iveṃdreṇa visṛṣṭā*).—[§ 438 (do.): III, **162**, 11807 (*deçakālāntarapreṣuḥ kṛtvā Ḳakraḥ parākramaṃ / saṃprāptas tridive rājyaṃ Pṛthivāṃ Vāsubhiḥ saha*).]—§ 439 (do.): III, **163**, 11845 (*I.* and Kubera reside on the mountain Maṇḍara).—[§ 440 (do.): III, **164** (in the abode of Indra (*Vāsavaṃ*, v. 11898) Arjuna had acquired celestial weapons).]—§ 441 (Nivātakavacayuddhap.): III, **165**[**-166**], †11909 (*°vāhaṃ*), †11915 (*muṇḍāḥ . . . sahendrāḥ*) (Arjuna returns on the chariot of *I.*, next day *I.* visited the Pāṇḍavas). —§§ 442–5 (do.): III, **167-73**, 12000 (*stutayaç cendrayuktāḥ*), (12016), (12019), 12102 (*yathendraṃ Tārakāmaye*), 12130 (*°āçanisamaspaṛçaiḥ, se. bāṇaiḥ*), 12139 (at the command of *I.*, Arjuna destroyed the Nivātakavacas and the inhabitants of Hiraṇyapura).— § 446 (do.): III, **174**, 12278 (gave Arjuna a golden garland, the conch-shell Devadatta, an impenetrable armour and a diadem), 12280 (*°aya bhavane*), 12282 (do.).—§ 448 (Ājagarap.): III, **176**, †12317 (*°samena, se. Arjunena*).—§ 455 (Brāhmaṇamāhātmyak.): III, **185**, 12692 (*yathaivendraḥ Prajāpatiḥ*).—§ 456 (Sarasvatī-Tārkṣiyasaṃv.): III, **186**, 12745 (*devāḥ sendrāḥ*).—§ 462 (Baka-Ḳakrasaṃv.): III, **193**, 13216 (*yṛtte Devāsure . . . saṅgrāme . . . trayāṇāṃ api lokānāṃ I°o lokādhipo 'bhavat*), (13236) (discourse with Baka).—§ 466 (Çibi): III, **197**, ††13274 (*Agnirdvaraṃ, I.* in the shape of a hawk and Agni in the shape of a pigeon put Çibi to the test), ††13275 (*çyenarūpeṇa*), ††13286 (*devāḥ sendrāḥ*).—§ 474*b* (Dhundhumārop.): III, **201**, 13498 (*°Somāgni-Varuṇaḥ*, worship Vishṇu).—§ 479 (Pativratop.): III, **206**, 13673 (*apṛi*).—§ 491 (Āṅgiraseṣṭi): III, **220**, 14162 (a fire (?) created by Pāñcajanya from his energy—*balāt*).—§ 493 (do.): III, **221**, 14188 (*°eya sahitaṃ yasya havir āgrayaṇaṃ smṛtaṃ | agnir Āgrayaṇo nāma*, name of a fire (?)).—§ 495 (Skandotpatti): III, [**223**-]**224**, (14261), (14263), 14266 (delivers Devasenā from Keçin and takes her to Brahmán, who appoints Skanda as her husband). —[§ 498 (do.): III, **226** (*I.* (*Vāsavaṃ*, v. 14355) did not venture to encounter Skanda).] — § 499 (Skanda-Ḳakrasaṃgama): III, **227**, 14385 (encounter with Skanda).— § 501 (Skandop.): III, **229**, 14408 (appellatively ?), 14409 (do.), 14410 (do., *b: I.* may officiate for the sun and the moon in places where there is no sun or moon; when required he even acts for fire, air, earth, and water (v. 14412)), 14413 (appellatively ?), 14414 (do.), 14415 (do.), 14417 (do., *°vaṃ*), 14420 (do.), (14421), 14421 (the gods, headed by Ḳakra, asked Skanda to become the Indra of the gods; Skanda, however, only accepted the leadership of the army of the gods, and was married to Devasenā).—§ 505 (Skandayuddha): III, **231**, 14540 (*sendraṃ jagat*).—§ 506 (do.): III, **231**, 14545 (*sendraçāpe ghane yathā*).—§ 507 (do.): III, **231**, 14600 (*sendrā divaukasaḥ*, in the battle between the gods and the Dānavas, Skanda slew the Asura Mahisha and was praised by *I.*).—§ 509 (Kārttikeyastava): III, **232**, 14643 (Skanda is identified with *I.*).—§ 512 (Ghoshayātrāp.): III, **236**, †14745 (*°kalpaḥ*, se. Yudhishṭhira); [**244** (at the command of *I.* (*Sureçvarāt*, v. 14971) the Gandharvas made the Dhārtarāshṭras captives), **246** (do. (*Sureçvaraḥ*, v. 15014))]. — § 520 (Mudgala): III, **260**, 15411 (*sahito devaiḥ*, came to the sacrifice of Mudgala).—§ 522 (Draupadīkaraṇap.): III, **264**, 15573 (*°pratiṣṭhā*, se. the Pāṇḍavas); **269**, †15684 (*°kalpaḥ*, do.); **270**, †15715 (*Pārthaḥ pañca pañcendrakalpaḥ*).—[§ 526 (Rāmopākhyāṇap.): III, **276** (*I.* (*Ḳakraṃ*, v. 15934) and other gods became incarnate on earth and begot monkeys and bears).]—§ 538 (Kumbhakarṇavadhap.): III, **286**, 16390 (*°-Prahlādayor iva*, se. *yuddhaṃ*).—[§ 540 (Indrajidyuddha): III, **288** (*I.* (*Vajradharaṃ, Saharākshaṃ, Ḳatpatiṃ*, v. 16440) had been vanquished by Indrajit).]—§ 541 (Indrajidvadha): III, **289**, 16495 (*sendrāḥ . . . tridaçāḥ*). — § 542 (Rāvaṇavadha): III, **290**, 16518 (*çakraṃ I°açanipratikāyaṃ*). — [§ 543 (Rāmābhisheka): III, **291**, 16548 (*Ḳakraḥ*).]—§ 544 (Yudhishṭhirāḳṣa): III, **292**, 16604 (*sendrā api suraçreṣṭhāḥ*).—§ 546 (Kuṇḍalāharaṇap.): III, **301**, 16975 (having ascertained the intention of *I.* to ask Karṇa for his ear-rings and coat of mail, Sūrya advised Karṇa to ask a dart from *I.*).—§ 547 (Karṇa): III, **309**, 17177 (*brāhmaṇo bhūtvā*); **310**, (17204) (*I.* in the shape of a brahman obtained the ear-rings and the coat of mail of Karṇa and gave him a dart).—§ 548 (Āraṇeyap.): III, **315**, 17460 (*d: I.* went to the mountain Nishadha (differently B.) and lived there in disguise until he had destroyed his foes).—§ 549*c* (Arjuna): IV, **2**, †46 (*°āḍ anavaraḥ*, se. Arjuna).—§ 551 (Kiçakavadhap.): IV, **20**, 622 (*°saṃāḥ*, se. the Pāṇḍavas); **23**, 796 (*°eneva*

Dānavaṃ, sc. *gothitaṃ*).—§ 552 (Gobharaṇap.): IV, **37**, †1198 (*yathendralakshmīḥ*); **45**, 1405 (*°ṇa vā samaṃ*, sc. Arjuna); **48**, 1518 (*°āṇisamasparçaṃ*); **49**, 1541 (*api*); [**56** (*I. Çakraḥ*, v. 1761) and the gods came to see the encounter].—§ 552*d* (Arjuna): IV, **61**, 1975 (all. to Nivātakavacasyudbhaparvan), 1976 (*aham I°ādi dṛçhaṃ mushṭiṃ*, says Arjuna).—§ 552 (Gobharaṇap.): IV, **63**, 2030 (*°āyudhaṃ ivātataṃ*).—§ 553*b* (Yudhishṭhira): IV, **70**, 2268 (*°syārdhāsanaṃ*).—§ 553 (Vaiçvāhikap.): IV, **72**, 2369 (*rāpaṃ I°eva*).—§ 555 (Sainyodyogap.): V, **8**, 226 (*Devarājena*).—§ 555 (Indravijaya): V, **9**, 227, 228, 229, 233, 243, (259), (261), 277 (*°etro*, sc. Vṛtra; *I.* slew Viçvarūpa Tvāṣṭras, the son of Tvashṭṛ, Tvashṭṛ then created Vṛtra, who attacked Indra); **10**, (290), 299, 316 (*I.* slew Vṛtra with a mass of froth, and then concealed himself in the water, the murder of Vṛtra being equal to the murder of a brahman); **11**, 359 (appellative = Nahusha), 366 (Nahusha then was appointed as Indra, and coveted Çacī, the wife of Indra).—§ 555*d* (Ahalyā): V, **12**, 372, 373 (Ahalyā had been outraged by *I.* while her husband was alive).—§ 555 (Indravijaya): V, **12**, 374, 380.—§ 555*e* (Brahmaṇ): V, **12**, 388 (*sendrāḥ devāḥ*).—§ 555 (Indravijaya): V, [**13** (*I.* was liberated from the sin of brahman murder)]; **14**, 440 (*I.* was found out by Çacī); **15**, 456; **16**, (506), †515 (found out by Agni, installed the Lokapālas); **17**, (524) (cursed by the Ṛshis, Nahusha fell down from heaven); **18**, 552, 553, 562 (*°vijayaṃ*, *I.* then again became the king of the gods).—§ 556 (Saṅjayavāṇap.): V, **22**, †657 (*devān sendrān*, all. to Khāṇḍavadahanaparvan); †667 (*Pāṇḍyaḥ . . . samstindrakalpaḥ*), †676 (*yathā*); **24**, †720 (*°kalpāḥ*, sc. the Pāṇḍavas); **25**, †732 (*api*); **26**, †763 (do.); **29**, †838.—§ 557 (Prajāgaraṇap.): V, **33**, †1092 (*Pāṇḍoḥ putraḥ pañca pañcendrakalpāḥ*); **34**, 1130.—§ 559 (do.): V, **37**, †1376 (*°kalpa*, sc. Dhṛtarāshṭra).—§ 561 (Yānasandhip.): V, **48***β*, †1817 (*°kalpena*, sc. Yudhishṭhira).—§ 561*b* (Arjuna): V, **48**, †1876 (*Hariṃsa Vajrahastaḥ*, will protect Arjuna).—§ 561 (Yānasandhip.): V, **48**, †1915 (*devīṃ I°pramukhāṃ*).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1930 (worshipped Nara and Nārāyaṇa, who then assisted him in slaying the Daityas and Dānavas, Nara (i.e. Arjuna) slew the Pauloma and Kālakañjas (cf. § 445)), 1933 (had been vanquished by Arjuna, cf. Khāṇḍaradabanaparvan), 1936 (*sendrair api surāsuraiḥ*).—§ 561 (Yānasandhip.): V, **52**, 2096 (*yathendrasya jayaḥ*); **53***δ*, 2108 (*sendrāṃ imāṃl lokān*).—§ 561*f* (Nakula): V, **56**, 2230 (*Vṛtravçatrum yathendraṃ*).—§ 561 (Yānasandhip.): V, **57**, 2265 (*api*), 2269 (*sahito devaiḥ*), 59, 2333 (*°Vishṇusamau*, sc. Arjuna and Kṛshṇa), 2342 (*°eçvyopamaḥ Kṛshṇaḥ*); **61**, 2387.—§ 562 (Bhagavadgītāp.): V, **72**, 2610 (*sendrān . . . devān*); **74**, 2725 (*°jyeshṭhā iva*); **92**, 3297 (*api*); **95**, 3401 (do.).—[§ 564 (Mātaliyop.): V, **100**, 3570 (*Çakreṇa*), 3573 (*Çakraḥ*, could not vanquish the Nivātakavacas, etc.); **104** (Mātalī took Sumukha to *I.* (*Vasūcam*, v. 3662), who bestowed upon him a long life); **105** (therefore Garuḍa was incensed with wrath against *I.* (*Vāsaveṇa*, v. 3675), but was humiliated by Vishṇu).]—[§ 565 (Gālavacarita): V, **110**, 3808 (*Çakraḥ*, cut up the foetus of Diti, whence sprang the Maruts).]—§ 567 (Bhagavadgītāp.): V, **130**, 4368 (*°o Vaivaçasvīm yathā*, sc. *nigṛhyātma*), [4413 (*Çacīpatiḥ*, had been vanquished by Kṛshṇa, who then brought the Pārijāta down from heaven)]; **131***α*, 4424 (*Marutaḥ sahendreṇa*, seen in the body of Kṛshṇa).—§ 568 (Viduḷāputraçāsana): V, **134**, 4562 (*Indro Vṛtravadhenaiva Mahendro samapadyata*); **135**, 4593 (*°salokatāṃ*).—§ 569 (Bhagavadgītāp.): V, **141**, 4781 (*°āyudhāsavarṇaḥ*, °*āḥ*, C.); **142**, †4816 (*°ketuprakōṣṭhāḥ*).—§ 570 (Sainyaniryāṇap.): V, **151**, 5138 (*api*); **153**, 5192 (*devān sendrān api*).—§ 570*c* (Bhīshmaka): V, **158**, 5350 (*°sakhasya*, i.e. Bhīshmaka).—§ 572 (Rathātirathasaṅkhyāṇap.): V, **166**, 5749 (*parākramaṃ yathendrasya*).—§ 573 (Ambopākhyāṇap.): V, **178**, 7110 (*devāḥ sendrogaṇāḥ*); **184**, 7271 (*°āçaniasamasparçāṃ*).—[§ 574 (Jambūkh.): V, **188**, 7513 (*Çakraḥ, Sureçvaraḥ*, performs sacrifices on Mern.).]—[§ 574*f* (Bindusaras): VI, **6**, 240 (*Sahasrākshaḥ*, performed sacrifices at Bindusaras).]—§ 574 (Jambūkh.): VI, **9***aa*, 318 (*varshaṃ . . . Bhāratam / priyam I°sya devasya*).—§ 576 (Bhagavadgītāp.): VI, **14**, 555 (*°samakarmāṇaṃ*, sc. Bhīshma).—[§ 577 (Bhīshmavadhap.): VI, **43**, 1537 †*Çatakratuṃ*, came to see the battle).]—§ 578 (do.): VI, **50**, 2073 (*yaṃ Bṛhaspatir I°āya tadā Devāsure'tsṛjat*, sc. the krauñcārūṇa-vyūha), 2076 (*°āyudhāsavarṇāñchiṣ patākāsthāḥ*).—§ 579 (do.): VI, **54**, 2245 (*yathendrasya . . . mahatyā Daityasenayā*, sc. *yuddhaṃ*).—§ 581 (do.): VI, **62**, 2764 (*°o girīn iva*, sc. *mṛdnan*), 2774 (*°āçaniasamacanāṃ . . . gadāṃ*); **63**, 2798 (*°āçaniamaprabhāṃ . . . gadāṃ*); **64**, 2871 (*°āçaniamasavaṇḍ*); **66**, 2990 (*surāsuraiḥ sarvaiḥ sendraiḥ*).—§ 582 (do.): VI, **74**, 3248 (*°āyudhāsavarṇaṃ . . . dhanuḥ*).—§ 584 (do.): VI, **83**, 3678 (*yathendrasya ranāt purā Namuceḥ Daityasaṅghasya*, sc. *prādravat*), 3695 (*yatha Daityavadhāya . . . I°yendrāv iṣṭamaṃ*, sc. *abhidudrāvatuḥ*).—§ 585 (do.): VI, **91**, 4086 (*çatam I°āçaniçatapradhāṃ*), **92**, 4111 (*çatam I°āçaniçatapradhāṃ*); **94**, 4183 (*çatam I°āçaniçatapradhāṃ*), 4214 (*dhanuç citram I°āçaniçatapradhāṃ*); **95**, 4249 (*çarāyasa . . . yathendras Tārakaṃ purā*), 4305 (*çatam I°āçaniçatapradhāṃ*); **97**, 4440 (*sendrān api surāsurān*).—§ 586 (do.): VI, **107**, 4928 (*sendrān api rane devān*), 4960 (*sendrair api surāsuraiḥ*), 4961 (do.).—§ 587 (do.): VI, **119**, 5657 (*°dhvaja ivotsṛshṭaḥ*).—§ 589 (Droṇābhishekap.): VII, **2**, †86 (*yathā*); **6**, 162 (*jahnādro Dānavān iva*).—§ 590 (do.): VII, **12**, 454 (*sendrair devāsuraiḥ*), 455 (Arjuna had obtained weapons from *I.*, etc.), 461 (*sendrair api surāsuraiḥ*); **15**, 610 (*°dhvajāv iva*).—§ 592 (Saṃçaptakavadhap.): VII, **21**, 859 (*°Vairocanāv iva*, sc. *yuyudhāte*), 919 (*Dānaveṇendreṇa vadhyamānāṃ*); **23***α*, 995 (*°āyudhāsavarṇaiḥ . . . hayottamaiḥ*), 1003 (*°āçaniasamaparçāḥ*, sc. *açvāḥ*), 1027 (*sendrā iva divaukasaḥ*); **25**, 1084 (*yathendrāgnī purā Balim*, sc. *ārchatāṃ*), 1120 (*°m invāyantam Asurān prati*); **27**, 1198 (*°ād anavaraḥ*, sc. Bhagadatta); **28**, 1249 (*iva*).—§ 592*c* (Vaishṇavāstra): VII, **29**, 1289 (*lokeshu sendra-Rudreshu*).—§ 592 (Saṃçaptakavadhap.): VII, **29**, †1301 (*°vikramaṃ sakhāyaṃ I°sya*, i.e. Bhagadatta), 1310 (*°o Vṛtra-Balā(v)iva*, sc. *nijaghnatuḥ*), **32**, 1439 (*°samadyutiḥ*, sc. Sātyaki).—§ 593 (Abhimanyuvadhap.): VII, **49**, 1938 (*°dhvajāv ivotsṛshṭau*).—§ 594 (do.): VII, **52**, 2037 (*°-Vishṇusamadyutiḥ*, sc. Abhimanyu).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2172 (*sendrāmaraganāḥ*, came to the sacrifice of Marutta), [2180 (*Çakreṇa*)]; (do., v. Bhagīratha): VII, **60**, 2257 (*sendraiḥ suraganaiḥ*); (do., v. Dilīpa): VII, **61**, 2266 (*sendrā devāḥ*); (do., v. Māndhātṛ): VII, **62**, 2277 (Māndhātṛ sucked the fingers of *I.*), 2279; (do., v. Bharata): VII, **68**, 2389 (*sendrair devaiḥ*).—§ 596 (Pratijñāp.): VII, **76**, 2692 (*Marutoç ca sahendreṇa*), 2691 (Arjuna had obtained weapons from *I.*, etc.); **81**, 2910 (*°Vishṇā yathā pritau Jambhasya vadhakāṅkshiṇau*).—§ 597 (do.): VII, **83**, 2972 (*devāḥ . . . sendrāḥ*); **84**, 2991 (*Çaryāter yajñam āyantaṃ yathendraṃ* (so B.) *devam Āçvinau*, cf. § 405).—§ 598 (Jayadrathavadhap.): VII, **86**, 3093 (*uccheritendradhvajopamaiḥ*).—§ 599 (do.): VII, **93**, 3408 (*°dhvajākāraṃ*, sc. *bhujaṃ*), 3407 (*°dhvaja ivotsṛshṭaḥ*).—§ 599*c*

(Vṛtra): VII, **94**, 3458 (*sendrā divaukasaḥ*), 3461 (*devāḥ sahendraḥ*, C. has by error *mahe°*), [3471 (*Çakra*, Çiva gave to *I.* an armour with mantras, protected by this *I.* proceeded against Vṛtra and slew him, then he gave the mantras and the armour to Aṅgiras].—§ 599 (Jayadrathavadhap.): VII, **99**, 3676 (°*aya*, sc. *ratham*); **105**, 3932 (*°āyudhasaṁnāhāḥ patākāḥ*); **106**, 4005 (*dhanuç cendradhvajopamaṁ*); **109**, 4109 (*dhanur ghoram I°açanisamavanāt*), **117**, 4652 (*bāṇān . . . I°açanisamavanāt*), **118**, †4690 (*Vṛtrendrayor yuddham iva*), †4696(*naptāÇiner I°saṁānavīryaḥ*); **120**, 4774(*vikrāntam I°syena*); **127**, 5144 [*Brahmeçānendra-Varuṇān avahat yaḥ ratha*, i.e. the chariot of Arjuna],„5162 (*sendrāyudha ivāmbudaḥ*); **128**, 5223 (°*açanir ivendreṇa*), **134**, 5511(*vajreṇendra ivāsureṣu*, sc. *jaghāna*); **146**, 6174 (*sendradhanuṣāmbudaḥ*), 6253 (°*açanisamaprakhyaṁ, çaraṁ*), 6273 (°*açanisamasparçaṁ*, sc. *çaraṁ*); [**149**, 6461 (*tvatprasādāt, Hṛshīkeça* (i.c. Kṛshṇa), *Çakraḥ Suvāganeçvaraḥ | trailokyavijayaṁ çrīmān prāptavān ranamūrdhani*), 6464 (*tvatprasādāsamutthena vikramenārisūdana | Sureçatvaṁ gataḥ Çakro hatvā Daityān sahasraçaḥ*)].—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6751 (°*vikramaiḥ*), 6810 (*Rudropendrendravikramaḥ*, sc. Açvatthāman), 6836 (*tayoḥ bhūtvā nihaḥ sendrāyudho divi*, sc. Ghaṭotkaca), 6842 (°*vikramaiḥ*), 6845 (do.), 6890 (*dhanur ghoraṁ . . . I°āyudhopamaṁ*); **158**, 7008 (°*vīryaḥ*), 7048 (*sendrā api suraçreṣṭhāḥ*); **160**, 7143 (°*o Daityavadhe yathā*); **162**, 7227 (*yathendraṁ harayo, rājan, purā Daityavadhodyatam*); **168**, 7540 (*yathendrābhayavitrastā Dānavās Tārakāmaye*); **170**, 7669 (*yathendraḥ samare, rājan, prāha Vishṇuṁ mahāyaçāḥ*); **174**, 7873 (°*Vairocanāv iva*, sc. *yuyudhāte*); **175**, 7914 (°*Çambarayor iva*, sc. *saṁnipātaḥ*), 7939 (*Rudrendrendravikramaḥ*, sc. Karṇa), 7965 (*tayoḥ bhūtvā nihaḥ sendrāyudho divi*, sc. Ghaṭotkaca), 7975 (°*āyudham avocchritam*); **179**, †8155 (*sendra devāḥ*), [†8167 (°*Çakraḥ*, Karṇa employed the dart, which had been given him by *I.*, against Ghaṭotkaca)].—§ 601 (Droṇavadhap.): VII, **185**, 8444.—§ 603 (Nārāyaṇāstramokshap.): VII, **196**, 9050 (*sendrān apy eva lokāṁs trīṁ̇ḥ*); **197**, 9101 (*sendrān devān*); **200**, †9340 (°*ketuprakāçau bhujau* ; °*saṁnavīryaḥ*, sc. Açvatthāman).—[§ 603d (Tripura): VII, **202** (*I.* was unable to destroy the three cities of the Asuras, which Çiva then destroyed; *I.* was paralysed by Çiva).]—§ 603 (Nārāyaṇāstramokshap.): VII, **202**„, 9594 (Çiva is identified with *I.*), 9605 (*sendrāsidhu deveshu*), 9628.—§ 604 (Karṇap.): VIII, 8*n*, 221 (*iva*); **9**, 292 (°*opamaṁ viraṁ*, sc. Karṇa).—§ 605 (do.): VIII, **16**, 835 (*jaitreṇa vidhinā hataṁ Vāyur I°m vādhvare, sc. avahat*); **17**, †678 (*Dhanaṁdenrakalpau*, sc. Kṛshṇa and Arjuna).—§ 605e (Vijaya): VIII, **31**, 1292 (the bow Vijaya had been made by Viçvakarman for the sake of *I.*; *I.* afterwards gave it to Rāma Jāmadagnya), 1295 (*yoteye . . . yathendraḥ samare sarvān Daiteyān*).—§ 606 (Triprāṁkhyāna): VIII, [**33**,1426 (°*Çakraḥ*, could not destroy the three cities of the Asuras)]; **34**, 1488 (*vidyud-I°dhanur-naddhaṁ ratham*, i.e. the chariot of Çiva).—§ 607 (Karṇap.): VIII, **36**, 1683 (°*āgnī stūyamānau vādhvare*); **42**, †1988 (*Pāṇḍavaṁ I°alpaṁ*, i.e. Arjuna).—§ 608*b* (Arjuna): VIII, **46**, 2161 (*Brahmeçānendra-Varuṇān kramaço yo 'vahat purā*, sc. the chariot of Arjuna).—§ 608 (Karṇap.): VIII, **46**, 2208 (*iva*); **51**, 2487 (*jaghne vajreṇendra ivāçalāṁ*); **53**, 2588 (*yathendraḥ samare Daityāṁs Tārakasya vadhe purā*, sc. *avadhīt*); **64**, 3236 (*jālaṁ athendrayukteṣu*, so B., C. has by error *jālamahe°*; cf. *Indrajāla°*, v. 3238); **66**, †3356 (*Vṛtre hate 'sau bhagavān sendraḥ*); **87**, 4391 (°*Vṛtrāv iva krudhāsa*), 4406 (*prajihīrshantāv I°-Vṛtrāv iva*) (χ¹), 4418 (sided with Arjuna in the fight between Karṇa and Arjuna), 4458 (*I.* asked Brahman and Içāna for the victory of Arjuna, and it was granted); **90**, †4657 (*kirīṭaṁ asya I°dattaṁ*, with an arrow Karṇa broke the diadem, which *I.* had given to Arjuna), †4689 (*yathendro Balaṁ*, sc. *bibheda*), 4718 (°*açanisamāṁ*, sc. *çaraṁ*).—§ 610 (Çalyap.): IX, **4**, 202 (°*ketum ivocchritaṁ*); **5***v*, 280 (°*saṁnav adhishthitāḥ*).—§ 611 (do.): IX, **12**, 615 (°*āhaçāço iva*); **17**, 916 (°*dhvaja ivocchritāḥ*), 921 (*çāpaṁ . . . I°dhanuḥprabhaṁ*), †954 (*purā kṛte Vṛtravadhe yathendraḥ*); **20**, †1077 (*Jambho yathā Çakrasamāgamād vai nāgendraṁ Airāvaṇaṁ I°eshyan, sc. pratyudyayau*); **24**, 1328 (°*açanisamasparçāḥ . . . çarāḥ*); **25**, 1339 (°*açanisamasparçāṁ, sc. bāṇān*); **27**, 1495 (°*açanisamasparçaḥ, sc. bāṇaiḥ*).—§ 612 (Hradaprāveçap.): IX, **31***ç*, 1750 (*kriyābhyupāyair I°ena nihataṁ Daitya-Dānavāḥ*), 1756 (*kriyābhyupāyair I°ena tridivaṁ bhujyate*).—§ 613 (Gadāyuddhap.): IX, **32**, 1851 (*api*).—§ 614 (do.): IX, **34**, 1964 (*Brahmāṇaṁ iva Deveçaṁ I°opendrau, sc. pūjayāṁ āsatuḥ*).—§ 615*a* (Baladevatīrthayātrā): In days of yore *Namuci* had entered a ray of the sun from fear of *I.* *I.* then made friends with *Namuci* and entered into an agreement with him, saying: "I shall not slay thee with anything wet or dry, in the night or in the day." One day *I.* beheld a fog and cut off the head of *Namuci* with foam of water. The severed head of *Namuci* thereupon pursued *I.*, saying: "O slayer of a friend, O wretch!" *I.* repaired to *Brahmán*, who caused him to perform a sacrifice and bathe in *Aruṇā* (*t*). Thus *I.* became free from the sin of brahman murder and returned to heaven. The head of *Namuci* also fell into that stream and obtained eternal regions, granting every wish: IX, **43**, 2434.—§ 615*u* (Skanda): IX, [**44**, 2480 (*Çakraḥ*, came to see the new-born Skanda)]; **45***γ*, 2506 (°*Vishṇu*, came to the investiture of Skanda), [2538 (*Vāsavaḥ*, gave two companions to Skanda); **46**, 2562 (*Pākaçāsanaḥ*, gave Skanda a dart and a banner)].—[§ 615*y* (Badarapāçana): IX, **48** (in the tīrtha Badarapāçana *Çrutāvatī* gratified *I.* by persevering in boiling five badara-fruits, and became the wife of *I.*).]—§ 615*bb* (Indratīrtha): IX, **49**, [2833 (*Çakraḥ*, at Indratīrtha *I.* performed 100 sacrifices, therefore he came to be called Çatakratu)].—[§ 615*gg* (Sārasvata): IX, **51** (from fear of the austerities of *Dadhīca*, *I.* despatched the Apsaras *Alambushā* to tempt *Dadhīca*, thus Sārasvata was born, afterwards *Dadhīca* gave his bones, of which the vajra of *I.* was made).]—§ 615*kk* (Kurukshetrakathana): IX, **53**, 3012 (sanctified *Kurukshetra*).—§ 615 (Baladevatīrthayātrā): IX, **54**, 3049 (°*o 'gnir Aryamā caiva yatra prāk pṛthim āpnuvan*).—§ 615 (Gadāyuddhap.): IX, **57**, 3177 (°*Prahrādayor iva*, sc. *yuddhaṁ*), 3186 (°*açanim ivodyatāṁ*), 3202 (°*açanisamāṁ*, sc. *gadāṁ*); **61**, 3395 (*iva*).—§ 616 (Sauptikap.): X, **6**, 231 (°*katurubhāṁ gadāṁ*).—§ 617 (Aishikap.): X, **10***β*, †565 (°*opamāṁ*); **17**, 766 (*api*).—§ 618 (Jalapradānikap.): XI, **2***δ*, 60 (°*eyātithayaḥ*, sc. the fallen warriors).—§ 622 (Rājadh.): XII, **11**, 307 (in the shape of a golden bird *I.* discoursed with some ṛshis).—§ 623 (do.): XII, **15**, 438 (°*o Vṛtravadhena Mahendraḥ samapadyata*), [439 (*Çakraḥ*, among the gods who are Varuṇa's attendants)].—§ 626 (do.): XII, **20**, †611 (*yajñair I°o vividhaiḥ ratnavadbhir devān sarvān atyayād bhūritejāḥ | tenendratvaṁ prāpya bibhrājate 'sau*); **21**, 615 (°*ena samaye pṛshto yad vaiçca Bṛhaspatiḥ*).—§ 627 (do.): XII, **22**, 646 (°*o vai Brahmaṇaḥ sutaḥ kshatriyaḥ karmaṇā bhavat*), 647 (°*tvaṁ samāpede devanaṁ*, sc. Indra), 648 (*yathā*).—§ 632*b* (Shoḍaçarāj., cf. § 595, v. Marutta): XII, **29**, 911 (*sendrāḥ . . . devāḥ*); (do., v. Paurava): XII, **29**,

928 (*anūdyad I°o somena*); (do., v. Śibi): XII, **29**, 936 (*°sikramāt*, sc. Śaibya); (do., v. Bhaṅgāratha): XII, **29**, 956 (drank soma); (do., v. Māndhātṛ): XII, **29**, 977 (*Śaśakratuḥ*, Māndhātṛ succeeded the finger of Indra), 978, 979, 980 (*°saṃnaṃ*, sc. Māndhātṛ); (do., v. Rantideva): XII, **29**, [1013 (*Śaśakratuḥ*, granted a boon to Rantideva)].—§ 634 (Suvarṇasthīvisaṃbhavop.): XII, **31**, 1106 (*I.* caused Suvarṇasthīvin to be killed by a tiger).—§ 635 (Rājadh.): XII, **33**, 1205 (*yathā*); **37**, 1351 (*devān sarvān I°purogamān*); **38**, 1403 (*yathendras tridivaṃ, sc. pālaya*).—§ 641*f* (do.): XII, **47***o*, 1618 (*ati-Vāyu-I°bharmāṇaṃ*, sc. *Govindaṃ*).—[§ 638*b* (Rāmopākhyāna): XII, **49**, 1720 (*Pākaśāsanaḥ*, incarnate as Gādhi).]—[§ 640 (Rājadh.): XII, **58***b*, 2093 (*Śaharākṣho Mahendraḥ*, among the authors of rājaśāstras).]—[§ 641 (do.): XII, **59**, 2204 (*Puraṃdaraḥ*, abridged the Vaiśāliksha śāstra and called it Bāhudantaka).]—§ 641*f* (Pṛthu Vainya): XII, **59**, 2219 (*rāpeṇendra ivāparaḥ*, sc. Pṛthu Vainya), [2239 (*Śakraḥ*, bestowed wealth on Pṛthu Vainya)].—§ 641 (Rājadh.): XII, **64**, (†2402), (†2407): **65**, (†2417), (2433), (2446) (discourse between *I.* and Māndhātṛ); **67**, 2498 (*°m eva prayrnute yaṭ rājānam iti śrutiḥ | yathaiveṇdras tathā rājā sampūjyaḥ*), 2505; **71**, 2748 (*°n tarpaya somena*); **72**, 2773 (*°o rājā*); [**84** (discourse between *I.* and Bṛhaspati)]; [**90**, 3386 (*taṃād*, i.e. from Bali, *apātramya sā ʼyaechat Pākaśāsanaṃ*, sc. Śrī, cf. § 671*b*)]; **96**, 3573 (*anena—sc. vṛttena—I°vishayaṃ vijigishanti pārthivāḥ*); **97**, 3589 (*prāpnoti I°salokatāṃ*), 3601 (*deva I°puroganāḥ*), 3611 (*prāpnotīndrasya sālokyaṃ*); **98**, 3614 (*Ambarīshasya saṃvādaṃ I°sya ca*), (3623), (3626) (discourse between *I.* and Ambarīsha); **102**, 3758 (*°dhanvināṃ*); **103**, 3795 (*Bṛhaspateṣ ca saṃvādaṃ I°sya ca*), (3797), (3838) (discourse between *I.* and Bṛhaspati); **121**, 4446 (*pṛthāṣ ca devatā nityaṃ I°e parivadanty api | annaṃ dadāti Śakraṣ cāpy anugrahaṇaṃ tmāṇ prajāḥ*); **122**, [4495 (*devānāṃ śreṣṭhaṃ cakre devaṃ Duṣcyaṭekshaṇaṃ*, sc. Vishṇu)], 4505 (*°Mauricibhyāṇaṃ*), 4511; **124**, 4571 (Prahlāda deprived *I.* of his sovereignty; disguised as a brahman *I.* then was instructed by Prahlāda about his behaviour, whereafter Prahlāda lost his sovereignty).—§ 649 (Apadḍh.): XII, **141**, 5414 (*devān I°ādiṃ*).—§ 651 (Kapotalubdhakasaṃv.): XII, **149**, 5587 (*°vat*).—§ 654 (Apadḍh.): XII, **155***a*, 5831.—[§ 656 (Khaḍgotpattik.): XII, **166**, 6186, 6187 (the ṛshis gave the sword to *I.* (Vāsava), from him (Mahendra) it passed over to the Lokapālas).]—§ 658*b* (Kṛtaghnop.): XII, **173**, 6436 (told Virūpāksha how Rājadharman had been accursed, and restored Gautama to life).—§ 659 (Mokshadh.): XII, **180**, 6693 (*°Kāśyapasaṃvādaṃ*), 6696 (*gṛgālarūpeṇa*), 6713 (*°tāṃ*), 6714 (*°tvaṃ*), 6743 (*devānāṃ devaṃ . . . Caeipatiṃ . . . Harivāhanaṃ*) (discourse between *I.* in the shape of a jackal and Kāśyapa).—[§ 662*b* (Japakop.): XII, **200**, 7338 (*Tridaśeśvaraḥ*).]—[§ 664 (Mokshadh.): XII, **207**, 7553 (*Vāsavaṃ sarvadevānāṃ adhyakshaṃ akaroṭ prabhuḥ*, sc. Kṛshṇa).]—§ 665 (do.): XII, **208***b*, 7582 (the eleventh of the Ādityas).—§ 667 (do.): XII, **214**, 7786 (*tvāṭṭjaṃ I°daiteṭṭyaṃ tasmāṭ indriyaṃ ucyate*, sc. *śukraṃ*).—§ 670 (do.): XII, **222**, 8023 (*Prahrādasya ca saṃvādaṃ I°sya*, discourse between Indra and Prahlāda).—§ 671*b* (Bali-Vāsavasaṃv.): XII, [**223**-]**225**, 8185 (discourse between *I.* and Bali).—[§ 672*b* (Śakra-Namucisaṃv.): XII, **226** (discourse between *I.* and Namuci).]—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8224 (*Sureṇdraṃ*), 8279, 8283, 8284, 8286 (discourse between *I.* and Bali).—[§ 674*b* (Śrī-Vāsavasaṃv.): XII, **229**, (discourse between *I.* and Śrī).]—[§ 682 (Mokshadh.): XII, **267**, 9527 (*Triloceṇaḥ Puraṃdaraḥ*), 9530 (*Triḍaśeśvaraḥ*, had violated the wife of Gautama, i.e. Ahalyā).]—§ 693*b* (Vṛtravadha): XII, **282**, 10104; **283**, 10186 (*I.'s* encounter with Vṛtra, whom he slew, how *I.* was liberated from the sin of brahman murder).—§ 695*b* (Dakshayajñavināśa): XII, **285***a*, 10280, †10298 (*śendra devāḥ*).—§ 701*b* (Bhava-Bhārgavasaṃvādagama): XII, **290**, 10666.—§ 707 (Mokshadh.): XII, **314**, 11610 (the adhidaivata of the hands); **318**, 11706 (*°tvaṃ*, when the soul escapes through the navel it becomes *I.*, likewise when escaping through the arms).—[§ 712 (Śukotpatti): XII, **325**, 12206 (*Deveṣvaraḥ Śakraḥ*, gave a kamaṇḍalu to Śuka).]—[§ 717*c* (Vāmicaru): XII, **336**, 12717 (*Devarāṭ*, shared with Vasu Uparicara his own seat and bed).]—§ 717*b* (Nārāyaṇīya): XII, [**340** (Nārāyaṇa prophesies that Bali will deprive *I.* (*Śakraṃ*, v. 12944) of his kingdom, but that Vishṇu will restore it to him)]; **343**, II), ††13205 (cursed by Gautama on account of his violating Ahalyā, *I.* came to wear a green beard; cursed by Kañcika to lose his testicles, *I.* obtained those of a ram), [III), ††13206 (*Puraṃdaraṣya*, Cyavana paralysed his arms, cf. § 405)], VII), ††13211, ††13212, ††13213, ††13214, ††13216, ††13217, ††13218 (how Indra slew Viçvarūpa and Vṛtra, Nahusha's becoming king of the gods and falling down again to the earth, *I.'s* regaining the sovereignty, cf. § 555 (somewhat different)).—[§ 718*b* (Ūñchavṛttyup.): XII, **353**-**66** (Nārada told the Ūñchavṛttyupākhyāna to *I.*).]—§ 720*b* (Sudarçanop.): XIII, **2**, 95 (*°oyuṣaḥ*, sc. *Durjayasya*).—[§ 722 (Anuçāsanik.): XIII, **6** (discourse between *I.* and a parrot).]—§ 728*b* (Bhaṅgāsvanop.): XIII, **12**, 531 (*agniṣtuṭaṃ I°devāḥ*ṃ, 532, 534, 558, 559, 566, 567, 568, 569, 572, 575 (discourse between *I.* and Bhaṅgāsvana).—§ 730 (Anuçāsanik.): XIII, **14**, 610 (*devāḥ sendrāḥ*).—[§ 730*e* (Mandāra): XIII, **14**, 654 (*Śakraṃ*, Mandāra fought with *I.* during 1,000 years).]—§ 730 (Anuçāsanik.): XIII, **14**, [681 (*Maghavatā*, disregarded the Vālakhilyas, cf. § 45).]—§ 730*g* (Upamanyu): XIII, **14**, [763 (Çiva assumed the form of Çakra, i.o. Indra)], (λ), 806 (*yajñendrebalarakshaḥsu*, so C., but B. reads *Yakshendra°*), 809 (Çiva in the shape of *I.*), (ν), 820 (*Brahmendra-Mahendra-Vishnusakhīṭ devāḥ*, so C., bnt B. has *Hutāça* instead of *Mahendra*), 849 (*°yajñaseevarṇāṭthaṃ dhamuḥ*).—§ 730 (Anuçāsanik.): XIII, **14**, 976 (*°āyudhayinaddhāṅkaṃ*); **16**ηη, 1045 (*°agni-Marutāṃ . . . gatiḥ*, i.e. Çiva), 1058 (*Skandendrau*, identified with Çiva); **17**, 1282 (*°kalpena*, sc. Taṇḍin), [1288 (Brahman communicated the 1000 names of Çiva to Çakra, i.e. Indra, who again communicated them to Mṛtyu)]; [**18**, 1313, (*Çakravṣya*, had cursed Asita Devala)].—§ 734 (do.): XIII, **26**, 1826 (*devaiḥ sendraiḥ*), †1841 (do.).—[§ 735*b* (Indra-Matańgasaṃv.): XIII, **27**-**9** (discourse between Indra and Matańga).]—§ 736*b* (Vitahavyop.): XIII, **30**, 1997 (*rūpeṇendra ivāparaḥ*, sc. Gṛtsamada).—§ 738 (Anuçāsanik.): XIII, **32**, 2073 (*śendrās traya lokāḥ*).—[§ 739 (do.): XIII, **34**, 2137 (*bhagasahasreṇa Mahendraḥ parivichinkaṭ | teshāṃ eva prabhāveṇa Sahasranayana hy asau || Çatakratur samabhavaṭ*, cf. v. 2328, s.v. Gautama).]—[§ 740 (do.): XIII, **36** (discourse between *I.* and Çambara).]—[§ 743*b* (Vipulop.): XIII, **40**-**3** (how Vipula protected Ruci, the wife of Devaçarman, against *I.*).]—§ 746 (Anuçāsanik.): XIII, **60**, 3060; **62**, 3155 (*Bṛhaspateṣ ca saṃvādaṃ I°sya*, discourse between *I.* and Bṛhaspati); [**72**-]**74**, (3606), 3616 (discourse between *I.* and Brahmān); **82***ν*, 3857; **83**, 3884. (*Pitāmahasya saṃvādaṃ I°sya ca*), 3890 (discourse between *I.* and Brahman about kine).—§ 747*b* (Śāvaṇotpatti): XIII,

85, 4174 (*sendreshu lokeshu*), 4180 (*devaiḥ . . . sendraiḥ*).—[§ 748*b* (Tārakavadhop.): XIII, **86***a*, 4201 (*Vāsavaḥ*, came to see Skanda), 4210 (*Surendraḥ*, gave lions, etc., to Skanda), 4215 (*Surendraḥ*, Skanda restored the sovereignty of the gods to *I.*).]—[§ 750*b* (Bisastuṇīyop.): XIII, **93** (in the shape of Çunaḥsakha *I.* put the seven ṛshis, etc., to the test).]—§ 751*b* (Çapathavidhi): XIII, **94,** (4593) (do.).—§ 755*b* (Nahushop.): XIII, **99,** 4752 (*Indro 'ham*, sc. Nahusha), 4765 (*karishye 'nindraṃ*, sc. *Nahushaṃ*), 4766; **100,** 4772 (*avindrakaṃ*; Nahusha became *I.*, but cursed to become a serpent he fell down to the earth, cf. also § 555 (somewhat different)).—[§ 757*b* (Hastikūṭa): XIII, **102** (discourse between Gautama and *I.* in the shape of Dhṛtarāshṭra).]—§ 757*k* (Indraloka): XIII, **102,** 4880 (*°eya lokāḥ*).—§ 758 (Aṇuçāsanik.): XIII, **103,** †4945 (*°ena guhyaṃ nihitaṃ vai guhāyāṃ*, i.e. the vow of fast, Nil.).—§ 759 (do.): XIII, **107,** 5224 (*°kanyādhirūḍhaṃ ca vimānaṃ labhate naraḥ*).—§ 766 (do.): XIII, [**125,** 5967) (*Çakraḥ*)]; **126,** (6018).—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **141,** 6394 (*pūrveṇa vadanenāhaṃ I°tvaṃ anuçāsmi ha*, says Çiva), 6397 (*°eya ca purā vajraṃ kshiptaṃ çrīkāṅkshiṇā mama | dagdhvā kunthaṃ tu tad yātaṃ tena Çrīkaṇṭhatā mama*, says Çiva).—§ 768 (Aṇuçāsanik.): XIII, **148,** 6893 (*sendrā devās trayastriṃçat*).—§ 770 (dn.): XIII, **151**$_7$, 7093 (the eleventh of the Ādityas), [7111 (*Mahendrasya supta gurunāḥ*, i.e. the seven ṛshis of the east)].—[§ 772*e* (Gautama): XIII, **154,** 7218 (*Purandaraḥ*; coveting Ahalyā *I.* was cursed by Gautama, but not hurt).]—§ 772*l* (Vasishṭha): XIII, **156,** 7289 (*sendrāḥ . . . tridivaukasaḥ*, protected by Vasishṭha).—[§ 772*n* (Cyavana): XIII, **157,** (7307), (7311), 7314, 7316 (Cyavana paralysed the arm of *I.* and created Mada. *I.* then allowed the Açvins to become partakers of the soma, cf. § 405).—§ 772*p* (Kapa, pl.): XIII, **158,** 7327 (*sendrā divaukasaḥ*), 7330 (do., when the gods had entered the month of Mada, Cyavana took away from them the earth).—§ 773*d* (Çiva): XIII, **161,** [7490 (*Çakrasya*, Çiva paralysed the arm of *I.*, cf. § 603*d*)], 7496 (Çiva identified with *I.*).—§ 778*e* (Avikshit): XIV, **4,** 80 (*°ād anavaraḥ*, sc. Avikshit), 82 (*°somaḥ*, sc. Avikshit).—§ 778*b* (Saṃvarta-Maruttīya): XIV, **5,** 98 (*Vāsavo 'py Asurān sarvān nirjitya ca nipātya ca | I°tvaṃ prāpya lokeshu tato vasre purohitaṃ*, sc. Bṛhaspati), 110 (*°tvaṃ prāptavān eko*, says Indra); **7,** 178; **9,** (†219), (†221), (†223), (†226), 230, (†242), (†247); **10,** (†256), †273, †274, †277, (†279), †283 (*I.'s* relations to Bṛhaspati, Saṃvarta, and Marutta).—§ 779*k* (Vṛtra): XIV, **11,** 298 (*°eya saha Vṛtreṇa yuddhaṃ, I.'s* encounter with Vṛtra).—§ 782*b* (Brāhmaṇagītā): XIV, **21,** 631.—§ 782*g* (Guruçishyasaṃv.): XIV, **35,** 976; [**42,** 1129 (*Çakraḥ*, the adhidaivata of the hands)]; **43**$_9$, 1176 (*Marutāṃ rājā*).—[§ 784*b* (Uttaṅka): XIV, **55** (in the shape of a Caṇḍāla *I.* offered Uttaṅka *amṛta* in the form of his urine)]; **56** (in the shape of a brahman *I.* assisted Uttaṅka).—[§ 786 (Anugītāp.): XIV, **91** (the dispute of the ṛshis at the sacrifice of *I.*).]—§ 786*e* (Agastya): XIV, **92,** 2867, 2868 (Agastya caused *I.* to pour down rain).—§ 787 (Açramavāsap.): XV, **17,** 477 (*°soma̍ḥ*, sc. the Pāṇḍavas).—[§ 793 (Mausalap.): XVI, **4** (received Kṛshṇa in heaven).]—§ 794 (Mahāprasthānikap.): XVII, **3,** (†82), (†85) (put Yudhishṭhira to the test).—§ 795 (Svargārohaṇap.): XVIII, **2***b*, 36 (*°saṅkāçaṃ*, sc. Arjuna) (*I.* put Yudhishṭhira to the test); **4,** 135 (*Devarāṭ*).

Cf. also the following synonyms:—

Aditinandana: XIII, 986 (*°au*, i.e. Indra and Viṣhṇu).

Akhaṇḍala, q.v.

Amaraçreshṭha: I, 1136; III, 1725 (*Çatakratuḥ*); XIII, 3905.

Amarādhipa: III, 6076 (to be worshipped in *Amarāṇāṃ hradaḥ*[*ḥ*]); VIII, †1212 (*°soinyasaṃrabdhaṃ*); XII, 3825, 8131, 10134.

Amararāja: I, †3569 (*°jushṭān . . . lokān*), †3575 (*°kalpa*); VII, 1125 (*yādṛk purā vṛttaṃ Çambara-°yoḥ*, sc. *yuddhaṃ*), 3571 (*yathā pūrvaṃ abhūd yuddhaṃ Çambara-°yoḥ*); VIII, †1740 (*Tridivaṃ iva °rakshitaṃ*), †3857 (*°tejasā*), 4397 (*sadṛçau yuddhe Çambara-°yoḥ*); IX, 784 (*yādṛço vai purā vṛttaḥ Çambara-°yoḥ*), 2832.

Amareça: VI, †784 (*iva*).

Amareçvara: I, 8226, 8306; VII, 3005; VIII, †820 (*iva*); XII, 3845.

Amarendra: I, †2121.

Amarottama: I, 1287.

Asurārdana, Asurasūdana, q.v.

Balabhid, Balahan, Balahantṛ, Balajit (cf. Additions), **Balanāçana, Balanisūdana, Balasūdana,** q.v.

Bala - Vṛtraghna, Bala - Vṛtrahan, Bala - Vṛtranisūdana, Bala-Vṛtrasūdana, q.v.

Bhūtabhavyeça, q.v.

Çacīpati ("the husband of Çacī"): I, 1286, 7103, 8159, 8240; II, 70 (*Sahasrākshaḥ*); III, 479, 1884, 2226, 10387, 10693, †13297 (*Vajrahastaḥ*), 14624, 16440 (*Sahasrākshaṃ*, C. has by error *S°*); V, 256, 422, 538, 3574 (*Devarājaḥ*), 4413, 5503 (*°samaṃ*, sc. *Droṇaṃ*), 5548 (do.); VII, 9019 (*°ir vāsavaḥ*), 9087 (*Çakrasya*); IX, 1914; XII, 1200, 6743, 8066, 8109, 8118, 8132, 8142, 8289, 8413, 12945, ††13214, 13770; XIII, 283, 2318, 3573, 3575, 3913, 5972 (*Deveça*), 5980, 6155 (*Vāsavaṃ*), 7637; XIV, 1615; XV, 567 (*Çakraṃ*).

Çakra: I, 112 (father of Arjuna), †161, †185 (*°Sūryau*), 222 (*°prātimatejasaḥ*), 531 (*°samaḥ, sc. Bhagadattaḥ*), 1285 (praised in the hymn vv. 1285*b*–95), 1426, 1441, 1442, 1446, 1466, (1519), 1523, (1530), 1532, 1539, 2058 (*bhavane . . . Çº sya*), †2098 (*°eya yajñaḥ çatasaṅkhyoḥ*), †2108 (*Vajrapāṇiḥ yathā*), 2218 (*yathā Çº o Bṛhaspatiḥ*, sc. *asanaṃ kalpayāṃ āsa*), 2245 (*yathā*), 2336 (*devāḥ Çº purogāḥ*), 2351, 2359, 2360 (*°otsavena*), 2504 (*°adayaḥ*), 2510, 2523 (one of the Ādityas), 2600 (*Aditeḥ putrāḥ Çº mukhyāḥ*), 2780, 2914, 2937, 2946 (*°samṛddhaṃ*), 3121 (*yathā Çº o Marutpatiḥ*), 3315, 3432 (*°Vishṇā iva pare*), 3537, 3553, (3554), †3567, †3572, †3574 (*Balahā*), †3652, 3694 (*°prātimatejasaḥ*), ††3814 (father of Arjuna), †3976 (*°prātimatejasā*, i.e. Çāntanu), 4408, (4785), 4791 (begot Arjuna), 4794, 4801, 5500 (among the fathers of the Pāṇḍavas), 5586 (*°dhvajam iveçvaraṃ*, C. has by error *S°*), 6786 (*açobhata . . . Cºenevāmaravatī*), 7059 (*°prātimaṃ*, i.e. Arjuna), †7277, †7288, †7291, †7293, †7309 (*°syāṃçaḥ Pāṇḍavaḥ Savyasācī*, i.e. Arjuna), †7314 (*°prakhyāḥ*), 8090, 8187 (*°syudhasamau*), 8261, 8272, 8274, 8276, 8281, 8469; II, 29 (*iva*), 46 (*prayayau . . . yathā Çº a Amarāvatīṃ*), 103 (*yathā*), 263 (*°sya nilokatāṃ*), 283 (*°sya sabhā*), 291, 483 (*°sya sabhāyāṃ*), 485, 505 (*°sya samīpe*), 897 (*pratyudyayau . . . Cºṃ Bala sūdanaḥ*), 939 (*°Vishṇā . . . Tārakāmaye*), 911, 1005 (*°ād anavaraḥ*, i.e. Bhagadatta), 1257 (*°syeva Tripiṣhṭape*), 1684 (*yathā*), 1751 (do.), 1957 (slew Namuci), 2458 (*°sya nītiṃ*), 2572 (*°enāpi samaḥ*); III, 3 (*°prātimatejasaḥ*), 208, 209 (obtained a hymn to Sūrya from Brahmān and communicated it to Nārada, C. has by error *S°*), 338 (discourse with Surabhi), 514

(*Brahma-Çankara-Çrîdyair devavṛndaiḥ*), ‡939 (*iva*), ‡955 (*°sya samaprabhāveṇaḥ*), 1269, 1469, 1470, 1505, 1515, 1526 (*Sureçvaraṃ*), 1606 (*°āçaniṣamair mushṭibhiḥ*), 1638 (*°ābhiṣheke*), 1677, 1726, 1755 (*°sya puṛīṃ tāṃ Amarāvatīṃ*), 1762 (*°sya dayitāṃ puṛīṃ*), 1775 (*°āsane*), 1777 (*°āsanaṃ*), 1788, 1791, 1793, 1800, 1813, 1847, 1849 (*°tulyaṃ*, sc. Arjuna), 1870, 1875, 1881, 1882 (*°āsanaṃ*), 1884 (*Vṛtravisūdanaḥ, Çacīpatiḥ*), 2123, 2125, 2140, 2141, 2145, 2157, 2226 (*Çacīpatiḥ*), 2240 (*Bala-Vṛtrahā*), 2241, 3043 (*°m iva pāṇiḥ, sc. vyatiṣṭhati*), 8282, 8289, 8408 (*iva*), 8411 (*°sya bhavanaṃ*), 8412, 8713, 8724, 8725, ‡8728 (*°vajrābhihataḥ*, sc. Vṛtra), ‡8729, 8762, 9980 (*devāḥ Çrīpuragamāḥ*), 9995, 10141, 10383, 10402, 10404, 10425 (*°samadyuteḥ*, sc. Māndhātṛ), 10434 (*°saṃaṃ*), 10448, 10451, 10452, 10454 (*pradeçinīṃ Çrdattāṃ*, given to Māndhātṛ to suck), 10457, 10460 (*°syārdhāsanaṃ*), 10516 (*spardhamānasya Çrīṃa*, sc. *Vayāleḥ*), 10714, 10723, 10724, 10881 (*°ād amaravaḥ*, sc. Arjuna), 10918, 10923, 11052 (*°sadanaprabhyaṃ*, sc. the hermitage of Nara and Nārāyaṇa), 11139 (*°dhvajam ivocchritaṃ*), ‡11390 (*°eat*), 11684 (*°tulyabalopamaṃ*), 11807 (*Vṛtrahā*), 11824 (*°sadmani*), ‡11912 (*°ripuṛāmāthi*, i.e. Arjuna), ‡11914, 11933, 11935, 11939, 12015, 12022, 12032, 12036 (*°sya bhavanaṃ . . . Amarāvatīṃ*), 12046, 12050 (*°sya bhavane*), 12076, 12193, 12263, 12279, 12281, 12413 (Nahusha fall from the seat of *Ç.*), 12703 (a king is like to *Ç.*), 12923 (*°ādiṃ . . . devagaṇāṃ*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa), 12954 (*°ç cāhaṃ Suvādhipaḥ*, says Nārāyaṇa), 13215 (*Baka-Ç°-samāgamaṃ*), 14019 (*trayastriṃçad yathā devāḥ sarve Çrī-puragamāḥ*), 14251, 14272, 14356, 14357, 14358, 14373, 14381, (14414), 14415, (14416), 14421, 14460, 14464, 14532, 14547 (*Airāvataṃ samāsthāya*), 14561, 14585, 14586, 14996 (*Daitya iva Çrīṃa*, sc. *dahgamānāḥ*), 15035 (*iva*), 15275 (*yathā*), ‡15591 (*°sya . . . sadanāt*), 15757, 15846 (Vishṇu gave the earth to *Ç.*), 15934, 15939 (*°prabhṛtayaḥ . . . surasattamāḥ*), 15954 (*°ād anavaraṃ*, sc. Daçaratha), 16150 (*°pratimatejasā*, sc. Sugrīva), 16482 (*°Prahlādapure iva*, sc. *yuddhaṃ*), 16510, 16524 (*devaGandharvāḥ Çrīpuragamāḥ*), 16548, 16571 (*devāḥ Çrīpuragamaiḥ*), 16577 (*devāḥ . . . Çrīpuragamāḥ*), 16923, 16944, 16975, 16992, 17191, 17193, (17195), 17211, ‡17216, 17288 (*°pratimagauravāṇ*, sc. the brothers of Yudhishṭhira), 17464 (*°sya vajraṃ*); IV, 50 (*Tridaçāniṃ yathā Çrīḥ*), 187 (*vipulau bāhū* — sc. Durgā's — *Çrīdevajasamvochrayau*), 1346 (held Gāndīva eighty-five years), 1384 (gave a diadem to Arjuna), 1412 (*°sya*—sc. *sārathiḥ—Mātaliḥ*), 1433, 1537 (Arjuna had learnt the use of [celestial] weapons from *Ç.*), 1724, 1761 (came to see the fight), 1935, 1982 (Arjuna had learnt the use of [celestial] weapons from *Ç.*), 2274 (*°-Vaiçravaṇopamaḥ*, sc. Yudhishṭhira), 2280 (*iva*); V, 233, 240, 247, 251, 255, 262, (263), 272, 275, 279, 281, 284, 287, 297, 302, 303, 304, 306, 309, 312, 317, 321, 323, 328, 335, 345, 358 (*°sya mahishi*, i.e. Çacī), 366, 389 (*°sya mahishīṃ*, i.e. Çacī), 398, 405, 409, 411 (*Suraganeçvaraḥ*), 414, 417, 423, 431, 444, 471, 474, 475, 492, 497, 498, 501, ‡507, ‡508, ‡512, ‡513, ‡515, ‡516, 517, 519, 527, 528, 544, 546, 555, 559, ‡677 (*°eamo Dhanoñjayaḥ*, i.e. Arjuna), ‡821 (*devaḥ*), ‡1375 (*devāḥ sa-Çrīḥ*), 1800 (*viviçuḥ . . . surāḥ Çrīḥ saha yathā*), ‡1888 (*devāḥ saha Çrīṃa*), ‡1913 (had given weapons to Arjuna), 1926, 1928, 1929, 2021 (*°pratimatejasaḥ*, i.e. Bhīmaseṇa), 2195, 2220 (*Bhaumanaḥ saha Çrīṃa*), 3152 (*°samaḥ*, sc. Bhīmasena), 3338 (*iva*), 3570, 3573, 3643 (*°sya dayitaḥ suhṛt*, sc. *Mātaliḥ*), 3644 (*°syāyaṃ* — i.e. Mātali — *sakhā caiva mantrī sārathir eva ca*), 3656 (*°sya sakhā*, i.e. Mātali),

3665 (*Devarājaṃ*), 3671, 3674, 3708 (will side with the Pāṇḍavas), 3767 (*yatra*—i.e. in the east—*Çro 'bhyashiçyata*), 3791 (*atra*—i.e. in the south—*yttena Yṭro 'pi Çzatrutvam ayiṣyan*), 3808 (*atra*—i.e. in the west—*devāṃ Ditim uṣṭān ātmaprasavadhārinīṃ yigarbhāṃ akaroc Ch° o yatra jāto Marudgaṇāḥ*), 4042 (*Balaniṣūdanaḥ*), 4151 (*°saṃāṇ*, sc. the Pāṇḍavas), 4537 (*iva*), 4830 (*saptamāc cāpi divasād amāvāsyā bhavishyati | sniyrāmo yujyatāṃ tasyāṃ, tām ahuḥ Çdativāhaṃ*), 5291 (*iva*), 5381, 7602 (*°samadyuteḥ*, i.e. Yudhishṭhira); VI, 102 (*ulkāḥ . . . Çrīpuragamaiḥ saha Çrīṃa mahābhidhīr Bṛhaspatiḥ*), 5028 (*°āçaniṣamaparçvāṇ*), 5029 (*°sāpopamaṃ*, sc. the bow of Bhīshma), 5123 (*Maya-Çrī-vat yatha purā*), 5412 (*yathā Çro Vajrapāṇir dārayan parvatān uttamān*), 5546 (*yathā*), 5787 (*iva*); VII, 174 (*°mukhaḥ surāḥ*), 282 (*iva*), 293 (do.), 404, 542 (*yathā Devāsure yuddhe Bala-Ç°au*), 605 (*°āçanivrodopamaḥ*), 758 (*yathā Çrīrathaḥ*), 782 (*°āçaniḥatā drumavanta vāçcalāḥ*), 788 (*°syātikitāṃ gataḥ*, C. has by error *Çakta°*), 811 (*iva*), 1035 (v. Draupadeya, pl.), 1223, 1494 (*°opamāḥ*), 1543 (*Airāvatagataṃ*), 1694 (v. Draupadeya, pl.), 1804 (*iva*), 1964 (*°sadanagataḥ*, sc. Abhimanyu), ‡1981 (*°saṃaṃ*, sc. Abhimanyu), 2030 (*°opamaḥ*, sc. Hari, the son of Akampana), 2135 (*°prātimavikramāḥ*), 2180, 2616 (father of Arjuna), 2866 (*°Sūryagunodayaṃ*, sc. Çiva), 3460 (*°ādiṃç ca surottamān*), 3471, 3561 (*°Jambhau yathā purā*), 3779 (*devaçanaiḥ saha*), 3936 (*°dhvajasamaprabhaṃ*, sc. the staudard of Açvatthāman), 4096 (*Prahlādaṃ samare jitvā yathā Çakraṃ Marudgaṇāḥ*), 4098 (*°Çambarayor iva*, sc. *yuddhaṃ*), 4340 (*°tulyaparākramaiḥ*, sc. *Çakaiḥ*), ‡4692 (*°pratimaḥ . . . Sātyakiḥ*), ‡4697 (*bhalena Çrīçaniṣaṃnibhena*), 4925 (*trailokyakāñkshiṇor āsīc Ch°-Prahlādayor iva*, sc. *yuddhaṃ*), 4973 (*°tulyabalaḥ*, sc. Sātyaki), 5008 (*yathā Vṛtravadhe devāḥ purā Çrīṃ mahārshayaḥ, sc. parivavruḥ*), 5065. (*iva*), 5192, 5808 (*°-Vairocani yathā, sc. yuyudhāte*), 5732 (*°sāpam iveparaṃ*), 5886 (*purā Devāsure yuddhe Çrīṃa Balinā yathā*), 6153 (*°āçaniṣphotasamaṃ, sc. ninādaṃ*), 6416 (*balaṃ . . . Rudra-Çrīntakopamaṃ*), 6461 (*teatprasādāt, Hṛshīkeça, Ch° ḥ Suraganeçvaraḥ | trailokyavijayaṃ çrīmān prāptavān*), 6464 (*Sureçalvaṃ gataḥ Çro hatvā Daityāṃ sahasraçaḥ*), 6856 (*°-Prahlādayor iva*, sc. *yuddhaṃ*), 6973 (*°opamāḥ*), 6977 (*Anoghāṃ . . . çaktiṃ Çrīnirmitāṃ*, i.e. the dart of Karna), 7022 (*Anoghā dattayaṃ çaktiṃ Çrīṃa*, = do.), 7032 (*°tulyabalaḥ*), 7061 (*iva*), 7073 (*°ṃ Daityā yathā purā*, sc. *ayodhayanta*), 7075 (*yathā Devāsure yuddhe Çrīya saha Dānavaiḥ*), 7088 (*°aṃ Daityacamūṃ iva*, sc. *ayināṃaṃ*), 7426 (*°-Prahrādayor iva*, sc. *yuddhaṃ*), 7731 (*iva*), 7843 (*°-Prahrādayor iva*, sc. *yuddhaṃ*), ‡8167 (*yāṃ vai prādāt Sūryaputrāya*—i.e. Karṇa—*Ç's kuṇḍalābhyāṃ nimāya* (C. *nirāya*), sc. *çaktiṃ*, i.e. Anoghā), ‡8172 (*°çaktyā*, = do.), ‡8177 (*yathā Çro Vṛtravadhe Marudbhiḥ, sc. pūjyamāṇaḥ*), 8196, 8197, 8200 (*°dattayā*, sc. *çaktyā*, i.e. Anoghā), 8221 (*°muktā iveçaniḥ*),

8210 (*ōdattā*, sc. *çaktiḥ*, i.e. Amoghā), 8250 (*ōdattayā*, sc. *çaktyā*, = do.), 8302 (*Pārthe vā Çᵒkalpe*, i.e. Arjuna), 8694 (*yathā kruddho rave Çᵒo Dānavānāṃ kshayaṃ purā*), 8744 (*gajaḥ Çᵒgajōpamaḥ*), 9087 (*iva*), 9243 (*yathā*), 9372 (*ōçvam iṣṭāparaṃ*), 9576 (*ōçya vajreṇa*), 9578, 9582 (*ōdāmç ca surottamān*), 9590; VIII, †199 (*ōsamānavīryaḥ Çalyaḥ*), 299 (*ōçaktyā*, i.e. Amoghā), 516 (*yathā Derāsure yuddha Jambha-Çᵒau*), 769 (*ōa iṣāsuraṃ, sc. chittvā*), 960 (*yathaiva cāsito meghaḥ Çᵒcāpena*—i.e. by the rainbow—*çobhitaḥ*), 1103 (*Jishṇuḥ Çtulyaparākramaḥ*), 1268 (*ōViṣhṇusamaṃ, sc. viryaṃ*), 1288 (*ōçaktivinārkṛtaṃ, sc.* Karṇa), 1294 (Vijaya, the bow of Karṇa, had been given by Ç. to Rāma Jāmadagnya), 1352 (*devatānāṃ . . . sa-Çᵒānāṃ*), 1426 (*Marud-vṛtaḥ*), 1436 (*devāḥ Çᵒpurogamāḥ*), 1668 (*ōçya sārathye . . . Mātalivat*), 2703 (*dhanushi çreshṭhe Çᵒcāpanibhe*), 2904 (*Çtulyaparākramaḥ, sc. Draupiḥ*), 2983 (*niruddhāḥ . . . jihīrshavo 'myaṃ Daityāḥ Çᵒāgnibhyāṃ ivāsakṛt*), 2987, 3009 (*Çeṣaṃ yathā Daityān hanyamānān*), 3011 (*yathā*), 3065 (*ōayātitkīṭāṃ gatvā*, sc. the Saṃçaptakas), 3304 (*hate mahāsure Jambhe Çᵒ Viṣhṇā yathā Guruḥ, sc. abhyanandat*), 3332 (*Çtulyabalāḥ*, sc. Karṇa), †3392 (*saurṇeṣu Çᵒeṣu*), 3611 (*Çtulyaparākramāḥ*), 3645 (*Çtulyaparākramau*), 3687 (*iva*), 3691 (*prayaccha medinīṃ rājñe Çᵒjayāya Harir yathā*), 3756 (*Çeṇeva yathāçaniṃ*), †3842 (*iva*), †4199 (*Çᵒāpparatimena dhanuṣā*), †4206 (*iva*), †4210 (*Çambara-Çᵒyor yathā, sc. yuddhaṃ*), †4334 (*viddhveva Çᵒṃ Namuciṃ*), 4429, 4442, 4463 (*Çambarayor iva, sc. yuddhaṃ*), †4569 (*ōo Namucer iveraḥ*), †4646 (*Lokapālāḥ sa-Çᵒāḥ*), †4697 (*dhanuṣ ca tac Chᵒçarāsanopamaṃ*), 4777 (*ōāçniprakhyaṃruṣaṃ, sc. sāyakaḥ*); IX, 17 (*Çtulyabalāḥ*), 433 (*yathā Çᵒdhvajaḥ*), 746 (*ōāçanir ivotsṛshṭaḥ*), 795 (*yathā purvaṃ Çᵒsyāsuraṃkshaye*), 1016 (*Çeṇevāsure bale, sc. hate*), †1077 (*Jambho yathā Çᵒsamāgamād vai nāgendraṃ Airāvaṇaṃ Indrasvāḥpaṇaṃ, sc. pratyudyayau*), 1161 (*Balīṃ Çᵒa vāhave, sc. yodhayan*), 1849, 1925 (*ōo Vṛtrava ivāhavaṇ*), 2432, 2437, 2440, 2480, 2657 (*ōviryapamāḥ*), 2733 (*yathā . . . Suvarāṭ*), 2770, 2771, 2930, 2950, 2951, 2955, 3011, 3014, 3016, 3017, 3019, 3021, 3023, 3028 (*Suvādhiṣṇaḥ*), 3034, 3084, 3128 (*Vṛtra-Çau yathōhave*), 3156 (*yuddhāya Çᵒo Vṛtraṃ ivāhavaṇ*), 3250 (*Virocanas tu Çᵒeṇa māyayā nirjitaḥ*), 3261, 3402, 3645 (*ōvisparddhinaḥ*); X, 155 (*yathā Çᵒḥ sādayitvā mahāsuraṃ*), 2571 (Çiva is identified with Ç.); XI, 646 (*ōya Balinā yathā, sc. yuddhaṃ*); XII, 855, 330 (*tridivaṃ . . . Çᵒeṣya*), 360 (*ōo Devapatir yathā*), †369 (*ōo yathā Daityabalāni, sc. nihatya*), 439, †613, †614, 892 (*ōpama*), 912 (*Devarājaṃ Purandaraṃ*), 967 (*devāḥ . . . Çᵒreshṭhāḥ*), 1013, 1116, 1199 (*Mrudgaṇair vṛtaḥ*), 1356 (Bhīshma had obtained weapons from Ç.), 1807 (*iva*), 1850, 2196 (*devāṇ . . . Çᵒpurogamāṇ*), 2237, 2239, 3183 (*Bṛhaspateç ca saṃvādaṃ Çᵒeṣya ca*), (3184), 3185, 3186, 3190, 3193, 3610 (*Çsyaiṣi salokatāṃ*), 3615, 3668, 3817, †4397, 4446, 4474 (*sakhā Çᵒ ya . . . Māndhātā*), 4569, 4598, 4610, 4790 (*Çsyaiṣi salokatāṃ*), 7626 (*devāḥ Çᵒpurogamāḥ*), 8028, 8048, 8050, 8052, (8053), 8054, 8056, (8067), 8068, (8071), 8088, (8089), 8092, 8093, 8112, 8113, 8120, 8121, 8122, 8132, 8143, 8144, 8147, (8150), (8152), 8155, (8156), 8157, (8158), 8162, (8163), (8165), (8167), 8169, (8170), 8171, (8172), 8173, (8174), 8175, (8176), (8181), 8191, 8222, 8233, 8238, 9240, 8245, 8251, 8276, 8289, 8293, 8294, 8299, 8335 (*Çriyā Çᵒeya saṃvādaṃ*), (8351), (8360), †8427 (*Çpramukhaiç ca daivataiḥ*), 8741 (*bale*), 10101, 10102, 10107, 10109, 10110, 10119, 10121, 10123, 10132, (10137), 10141, 10142, 10148, 10150, 10158, 10161, 10163, 10170, 10173, 10199, 10204, 10206 (*balhāṃ*), 10207, 10227 (*devāḥ sarve Çᵒpurogamāḥ*), 10230 (*devāḥ Çᵒpurogamāḥ*), 10267, 11117, 12202 (*Çpuroṇa ca Lokapālāḥ*), 12205 (*Deveçvaraḥ*), 12944, 12946 (Viṣhṇu will bestow the sovereignty on Ç.), 12951 (*Çtulyaparākramāḥ*), 13016, ††13216, ††13217, 13787, 13878 (*Çpratisparddhī, sc.* Rāvaṇa); XIII, 272, 274, 282, 293 (*çalokatāṃ*), 330, 529, 534, 571, 574, 577, 579, 664 (attacked by Mandara), 694 (adored Çiva), 763 (Çiva assumed the form of Ç.), 768, 770, 772, 777 (783), 793, 801, 803, 817, 818, 828 (Çiva then assumed his own form), 861 (*Çtulyaparākramaḥ, sc.* Māndhātṛ), 873 (*ōdāyā devatāḥ*), 876, 880 (Çiva is identified with Ç.), 916 (*ōo 'si Marutāṃ, sc.* Çiva), 998 (*sa-Prajāpati-Çᵒantaṃ jagat*), 1288 (learnt the 1000 names of Çiva), 1300 (*Çāruçᵒrshaḥ . . . Çᵒeya dayitaḥ sakhā*), 1310 (*yāpāc Chᵒsya*), 1314 (*Gṛṭsamadaḥ . . . Çᵒeya dayitaḥ sakhā*), 1361 (*ōvasaṃ*), 1369, 1758 (*pavārkyaṃe Çᵒsamaṃ, sc.* Bhīshma), 1897, 1914, (1916), (1920), 1930, (1937), 1955 (Divodāsa built Vārāṇasī at the injunction of Ç.), 1957 (*ōyeçvarāvatīṃ*), 1998 (Gṛṭsamada was meant to be Ç.), 2165 (*ōCambarasaṃvādaṃ*), (2167), 2183, 2273, 2274 (*māyāṃ Çᵒeya*), 2284, 2291, 2315, 2326, 2328, 2332, 2334, 2338, 3170, 3172, 3186, 3187, 3235 (*tarshaṭi*), 3337 (*vasati . . . Çᵒeṇa saha*), 3362 (*ōena saha modate*), †3520 (*ōyajñaṃ*), (3547), 3555, 3563, 3571, 3576, †3581, †3595, 3614, 3661 (*yathā*), 3885 (*Trishwaneçvarāṇ*), 3893 (*Balaniṣūdanaṃ*), 3900, 3922, 4010 (*devāḥ Çᵒpurogamāḥ*), (4590), 4662 (*prāyaṃ Çᵒeya, sc. balikarma prayojayet*), 4805, 4807, 4848, †4866 (*varahaṭi*), †4901, 4927 (*Çtulyaprabhāvāṇāṃ*), 5964, (5967), 5982, 5984, 7153, 7157 (only C., read *Çukra*ᵒ with B.), 7158 (*ᵒ-Vasubhiḥ*), 7285, 7320, 7321, †7366 (Kṛshṇa identified with Ç.), †7381 (paralysed by Kṛshṇa), 7490, 7528 (*ōādiçku deveshu*), 7637 (*Çaçīpatiḥ*); XIV, 107, 119, 156, 177, 179, †232, †238, †244, (†245), †246, †255, †267, 268, †281, †283, †285 (*Harimāṃ*), 310, 312, †749 (*yataḥ Sarvalokāmaratvaṃ*), 1129, 1502 (*Çgṛhopamaṃ*), 1576 (Kṛshṇa identified with Ç.), 1766 (*ōsāmpratikāçaḥ*), 2163 (*sadṛçaṃ rūpaṃ Çᵒcāpasya*), 2388, 2498 (*ōsamakarmāṇaṃ, sc.* Arjuna), 2649 (*ōtejasāḥ, sc.* Yudhiṣhṭhira), 2817, 2821, 2825, 2827 (*ōyajñe*), 2828; XV, 567 (*ōsadaḥ . . . Çᵒṃ Çacīpatiṃ*), 569; XVII, 65 (*ōtejasi, sc.* Arjuna), 73, (77), (†80), †88, 95; XVIII, 34, 81 (*devāḥ Çᵒpurogamāḥ*), 87, 89 (*Surapatiḥ*), 240 (*ōya bhaveṇa*), 256 (*ōena saha modate*).

Çambarahan ("the slayer of Çambara"): III, 14773 (*yathā*); VIII, †4701 (*yathā Çᵒā purā Balīṃ, sc. avādhyat*; C. has *Sᵒ*).

Çambara-Pākahan ("the slayer of Çambara and Pāka"): XII, 8339 (*Sahasranayanaç cāpi Vajrī*).

Çatakratu ("performer of a hundred sacrifices"): I, 1421, 1423, 1450, 1465, 1515, 1521, 1720, (*Sahasrākshaḥ . . . varshaṇāṃ çatāni prajāḥ*), 3280, 4042 (*sākshād apī Çᵒḥ*), 5464 (*gurur māṇyaḥ Çᵒoḥ*, i.e. Bṛhaspati), 8165, 8225 (*Sahasrākshaṃ Deveçaṃ*), 8278, 8298, 8299; II, 288, 305 (*Devarājaṇ*), 310 (*Çoḥ, sc. sabhā*), 689 (*ōr ivāparaḥ*), 872 (*Asurāṇ parājitya jagat pāti Çᵒḥ*), 2375 (*api*); III, 1725 (*Amaraçreshṭhaḥ*), 1770 (*Devarājaḥ*), 3062 (*iva*), 4024 (*iva*), 9699, 10395, 10396, 11778 (*yathā*), 11901 (Arjuna obtained celestial weapons from Ç.), 11940, 11943, 13219 (*Devarājaḥ*), 13222, 13243, 13417 (*ōsunena Çᵒā, sc. tṛptāḥ*), 14253, 14269, 14280, 14283 (*devāḥ Çᵒpurogamāḥ*), 14445, 14882, 15093 (*iva*), †15710 (*karma . . . Çᵒor vā Daityasenāsu saṅkhye*), 16495 (*sākshād apī Çᵒḥ*), 16988; IV, 1406 (*devaṃ vāpi Çᵒṃ*), 1625; V, 280, 438, 442, 493, 498, 547, 551, 3523 (*çāsanād vā Çᵒoḥ*), 4089, 4443 (*iva*), 4535 (do.); VI, 528 (*parākramaṃ,*

sc. Bhīshma), 1537 (came to see the battle), 1574 (*api śākshāt Cº*), 4422 (*iva*); VII, 93 (*ºn iveścintyaṃ purā Vṛtreṇa nirjitaṃ*), 2522, 2667 (*śākshād api Cº*), 5275 (do.), †6444 (*au eāpi devasattame*), 9076 (*api*); VIII, 385 (*iva*), 1228 (*iva*), 1293 (*yena*—i.e. with the bow (*Vijaya*) of Karṇa—*Daityagaṇān, nijaṃ, yitavān vai Cº*), 1698 (*api . . . śākshāt Cº*), 2144 (*iva*), †4085 (*ºn Vṛtravijaghnushaṃ yathā*), †4948 (*yathā purā Vṛtravadhe Cº*); IX, 752 (*ºor yathā pārvaṇi mahatyā Daityasenayā*, sc. *vinardaḥ*), 2430 (*Devarājaḥ*), 2739 (*yathā*), 2833 (origin of the name), 3013, 3015; X, 692 (*śākshād api Cºuk*); XII, 139 (*māyayā ca Cºoḥ*), 977, 1198 (*kratun ābṛtya cātakratvāḥ*), 1812 (*iva*), 2523 (*iva*), 3525, 4574, 5478, 8123, 8148, 8180, 8187 (*ºoç ca samvādaṃ Namuceç ca*), 8219 (*Devarāje*), 8263 (*sarvaiḥ kratuśatair iṣṭaṃ, na tvaṃ akaḥ*—sc. *Çakra*—*Cºḥ*), 8301, †8330, 10118, 10129, 10205 (*yathā*), 12104 (*salokatāṃ . . . Cºoḥ*); XIII, 55, 555 (*Devarājaḥ*), 986 (*Ç ca bhagavān Viṣhṇuç cāditānandanaṃ*), 1022, 1052, 1105, 1316 (*ºor acintyasya sattre varshasahasrike*), 1927, 2138, 2278, †2824 (*puri Cºor api*), 3101 (*iva*), 3156, 3546, 3554, 3569, 3585, 3604, 3615, 3901, †4552 (*Vṛtrahaṇaṃ*), 4766, 4802, †4897 (*Vṛtrahaṇaṃ*), (†4898), (†4900), (†4902), 5970, 5978 (*Devarājaḥ*), †6042 (*yathā . . . Cºor Vajradharasya yajñe*), 7792 (*śākshād api Cºḥ*); XIV, 100 (*iva*), 300, 303, 305, 307, 309, 312, 563 (*śākshād api Cºoḥ*), †1535 (*yathā nihatyāriguṇān Cºr divaṃ, sc. yayau*), 1769 (*iva*), 2195 (*Vṛtreṇeva Cºoḥ, sc. yuddhaṃ*), 2826; XVIII, 79 (*Devarājoḥ*).

Çatamanyu: VIII, †3497 (*ºvikramaḥ*).

Daçacatākṣha ("having thousand eyes"): VII, †8409; XIII, 277.

Daçacatanayana (do.): VIII, †4647.

Daçacatekshaṇa (do.): XII, 4495.

Daityaniṛbarhaṇa: XVII, 108.

Daityāsuranibarhaṇa: XII, 10119.

Dānavaçatru, Dānavaghna, Dānavāri, Dānavasūdana, q.v.

Devaçreshṭha, Devadeva, q.v.

Devādhipa ("the king of the gods"): V, 297; IX, †1092 (*vajreṇa Dºeditena*).

Devaganeçvara, q.v.

Devapati ("the lord of the gods"): III, 2073 (*yathā*), †10264 (*jahi . . . Vṛtraṃ yathā Dºr Mahendraḥ*), 12068 (*ajayad Dºr Baliṃ Vairocaniṃ purā*); IV, 727 (*Vṛtraṃ Dºr yathā*, sc. *jaghāna*); VII, 3475 (slew Vṛtra); XII, 360 (*Çakro Dºr yathā*), 3796; XIII, 7717 (*yathā*).

Devarāj ("the king of the gods"): III, 3065 (*ºād iva Nandane*), 8272 (*iva*), 10383, 13224, 15027; V, 324, 547, 2487 (*muñcan Dºrād açanim iva*); VI, 4901 (*Vajrapāṇiḥ*); X, 148 (*api*); XII, 12717, ††13217; XIII, †32 (*Vṛtraṃ hatvā*), 4588 (*Sahasrākshāḥ*); XVIII, 135 (*Iº*).

Devarāja (do.): I, †150, †97 (*ena dattāṃ divyāṃ çaktiṃ*), 1448, 1450 (*Çatakratuḥ*), 1451, 1455, 2704 (*ºsamādyutiḥ*), 2746 (father of Arjuna), 2826 (*ºpratimāṇaṃ*), 2934, 3185 (*ºsamādyutiḥ*), †3567, 3888 (*ºsamādyutiḥ*), 3904 (*ºsamādyuteḥ*), 3979 (*ºsadṛçāḥ*), 4001 (*ºsamo yudhi*), 4272 (*ºsamaprabhaṃ*), 4560 (*ºparākramaḥ*), 4787, 5075, †7290, †7291, †7297, 8163, 8229, 8245, 8308, 8309; II, 280, 290, 306 (*Çatakratuṃ*), 1760, 1793; III, 1518, 1706, 1714 (*ºratham*), 1770 (*Çatakratuṃ*), 1880, 1971 (*ºsamādyuti*), 2117 (*ºsya bhavanaṃ*), 2127, 2480 (*samādyutiḥ*), 2797 (*Mātalir ayaṃ Dºsya sārathiḥ*), 8181 (st Jātismarahṛuda *D.* went to heaven after having performed 100 sacrifices), 8445 (read *yaṃ* instead of *'yaṃ*), 10346 (*ºsutāṃ iva*), 10369, 10397, †10658, 10718, 10719, 10827, 11920, 11922 (*Purandaraḥ*), 11923, 11925, 11927, 11928, 11929 (*Purandaraḥ*), 11937, 11941, 12005, 12024, 12030, 12045 (*Sahasrākshaṃ*), 12061, 12069, 12087, 12122 (*astraṃ . . . dayitaṃ Dºsya*), 12149, 12174 (*vajraṃ . . . Dºsya dayitaṃ bhīmaṃ astraṃ*), 12189, 12264 (*ºsya bhavanaṃ*), 12268, 12274, 12428 (*api*), 13214 (*Bala-Dālbhyau . . . sakhāyau Dºsya*), 13219 (*Çatakratuḥ*), 15016, 16972, 16993 (*çaktir Dºsya*), iv. Amoghā), 17178; IV, 14332, 1766 (*vimānaṃ Dºsya*), 1769 (*vimānaṃ* (B. *ºne*) *Dºsya*), 2074, 2080; V, 226, 246, 248, 261 (*Iº*), 341, 362 (*ºsya dayitāṃ*, sc. Çacī), 450, 475, 479, 500, 520, 547 (*Çatakratuḥ*), 551 (do.), †1814 (*yathā*), 3574 (*sahaputraḥ Çacipatiḥ*), 3617 (*ºsya puri, varyā 'marāvatī*), 3665 (*Çakraṃ*), 3673, 3679, 4053; VI, 705 (*iva*), †2653 (*iva*), 3985 (*ºnieçane*); VII, 1501 (*ºopamaḥ*), 2669, 3951 (*yathā . . . Dºcamūs*), 6171 (*ºpratimaṇe*), †6296 (*devaçatrūn iva Dºḥ Kirīṭamālī*), 7809 (*iva*); VIII, 104 (*ºsya . . . sakhā*, sc. Bhagadatta), 763, 1055 (*yathā Daityacamūṃ . . . Dºo mamarda haḥ*), †1965; IX, 2430 (*Çatakratuḥ*), 2764; XI, 767; XII, 141, †613 (*Çakraṃ . . . Puraṃdaraṃ*), 1102 (*ºsamadyutiṃ*), 1103, 1104 (*ºsamādyutiḥ*), 1117 (*ºsamadyutiṃ*), 1121 (*ºsya māyayā*), 1405 (*Gṛhopamaṇe*), 1564 (*api*), 1866 (*ºsampatāḥ*), 3622, 6435, 8124, 8128, 8143, 8219 (*Çatakratau*), 13769 (*Çalayaṃ*), 13939; XIII, 94 (*ºa iveparāḥ*, 276, 555 (*Çatakratuḥ*), 768 (Çiva disguised as Indra), 877 (*Kauçikaḥ*), 2284, 2288, 2322, 2819 (*ºeat*), 5976 (*Çatakratuḥ*); XIV, 106, 121, 125, 158, 217, †220, †231, †235, †275, †276, 280, 286, 1514 (*iva*), 2422 (*api*), 2813 (*Sahasrākshaḥ*), 2814 (*sudṛço Dºena*), 2880 (*Purandaraḥ*); XVII, 103 (do.); XVIII, 39, 79 (*Çatakratuḥ*), 116 (*ºena Mahendreṇa*).

Devarājan (do.): I, 638; V, 365 (*Iº*); VIII, †4546 (*astraṃ jaghāna Dº jīnāḥ*); XIV, 113, †232.

Deveça, q.v.

Devendra ("chief of the gods"): I, 1423, 1526, 4790, 4791 (father of Arjuna), 8263; II, 466 (*Purandaraḥ*), 484, 1919 (*Mahendraṃ iva*); III, 333, 1452 (*yathā*), 1776, 8437 (*Dadhīca iva Dºṇ*, sc. *rakshasva*), 10206, 10715, 10924, 11996, 12265, 13225, 13247, 14260, 14281, 14356; IV, 1265 (*iva*); V, 253, 276, 280, 336, 337, 494, 521, 548; VI, †745 (*ºsenava*), 5793; VII, 4213 (*api*), 6853 (*Asurāṇ iva Dºḥ, sc. jahi*), 7673 (*iva*); VIII, 268 (*ºena ivāsolaḥ, sc. nihataḥ*), †3863 (*Jambhaṇ jighāṃsuṇ . . . Dºṇ iva*); XI, 2439, 2442; XII, 1112, 2529 (*iva*), 3813, 4570, 8166, 8279, 8281, 8413, 10115, 10117, 10119, 10159, 10162, 10198, 13938 (*ºsya niveçane*); XIII, 554, 577, 767 (Çiva in the shape of Indra), 818 (do.), 830 (do.), 2286, 2313, 2895 (*ºteam*), 3158, 3188, 3190, 3913 (*Çacipate*); XIV, 117, †225, †246, 1614, 1616, 2537 (*iva*); XVII, 107; XVIII, 110.

Goçabdātmaja, q.v.

Hari: VIII, †4700 (*Namuciṃ yathā Iºḥ, sc. vidhya*).

Hariçmaçru ("having a yellow beard"): XII, ††13205 (*ºtāṃ*, origin of the name).

Harihaya ("having bay horses"): I, 2685 (*ºopamaḥ*), 5402, 7101, 7351 (*yathendreṇāri Jiºṇ*), 8098 (*ºopamaḥ*).

Harimat (do.): V, †1876 (*Iº*); XIV, †236 (*Devarājoḥ*).

Harivāhana (do.): I, 1296, 8227; III, 1870, 12053; XII, 6743; XIII, 1889; XIV, 108.

Içvara, q.v.

Jagadiçvara, q.v.

Kāçyapa, q.v.

Kauçika, q.v.

Kiriṭin, q.v.

Kuçikottama, q.v.

Lokatrayeça ("the lord of the three worlds"): I, 811 (*Purandarāya*).

Lokeçvareçvara: XII, 1720.

Maghavat (rarely *Maghavan*): I, 2358, 2360, 3281, 6083 (Ghaṭotkaca was created by *M*., that Karṇa might use his dart Amoghā in slaying him), †7302 (among those who procreated the five Indras as the Pāṇḍavas), 7503 (*api*), 8037 (*iva*); III, 1809 (*rakshitā caiva tridīvaṃ M°ān iva*), 2118 (°*vā* (nom. from the stem Maghavan)), 2119, 2123, 2137, 10380, 10457, 10719, 11744 (*Dānavān M°ān iva*, sc. *nihatya*), 11833 (*sākshān M°tā sṛshṭaḥ . . . Dhanañjayaḥ*, i.c. Arjuna), 12010 (*Deveçaḥ*), 12072 (*jitāvān Çambaraṃ yudhi*), 12075 (*purāṇa M°ān*, sc. *vijetā*), 12277, 12563 (°*ān iva Paulomyā sahitaḥ*), 13239, 14424 (anointed Skanda), 16510 (*Moghonaḥ*, from the stem Maghavan), 16957; IV, 1788 (*sṛshṭo M°tā vajraḥ prapatann iva parvate*), 1895; V, 271, 295, †822 (*rājyaṃ M°ān prāpa mukhyaṃ*), 5924 (°*ān iva Dānavaiḥ*, sc. *yoteyati*); VI, 1733 (*nyadarata . . . M°ān*) (sc B., C. has °*vā*, from the stem Maghavan) *iva Dānavān*), 3622 (*ajeyam . . . M°tāpi ca*); VII, 219 (°*ān samakhikrudāhaḥ sahasā Dānaveshv iva*, sc. *bāṇavarshaṃ sumahad asṛjat*), 321 (*varshāṇi M°ān iva*, sc. *virjan*), 3855 (*na çakyaṃ bhettuṃ . . . seyaṃ M°tāpi*), 5175 (°*antam uvāmarāḥ*, sc. *pṛshṭhato 'nuyayuḥ*), 7728 (*syadhamat . . . senām Asurīṇ M°ān iva*), 9557 (*na çakyas tāni M°ān bhettuṃ* (so B., C. has °*vā netuṃ*—from the stem Maghavan)); VIII, 2125 (*syadhamat . . . senām Asurīṇ M°ān iva*), 2242 (*jaghāna . . . senām Asurīṇ M°ān iva*), 3793 (*hatvā . . . Çambaraṃ* (C. *Sº*) *M°ān iva*), †4280 (*purā jighāṃsur M°eva* (from the stem Maghavan) *Jambhaṃ*), 4438 (°*vā*, from the stem Maghavan); IX, 355 (*jahi . . . M°ān iva Çambaraṃ*), 551 (*iva*), 828 (*vavarsha . . . varsheṇa M°ān iva*), 3297 (*vavarsha M°ān*); X, 132 (*çūdayishyāmi . . . M°ān iva Dānavān*), 534, 596 (*jahi . . . Çambaraṃ M°ān iva*), 599 (*Pulomānaṃ M°ān iva, sc. uddhṛtavān hṛcchāt*); XI, 610 (*iva*); XII, 918 (*vavrushe M°vā*, from the stem Maghavan), 920 (°*ena*, from the stem Maghavan), 1522 (*iva*), 5437 (*provāca M°vā* (from the stem Maghavan) *svayaṃ*), 8055, 8102, 8115, 8349, 8420 (*Lakshmīvalshitaṃ*), 10152 (*Vṛtraṃ hatvā M°ān Dānavārīn*), 12035; XIII, 681 (disregarded the Vālakhilyas), 790 (Çiva in the shape of Indra), 803 (do.), 3154 (°*ā*, from the stem Maghavan), (3155) (do.), †4589 (do.), †4898 (do.), 7483 (*naçakat tāni M°ā* (from the stem Maghavan) *bhettuṃ* (B. *jetuṃ*); XIV, †222, †225.

Mahendra ("the great Indra"): I, 434 (°*lokagamanaṃ*), 2274 (*Çacīva M°ena*, sc. *yuyujre*), 2355, 2358, 2857 (*pādapaiḥ . . . M°ākvojasannibhaiḥ*), 3072, 3397 (°*puraṣaṃnibhaṃ*), 4345 (do.), 5481 (*abhiṣuṇvāṇa M°ā Çambaro yathā*), 6485 (°*sya vajraṃ*), †7078 (°*karmā*, sc. Arjuna), 7705 (how he got 1,000 eyes), 8094; II, 507 (°*sya . . . salokatāṃ*), 1005 (°*sya sakhā*, sc. Bhagadatta), 1919 (°*m iva Devendraṃ divi saptarshayo yathā*, sc. *abhijagmuḥ*); III, 171 (*devāḥ . . . sa-M°āḥ*), 1441, 1508, 1651 (*api*), 1812 (°-*Varuṇopamaḥ*), †1816, 1839, 1848, 1910, 2139 (*lokapālā M°ādyāḥ*), 2170 (°*ṃ sarvadevānāṃ*), 8692 (°*pramukhān surān*), †8727, 8754 (*tridaçāḥ . . . sa-M°āḥ*), †10264 (*jahi . . . Vṛtraṃ yathā Devapatir M°ā*), 10312, 10452, †10656 (*pravarah surāṇāṃ*), 11818 (father of Jishṇu, i.e. Arjuna), 11846, †11903 (°*dhāma*), †11906 (°*vāhāḥ*), 12002 (°*ānucarāḥ*), 12133 (°*āstrapracoditāḥ*), 12195, 12691 (*prajāpatiḥ*), 14863 (°*a iva Vajrabhṛt*), †15640 (°*kalpāṇ*), †15693 (°*opamasvikramāṇāṃ*), 16570 (°*a iva Paulomyā . . . sameyivān*), 16672 (°*a iva tatraḥ*), 16924, 17139; IV, †298 (*sutaṃ M°sya*, i.e. Arjuna), 1518 (°*samatejasam . . . Pārthaṃ*), 2304 (*Vishṇu-M°kalpau*), 2368 (*sutāṃ iva M°sya*); V, 332, 353, 418, 499 (*Danavān hatvā*), 502, †512, †513, 518 (*Pākaçāsanaḥ*), 687 (°*kalpaṃ*, sc. Yudhishṭhira), 1900 (*devair M°pramukhaiḥ*), 1918, 2059 (°*a iva vajreṇa Dānavān*), 2198 (had asked Karṇa for his ear-rings for the sake of Çacī), 2378 (°*ependrasvikramaṇa*, sc. *Arjunaṃ*), †2419 (had given the dart Amoghā to Karṇa), 3158 (°*samavikramaḥ*, i.e. Arjuna), 3361 (°*sadanapraçākhyāṃ . . . sabhāṃ*), 3528 (°*sadṛçīṃ*, sc. *prājāṃ*); 3553 (*prasravasthali*), 4562 (*Indro Vṛtravadhenaiva M°ā samopadyata*), 5190 (°*m iva cādityair abhigupyaṃ*), 5316 (*iva*), 5739 (*hanishyati . . . M°o Dānavān iva*), 5920 (*iva*); VI, 502 (°*sadṛçaḥ çauryeṇa*, sc. Bhīshma), 620 (°*kṣayaḥ çubhrā M°sadaneshv iva*), 682 (do.), 768 (°*ādīn divaukasaḥ*), †788 (°*pratimānakalpaṃ*), 2543 (°*samavīryeṇa*), 3348 (*yathā Devāsure yuddhe M°ḥ*), †3381 (*Daityeshu yaduṣ samare M°ḥ*), 3539 (°*samavikramāḥ*), †3778 (°*pratimaprabhāvaḥ*), 4442 (*jahi . . . M°a iva Dānavān*), 4502 (°*pratimaṃ Kārshṇiṃ*), 4828 (°*samavīryeṇa*), 4916 (*iva*), 5183 (*yathā Vṛtra-M°yoḥ, sc. yuddhaṃ*); VII, 92 (°*ṇaiva Mainākam asahyam bhuvi pātitaṃ*), 346 (*Yama-Vaiçravaṇāditya-M°- Varuṇopamaṃ, sc. Uttamaujas*), 403 (°*bhavanāḍ vīraḥ Pārijātam upānayat*, sc. Kṛshṇa), 492 (*iva*), 1998 (°*çatravaḥ . . . Jīvanjayapuraveçasinaḥ*), 2675 (°*pratimaujasāṃ*), 3971 (*bāṇān M°āçanisannibhān*), 3973 (°*a iva Çambaraṃ, sc. abhyadravat*), 4973 (°*o Dānaveshv iva*), 5548 (*iva*), 5798 (*jayāj jayaṃ M°sya loke dṛshṭaṃ*), 6028 (°*ābhaḥ . . . Purāvacāḥ*), †6151 (°*cāpapratimaṃ . . . Gāṇḍīvaṃ*), 6671 (°*çaninisvanaḥ*); VIII, 143 (°*ena yathā Vṛtraḥ, sc. hataḥ*), 212 (*yathā*), 228 (*çatror api M°sya*), 240 (*vṛsho M°o deveshu*), 242 (*saro M°o devānāṃ*), 377 (*jahi . . . M°o Dānavān iva*), 726 (°*a iva Dānavān, sc. nijaghnivān*), †813 (°*oçvaraḥ*), 1057 (°*o Namuciṃ yathā, sc. trasayāṃ āsa*), 1653 (*jahi . . . M°o Dānavān iva*), †1717 (°*ād api Vajrapāṇeḥ*), †1720 (°- *Vishṇuprativaṃ*), †3238 (*varāstraṃ . . . M°sṛshṭaṃ*), †4214 (*çaraṃ . . . M°vajrāçanipātaduḥsahaṃ*), †4318 (°*vajrapraharṣataḥ . . . yathā . . . gairikaparvataḥ*), †4501 (*samīyatur M°-Jambhāv iva*), †4530 (°- *Vṛtrāv iva samprajighnatuḥ*), †4550 (°*çatrābhimukhān . . . ishuvarshān*), †4551 (°*karmā*, i.c. Arjuna (?)), †4665 (°*vajraḥ çitharoltamaṃ yathā*), †4787 (°*vajrānalatadṛçaṃ nihaṃ*), †4798 (*çiro jahāra Vṛtrasya vajreṇa yathā M°ḥ*), †4950 (°*evāpratimena, vīryapratimānapauruṣau*); IX, 209 (°*sadṛçaprabhāvaṃ*), 320 (*jahi . . . M°o Dānavaṃ iva*), †878 (°*vajrāçanitulyaniḥsvanāḥ*), †885 (*yathā M°o Namuciṃ, sc. vivyādha*), †915 (°*vāhapratimaḥ*), †1070 (°*evīryapratimāḥ*), †1072 (*yathā M°sya gajaṃ*), 2538; X, 172 (*api*), †564 (*nihatya çatrūn sarvān*); XII, 438 (*Indro Vṛtravadhenaiva M°ā samapadyata*), 2093 (*Saharākshaḥ*), 2105, 2520 (*anuyāsyanti M°m iva devatāḥ*), 2526 (*iva*), 2931 (do.), †4195 (°*pratimaprabhāva*), 4568 (*Prābrīdena hṛtaṃ rājyaṃ M°sya*), 6187, 8069, 10018, 13769; XIII, 820 (*Brahmendra-M°-Vishṇusahitā devāḥ*, so C., but B. has *-Hutāça*, instead of *M°*), 887 (Çiva is identified with *M*.), 1340 (°*sya dayitaḥ*, sc. Vasavā), 1934, 1939, 2137 (*tathā bhagasahasreṇa M°ḥ parivāritaḥ | teshām eva prabhāveṇa Sahasranayano hy asau*), 2183 (°*tvaṃ*), 4596, 5768 (*yathā*), 7111 (*guravaḥ sapta pracīm vai diçam āçritāḥ*, sc. Yavakrita, etc.), 7126 (°*samavikramaṃ*), 7381 (Kṛshṇa is identified with *M*.); XIV, †234, †249, †262 (*devaçreshṭhaṃ*), †263, 1830 (°*pratimāḥ*), 2169 (°*açvapratimaiḥ . . . çaraiḥ*), 2251 (°*a iva Vajrabhṛt*), 2633 (°*ānugataḥ devāḥ*), 2673 (*çucubhe M°as tridaçair iva*); XV, 546 (°*sadane*), 547 (°*sadanaṃ*), 564 (°*sya salokatāṃ*), †663 (*Vishṇu - M°kalpau*); XVII, †83; XVIII, 72 (*iva*), 116 (*Devarājena*), 161 (*Pāṇḍur M°sadanaṃ yayau*), 175 (*bhavanāṃ ca M°sya*).

Marutpati ("lord of the Maruts"): I, 3121 (*yathā Çakro M°ḥ*), 6531 (*yathā Çacyā M°ḥ*, sc. *sahitaḥ*), 8474 (*saha devaiḥ*); II, 2110 (*Marudbhiḥ sahito, rājan, api sākshād M°ḥ*); IV, 2204 (*Marudgaṇaiḥ parivṛtaḥ sākshād api M°ḥ*); VIII, †3398 (*ahanishyat . . . M°r Vṛtram ivātivajrāḥ*); X, 473 (*api*); XII, 1798 (°*samāḥ*), ††13217 (*Indram*).

Marutvat ("attended by the Maruts"): III, 12003; VIII, †3869 (*yathā M°vān Balabhedane purā*).

Mukuṭin ("wearing a diadem"): XIII, 2276.

Namucighna ("the slayer of Namuci"): I, 1286.

Namuchan (do.): I, 8231.

Pākaçāsana ("punisher of Pāka"): I, 7432 (*lokāṃs trīn jitavān*), 8277, 8279, 8329; III, 340 (*pravavarsha*), 1727, 1771 (*Deveçan*), 9998 (*nāvarshat*), 10314, 10711, 10730, 12854 (*yathartuvarshī bhagavān na tathā P°ḥ*), 14251, 14259, 15017, 16932, 17190; V, 257, 414, 518 (*Mahendrah*), 2357 (*samayavarshīva gagane P°ḥ*), 5806 (friend of Bhagadatta); VII, 8459 (*jeshyāmīva . . . yathā . . . Dānavān P°ḥ*); IX, 2662, 2766, 2779, 2931; XII, 957 (*Surasattamaḥ*), 1198 (*Çatakratuḥ*), 1720 (*Lokeçvareçvarah*, incarnate as Gādhi), 3386, 4576, 8149, 8300 (*Sahasrākshaḥ*), 8416, 10125; XIII, 271, 289, 2264 (*Vṛtrahā*), 2275, 2285, 2290, 2292, 7306; XIV, 116, 2394 (*savrshe*).

***Parjanya**: I, ††829, 2808 (*kālavarshī*), 4338 (*yathartuvarshī*), 4824 (one of the Ādityas, but Indra is already mentioned; is not to be read *jaghanyajaḥ*, as in v. 2523); II, 1205 (*nikāmavarshī*), 1624 (*iva*); III, 10012 (*pravavarshat P°ḥ*), 10016 (do.), 13079 (*akālavarshī*), 13100 (*kālavarshī*), 13217, 13473 (C. has by error *Pary°*), 14192 (°*sahitaḥ . . . Agnir Vaiçvānarah*), 14559; IV, 43 (*varshatāṃ varaḥ*), 931 (*samyagvarshī*), 1898 (°*a iva vrshṭimān*), 2031 (*yathā varshati P°e*); V, 1131 (°*nāthaḥ paçavah*), 2398 (*nikāmavarshī*), 2997 (*prāvarshat*); VI, 2804 (°*a iva vrshṭimān*), 5659 (*abhyavarshat*); VII, 320 (*iva*), 2188 (*yasmai* — i.o. Suhotra — *vavarsha P°o hiraṇyam*), 2190 (*kūmān varshati P°ḥ*), 3153 (°*a iva vrshṭimān*), 9595 (Çiva identified with *P.*, C. has by error *Pary°*); X, 709 (*nābhivarshati*); XII, 946 (*kālavarshī*), 1365 (°*n iva nāthamānā upāsate*), 3403 (*kālavarshī*), 3595 (*iva*); XIII, 55 (different from Indra?), 2013, 6257 (*avarshati P°e*), 6871 (*vaçṛshe*); XIV, 2859 (*na ca varshati P°ḥ*), 2882 (*nikāmavarshī*).

Purandara ("destroyer of fortresses"): I, 441, 476, 811, 1287, 1445, 1518 (*Saharākshaḥ*), 1520, 2054 (°*niveçanaṃ*), 2055, 2127, 2128, 2215 (*iva*), 2915, 3280, 3992 (*yathā devaṃ P°ṃ*), 4007 (*purīṃ . . . P°puropamāṃ*), 4417 (°*n ivāparaṃ*), 4456 (*iva*), 5378 (*babhau yathā Dānavasaṃkshaye purā P°ḥ*), 7999 (°*grhopamaṃ*), 8067 (°*puropamaṃ*), 8307, 8467; II, 466 (*Devendrah*); III, 274 (*iva*), 968 (*iva*), 1471 (*devaṃ*), 1473, 1789 (°*niveçanaṃ*), 1792, 1879, 8693, ††713, 8721 (*Saharrakshah*), 8722 (*devaḥ*), 10291, 10381, 10403, 10891, 11922 (*Devarājaḥ*), 11925, 11929 (*Devarājaḥ*), 12072 (*yathā devaṃ P°ṃ*), 12188 (°*puraṃ*), 12267 (*Saharrākshoḥ*), ††12729 (*lokaṃ . . . P°sya*), 14179 (? name of a fire), 14244, 14248, 14582 (*devaḥ*), 14618, 16935, 16973, 16990 (*Deveçan*), 17088 (*vibudhāḥ sarve P°mukhāḥ*); IV, 235; V, 184, 440 (*devaḥ*), 1993 (had been vanquished by Arjuna, sl. to Khāṇḍavadahanaparvan), 2351 (*api sākshāt P°ḥ*), 3237 (°*grhopamaṃ*), 3667, 3669, 4179 (*api sākshāt P°ḥ*), 7024 (*jahi . . . yathā Vṛtraṃ P°ḥ*); VI, 3721 (*vadhakāṅkshī Vṛtrasyeva P°ḥ*), 4247 (°*samaḥ*, sc. Bhagadatta), 4265 (*iva*), 5138 (*avārayat . . . yathā Vṛtraṃ P°ḥ*); VII, 3436 (*api . . . Vajrahastaḥ P°ḥ*), 3814 (*jahy enaṃ . . . yathā Vṛtraṃ P°ḥ*), 3861, 5476 (*vicriya . . . P°a iva viçvaniṃ*), 5545 (*ajayat . . . P°a iva içvaraṃ*), 6500 (*sākshād api P°ḥ*), 6533 (*Vṛtrahatyai yathā devāḥ paricarvuḥ P°ṃ*), 6934 (*vicakhāna . . . P°a iva viçvaniṃ*), 6974, 7089 (*pratyudyayau . . . yathā Vṛtraṃ P°ḥ*), 8971 (°*samaḥ*), 9288 (*api*), 9581; VIII, 293 (all. to Kuṇḍalāharaṇaparvan), †708 (*iva*), 1262 (°*samaṃ*), 1427, 1641 (*Vajrahastaṃ*), †1726 (*Vishṇu-P°opamaṃ*), 3061 (°*samaḥ*), †3592 (*jahi . . . P°o Vṛtram iva*), 4465 (°*dhanuḥprakāçya*), †4659, 4721 (*vyasṛjat . . . varshāṇīva P°ḥ*); IX, 1942 (*api*), 3488 (*sākshād api Vajrī P°ḥ*); XII, 912 (*Çakraṃ Devarājaṃ*), 1719 (*Saharrākshaḥ*), 2204, 3386, 3799, 3804, 3829, ††3846, 6440, 8087, 8113, 8164, 8185, 8188, 8233, §260, 9527 (*Trilokeçaḥ*), 10052, ††13206 (all. to Sukanyopākhyāna); XIII, 788 (Çiva in the shape of Indra), 799 (do.), 1892, 1931, 1936, 2265, 2270, 2322, 2324, 2327, †2957 (*lokaṃ . . . P°oyaṃ*), 3162, 3169, 3179, 3193, 3911, 4541, †6044 (*lokān . . . P°oya*), 7218 (*çaptaç ca bhagavān Gautamena P°ḥ | Ahalyāṃ kāmayānaḥ*); XIV, 172 (*Bṛhaspati-P°au*), †250, †261, 1180 (*devatānāṃ*, sc. *rājā*), 1613 (*Vajrapāṇiḥ*), 2247 (*vavarsha . . . varshān iva P°ḥ*), 2822, 2880 (*Devarājaḥ*); XV, 545 (°*eya somasthānaṃ*); XVII, 76, 103 (*Devarājaḥ*); XVIII, 256 (°*pure*).

Puruhūta ("invoked by many"): I, †3592 (*purīṃ P°eya*), 4921 (father of Arjuna); II, 1419 (*iva*); III, 8414; VI, 2076 (*çāsanāt P°eya nirmito Viçvakarmaṇā*, sc. the standard of Arjuna); XII, 10193; XIII, 1050 (°*namaskṛta*, sc. Çiva), 1357 (°*m viçvaraḥ*, sc. *abravīt*); XIV, †227, †277; XVI, 1132.

Pūshānuja ("the younger brother of Pūshan"): VIII, 798 (only B., C. has by error *Pāshātmajaḥ*).

Pushkarekshaṇa ("lotus-eyed"): XIII, 3922.

Sahasradṛç ("thousand-eyed"): III, 670 (*yathā*), 1781, 13088 (*akālavarshī*); IX, 548 (*iva*); XIV, 2444 (do.).

Sahasrāksha (do): I, 1286, 1291, 1478 (*devaḥ*), 1518 (*Purandarah*), 1529, 2470 (*Çatakratuḥ*), 6621 (*na vavarsha*), 6630 (*pravavarsha*), 8244; II, 70 (*Çacīpatiḥ*), 1527 (°*samaṃ*), 1625 (*iva*); III, 1506, 1509, 1777, 8721 (*Purandaraḥ*), 8770, 10011 (*na vavarsha*), 11899 (°*niveçane*), 11901 (*Çatakratuṃ*), 11922, 11932, 12046 (*Devarājaṃ*), 12052, 12267 (*Purandaraḥ*), 16440 (*Çacīpatiṃ*), 16991, 17295 (°*ād anavaraḥ*, sc. Arjuna); IV, 47 (°*sya vegmani*), 1651 (*devāḥ*); V, 4645 (°*samāḥ*); VI, 240; VII, 117 (*iva*), 2955 (do.), 5133 (do.), 6008 (°*samaṃ*); IX, 1436 (*pīḍayām āsa . . . S°a ivāsuraṃ*), 2820 (*devaḥ*), 3017; XII, 1718 (°*samaḥ*), 1719 (*Purandaraḥ*), 2093 (*Mahendraḥ*), 3447, 5333 (*na vavarsha*), 8186, 8300 (*Pākaçāsanaḥ*); XIII, 204 (°*samadyutiḥ*), 288, 2323, 3165, 3182, 3558, 3601, 3918, 3924, †4588 (*Devarāt*); XIV, 2813 (*Devarājaḥ*), 2825, 2857 (*na vavarsha*); XVII, 74.

Sahasralocana (do.): XII, †8421.

Sahasranayana (do): XII, 8339 (*Vajrī*), 13880 (°*opamaḥ*); XIII, 799 (Çiva in the shape of Indra), 2137 (how Indra got 1,000 eyes).

Sahasranetra (do.): I, 7706 (how Indra got 1,000 eyes); III, 954 (°*pratimaḥ*); IV, †238 (do.); VII, †4688 (°*pratimeyaṃ prabhāvaṃ*); VIII, †4260 (*Vṛtraṃ nihatyeva S°ḥ*), †4789 (°*açanītulyavīryaṃ*), †4817 (°*pratima-*); IX, 882 (°*pratimoprabhāvah*); XIII, 6045 (°*eya . . . lokaṃ*); XVII, 81.

Sarvadānavasūdana: X, 156.

Sarvadeveça: I, 1285.

Sarvalokāmara: XIV, 749.

Suraçreshṭha, q.v.

Surādhipa ("the king of the gods"): III, 333, 8282, 11938, 12954 (*Çakraḥ*, Nārāyaṇa is identified with Indra);

IX, 3028 (*Çakraḥ*); XII, 8093, †8330, 10121, 10122; XIII, 3898; XIV, 111.

Suraganeçvara ("the lord of the ganas of gods"): I, 2914 (*Çakraṃ*); III, 10731; V, 411 (*Çakraḥ*); VII, 6461 (do.).

Surāṇāṃ patiḥ ("the lord of the gods"): VIII, 1485 (*Surāmbupratelvātināṃ yatīn*, i.e. Indra, Varuṇa, Yama, and Kubera).

Surapati (do.): I, 4409 (all. to Kuṇḍalāharaṇaparvan), 8473; V, 3535 (*°eḥ sakhe*, i.e. Mātali), 3662 (*Vāsavaṃ*); VI, 3666 (*yathā Sºḥ kruddhas trasayāṃ āsa Dānavān*); VII, 3862; VIII, 1213 (*°samavikramaḥ*), 1428, 1741 (*°vīrya-sama-*); XVIII, 89 (*Çakraḥ*).

Surapuṅgava: III, 12018.

Surarāj ("the king of the gods"): VI, 2101 (*iva*); IX, 2733 (*Çakraḥ*).

Surarāja (do.): III, 10915, †11910 (*°tulyaṃ*), †12321 (*°kalpau*, sc. *Yamau*); VI, †3785 (*°kalpaḥ*); VII, †4699 (do.).

Surārihan: I, 6629 (*yathā*); V, 272.

Surarshabha, Surasattama, Sureça, Sureçvara, q.v.

Surendra ("chief of the gods"): I, 2934; III, 10012 *pravarāhaṇe Sºya*), 10142; IV, †2123 (*°kalpau*); VII, †7203; XII, 136 (all. to Kuṇḍalāharaṇaparvan), 4611, 8224 (*Iº*), 13773; XIII, 781 (*Brahma-Vishṇu-Sºānāṃ*, sc. *vapuḥ*), 2289, 2295, 3156, 3166, 4048 (*°Śvetarāḍa*, i.e. Airāvata), 4210, 4215, †4899 (*°nāgaṃ*, i.e. Airāvata), †4901, 6605; XIV, †278, †280.

Surottama: I, 1290; XII, 8817, 3825.

Trailokyapati ("king of the three worlds"): XII, 8057.

Trailokyarāja (do.): V, 3682.

Tribhuvaneçvara (do.): IX, 2771 (*Çakraḥ*), 2790; XIII, 3885 (*Çakraḥ*).

Tridaçādhipa ("the king of the gods"): III, 331, 1510, 8726; V, †2419 (*Mahendraḥ*); VIII, †4612 (*°opamaṇ*); XII, 3844; XIII, 580, 2315, 3354 (a sentence of his is quoted).

Tridaçādhipati (do.): VIII, †4647; IX, 2767.

Tridaçeça, Tridaçeçvara (do.): q.v.

Tridaçendra (do.): V, 1041; IX, 2662; XII, 10165; XIII, 4181, 4541.

• Trideveçvara (do.): I, 1529; III, †11191; VI, 776 (?); IX, 2444.

Trilokarāja (do.): V, 3512.

Trilokeça (do.), q.v.

Vajrabhṛt ("carrying the thunderbolt"): I, 1151, 2133, 7457 (*api Vºā svayaṃ*), 8089; III, 837 (*api Vºā svayaṃ*), 10922, 14863 (*Mahendra iva Vºḥ*), 15264 (*paçya . . . Aditiṃ Vºḍ yathā*); IV, 1177 (*vīrāsayitvā . . . Dānavān iva Vºt*), 1615 (*api Vºtā guptaṃ*), 1777; V, 5431 (*iva*); VI, 535 (*nighnan . . . Dānavān iva Vºt*), 811 (*api Vºtaḥ svayaṃ*), 2074 (*tuṣṭoktaḥ . . . Tishṭhur Vºtova ha*), 2884 (*api Vºā svayaṃ*), 5623 (*api*); VII, 476 (*svayaṃ*); VIII, 290 (do.), 4983 (*hato Vºtā Vṛtraḥ*); IX, 1746 (*svayaṃ*); XIV, 2251 (*Mahendra iva Vºt*).

Vajradhara (do.): I, 8167 (pl.); II, 118 (*kampayāṃ āsa . . . yathāsurān Kālakeyān devo Vºḥ*); III, 1780, †10092 (*yathā Çaci Vºsya*), 10293, 10884 (*api*), 11502 (*abhidudrāva Balir Vºṃ yathā*), 11905 (*Dhanañjayo Vºprabhāvaḥ*, i.e. Arjuna), 14381, 16440; V, 630 (*api Vºḥ sikshāt*); VI, 672 (*yathā*), 3664 (*yathā Vºḥ pūrvaṃ saṅgrāme Tārakāmaye*), 4960, 4985 (*api Vºḥ svayaṃ*); VII, 3603 (*yathā*), †4698 (*yathā purā Vºḥ . . . Balasya saṅkhye*), †5826 (*nalan yathā Vºs tapānte*), 9051 (*°sya vināśaḥ*); VIII, †4081 (*yathā Vºḥ purā Balaḥ*), †4674 (*svayaṃ*); IX, 1071 (*yathā purā Vºsya Daityāḥ*), 2821; XII, †8422; XIII, 6042 (*yathā purā Brahmapure . . . Çalakrator Vºsya yajñe*); XV, 548 (*°opamaḥ*).

Vajradhārin (do.): VI, 4493 (*yathā*).

Vajradhṛk (do.): XII, 8096; XIII, 2276.

Vajrahasta (do.): III, †13297 (*Çaçīpatiḥ*); V, †1814 (*yathā . . . Devarājasya*), †1876 (*Iº*), †1877 (*Mahendraḥ*); VI, 5027 (*samavartanta Vºte vīrasūrāḥ*); VII, 3436 (*api . . . Vºḥ Purandaraḥ*), 5091, 9038 (*nihate Vºena yathā Vṛtre*); VIII, 254 (*mohayitvā . . . Vºe vīteurān*), 562 (*vyadrāvayat . . . samiṃ Vºe vīteurim*), 1641 (*Purandaraṃ*), 2358 (*nyahanat . . . senāṃ Vºe vīteurim*); XIII, 881 (Çiva in the shape of Indra).

Vajrapāṇi (do.): I, †2108 (*Çakraḥ sākshād Vºr yathā*), 2823 (*°ṃ menire*), 5771 (*iva*), †7296, †7303; III, 10464 (*miehato Vºnāḥ*), 11942, †12329 (*sākshād api Vºḥ*), 13427 (*nihanyur . . . Vºr vīteurān*), 16605 (*nihato Vṛtraḥ . . . Vºnā*), 16969; IV, 1167 (*jitvā . . . Vºr vīteurān*), 1551 (*iva*), 1981 (*saṅkālayishyāmi Vºr vīteurān*); VI, 701 (*eyāsaṃ . . . Vajrāhhyaṃ vihitaṃ Vºnā*), 2039, 3474 (*yathā Devāsure yuddhe Vºr mahāsurān*), 3831 (*nyahanat . . . saṅnyaṃ Vºr vīteurān*), 3828 (*ayodhayata . . . Vºr vīteurān*), 4901 (*Devarāṭ*), 5412 (*yathā Çakro Vºr*); VII, 103 (*°er vīteurāḥ*); VIII, 1689 (*°r vīteurāḥ*), †1717 (*Mahendrāt*); IX, †1337 (*jaghāna Daityān iva Vºḥ*); X, 141 (*api svayaṃ*), 157 (do.); XIII, 763 (Çiva in the shape of Indra); XIV, 1613 (*Purandaraḥ*), 1720, 1724.

Vajrāyudha (do.): V, 5384 (*api svayaṃ*); VI, 2772 (*iva*).

Vajrin (do.): I, 1428 (*Iº*), †7176 (*iva*), †7287, 7569 (*iva*), 8202, 8241; II, 296 (*açānaṃ sarvalokasya*), †2164 (*yathā*), 2319; III, 8714 (*Balabhidā*), 10453, 14250, 15176 (all. to Kuṇḍalāharaṇaparvan, v. Karṇa), 16808 (*°aḥ senāṃ*), 16986, 16987, 17421 (*Tridaçeçvaraḥ*); IV, 821 (*dravataḥ . . . Vºr Dānavān iva*), 1489 (*api*); V, 414, 2772 (*Balabhit svayaṃ*); VII, 2555 (*api*), 9592; VIII, 621 (*trailokyavijaye yadvad Daityānāṃ saha Vºnā*, sc. *yuddhaṃ*), 653 (*°vajra-pramathitā yathaivādricayāḥ*), 657 (*nirbibhede . . . Vºiva parvataṃ*), 716 (*trailyokyavijaye yādṛg Daityānāṃ saha Vºnā*, sc. *yuddhaṃ*), 3053 (*°vajranihatāniva çikharāṇi*), 3284, 3375 (*saṅkhye Vṛtreṇa Vºiva*); IX, 3488 (*sākshād api Vºt Purandaraḥ*); XII, 8122, 8223, 8238, 8339 (*Çambara-Pākahā*), 10157; XIII, 2276, 4904; XIV, †266, 1826.

Varada, q.v.

Vāsava: I, 1301 (*varshaṭi*), 1482 (*vibudhāḥ . . . sa-Vºāḥ*), 2710 (*miyojād Vºsya hā*), 2788 (do.), 3565, †3570, (*°tulyaṃ rūpaḥ*), 3702 (*iva*), 3932 (*°vikrama*), 4784, 4787, 5022 (*°opamaṇ*), 7779 (*Mārudbhir iva Vºḥ*, sc. *vṛtaḥ*), 8228, 8301, 8305; II, 280 (*Devarājena*), 914 (*Vṛtra-Vºyor iva, sc. saṃyuge*), 950, 1529 (*°pratimaḥ*), 1880 (*Citraratheḥ . . . Vºānugaḥ*); III, 336, 568 (*Vṛtra-Vºyor iva, sc. yuddhaṃ*), 681 (*Vṛtra-Vºyoḥ . . . yathā, sc. yuddhaṃ*), 702 (*Bali-Vºyor iva, sc. yuddhaṃ*), 1427 (*api devaiḥ sa-Vāsaveāḥ*), 1508 (*Vṛtra-Vºyor iva, sc. yuddhaṃ*), 1777 (*devīṃya iva Vºḥ*), 1800, 1880, 8254 (*°opama*), 8545 (*°saṃmitaṃ*), 9991 (*varshayāṃ āsa Vºṃ*, sc. Rishyaçṛṅga), 10141, 10313, 10557, 11487 (*iva*), 11523 (*Mārudbhir iva Vºḥ*, sc. *stāyamānaḥ*), 11682 (all. to Khāṇḍa-vadahanaparvan), 11898, 12047, 13411 (*devāḥ sarve sa-Vºāḥ*), 14249, 14252, 14255, 14355, 14375, 14460, 14782 (*Marudbhir iva Vºaḥ*, sc. *vṛtaḥ*), 16444 (had been vanquished by Indrajit), 16997, 17197, 17198, 17199, †17215; IV, 356 (*Vṛtra-Vºyor*

iva, sc. *saṃyuge*), 1296 (°*pratimaḥ*), 1498 (*varshati*), 1553 (*yudhyámahe . . . Danavá iva V°ṃ*), 1574 (°*tulyavîryaḥ*), 1767 (*devâḥ . . . saha-V°áiḥ*), 1868 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 1884 (*Bali-V°yor iva*, sc. *yuddhaṃ*), 1903 (*Vṛtra-V°yor iva*, sc. *saṃnipátaḥ*), 2045 (*Bali-V°yor iva*, sc. *yuddhaṃ*), 2073 (*devâḥ sa-V°áiḥ*) ; V, 284 (*yuddhaṃ Vṛtra-V°yoḥ*), 308, 333, 412, 420, 530, 532, †559 (°*enâpi cákshat*), 2012 (*iva*), 2171 (*api*), 2927 (*iva*), 3162 (do.), 3277 (*Marudbhir iva V°ḥ*), 3557 (*Dasteṣu nivasanti sma V°ena hṛtaçriyaḥ*), 3644, 3646, 3651 (°*eṣa Çakro iva*), 3662, 3675, 3680, 3682, 3683, 3826 (*devaiḥ sa-V°aiḥ*), 3967 (*reme . . . yathâ Çacyâṃ ca V°aḥ*), 4400 (*devair api sa-V°aiḥ*), 4940 (*Vasovo V°ṃ yathâ*), 5115 *Vâsavir V°samaḥ*, i.e. Arjuna), 5289 (*iva*), 5332 (*Marudbhir iva V°ḥ*, sc. *abhigupta*h), 5307 (*Airâvatagato rájâ devânâm iva V°ḥ*), 7072 (*bhayad V°syâyi*) ; VI, 417, 434 (*varshati*), 508 (°*opamaḥ*), 1226 (*devânâm asmi V°ḥ*, says Kṛshṇa), 1913 (*ayudhyetâṃ . . . yathâ vá Vṛtra-V°au*), 2197 (*devair api sa-V°aiḥ*), 2503 (do.), 3367 (*nighnantaṃ . . . Dânavân iva V°ṃ*), 3538 (*devair api sa-V°aiḥ*), 3930 (do.), 4029 (*yuvavishṭhetaṃ yathâ vai Vṛtra-V°au*), 4338 (*Vasavo V°ṃ yathâ*, sc. *parivârya*s), 4427 (*iva*), 4460 (*api*), 4541 (*sanjira iva V°ḥ*), 4549 (*Mayaṃ jilveva V°ḥ*), 4580 (*yuddhaṃ Vṛtra-V°oyor iva*), 5115 (*api*), 5220 (*devair api sa-V°aiḥ*), 5411 (*yathâ Devâsure yuddhe Bali-V°yor abhût*) ; VII, 158 (*iva*), 159 (*Marutâm iva V°ḥ*), 189 (*devân sa-V°ân*), 215 (°*enova Dânavâḥ*, sc. *vadhyamânâḥ*), 1222 (*iva*), 1236 (do.), 1337 (do.), 1739, 2276, 2298 (*deityau iva V°ḥ*), 2707 (*devâḥ sa-V°aiḥ*), 2992 (*Mâtalir V°ṇa iva* (B. °*syeva*) *Vṛtram hantuṃ prayoyuktaḥ*), 3101 (*devâḥ sa-V°aiḥ*), 3135 (*savajra iva V°ḥ*), 3389 (*varshati V°e*), 3650 (*devâḥ sa-V°aiḥ*), 4131 (*Balam hatveva V°ḥ*), 4351 (*iva*), 4649 (*Bali-V°yor iva*, sc. *samprahâraḥ*), 4728 (*hanishyámi Dânavân iva V°ḥ*), 5463 (*devair api sa-V°aiḥ*), 6396 (*api*), 6560 (*devair api sa-V°aiḥ*), 6976 (*iva*), 7021 (*devair api sa-V°aiḥ*), 7022 (*çaktyâ V°áttayâ*, i.e. *Amoghâ*), 7139 (only B., *devâḥ sa-V°aiḥ*), 7197 (°*syeva saṃyuge*), 7485 (*çrdrçaṃ . . . Bali-V°yoḥ purâ*, sc. *yuddhaṃ*), 7641 (*Bali-V°yor iva*, sc. *samâgamaḥ*), 7656 (*iva*), 7908 (°*âgaṇiniṛghoshaṃ . . . kârmukaṃ*), 7971 (*Marudbhir iva V°ṃ*, sc. *vṛtaṃ*), †8164 (*çaktyâ . . . áttayâ V°ena*), 8194, 8199 (°*ena . . . prâptâ*, sc. *çaktiḥ*), 8283 (*iva*), 8295 (*devair api sa-V°aiḥ*), 8483 (*aṇ . . . çaṃsire jetuṃ Dânavâ V°ṃ yathâ*), 8703 (*devair api sa-V°aiḥ*), 8899 (°*eyeva nirjayaṃ*), 9051, 9558 (*devâḥ sa-V°âḥ*) ; VIII, 65 (*Vishṇu-V°yor iva*), 315 (*devair api sa-V°aiḥ*), 565 (*Vṛtra-V°yor iva*, sc. *saṃgamaḥ*), 1316 (*devâ api sa-V°âḥ*), †1737 (*Yama-Varuṇa-Kubera-V°â vâ*), 1998 (*savajrâd vâ'pi V°ât*), 2016 (*devatâḥ . . . sa-V°âḥ*), 2799 (*Dânavân iva V°aḥ*, sc. *pramamâtha*), 3303 (*Açvinâv iva V°ṃ*, sc. *abhyupagatau*), 3314 (*devair api sa-V°aiḥ*), †3389 (°*vikramaḥ*), 3625 (*devair api sa-V°aiḥ*), 3642 (°*opamâḥ*), 3675 (*Vṛtraḥ prápyeva V°ṃ*), 4019 (°*âçanitulyasya*), 4431 (*Sûryasya . . . vvâdo V°sya ca*), †4498 (*suraçatrûḥ Çambara-V°âv iva*, sc. *parivârya*), †4831 (*Kubera-Vaivasvata-V°ânâṃ tulyaprabhâvâḥ*), †4951 (*samânayânâv iva Vishṇu-V°au*), †4961 (*sadasyahatâv iva Vishṇu-V°au*) ; IX, 358 (*jahi . . . V°o Namuciṃ yathâ*), 594 (*savajram iva V°ṃ*), 815 (*api*), †1071 (*Airâvaṇasthasya camûnimarde* (C. *camûr vi*°) *Daityâḥ purâ V°syeva*), 1425 (*yâdṛçaṃ samare pûrvaṃ Jambha-V°oyoḥ*), 2433, 2434, 2436 (slew Namuci), 2531 (*devâḥ sarve sa-V°âḥ*), 2538, 2677 (*sarve devâḥ sa-V°âḥ*), 2746 (*devâḥ sarve sa-V°âḥ*), 2748 (*devâḥ sarve . . . sa-V°âḥ*), 2847 (*sarve devâḥ sa-V°âḥ*), 3105 (*sadṛçakarmâṇau Yama-V°yoḥ*), 3198 (*Vṛtra-V°yor iva*, sc. *yuddhaṃ*), 3212 (do.) ; X, 147 (*api*), 653 (*açobhetâṃ . . . abhitaḥ sthitau . . . Açvinâv iva V°ṃ*) ; XI, 564 (°*yoshitaḥ*, only C.) ; XII, 39 (*api*), 1128 (°*ânumataḥ*), 1831 (°*opamaḥ*), 1923 (*Brahmânam iva V°ḥ*, sc. *abhyujágmuṣa*), 3468 (*vṛttaṃ . . . V°sya*), 3617, 3621, 3798 (*Devapatiḥ*), 3805, 5415 (*pravavarsha sa V°ḥ*), 6186, 6441, 7553 (°*ṃ sorvadevânâm adhyakshaṃ akarat prabhuḥ*, i.e. Kṛshṇa), 8059 (°*eṣa sa saṃvâdaṃ Balabodhi*), 8060, 8068, 8083, 8116, 8129, 8142, 8149, 8151, 8155, 8162, 8218 (*Bali-V°saṃvâdaṃ*), 8258, 8282, 8286, †8332, 8418 (*Vṛtrahantâ*), 8424 (*savarsha*), 10124, 10130, 10136, 10200, 10201, 10209, 10509 (*abhishiçya rájye tu devânâṃ V°ṃ i saptarshayaḥ*), 12175, 12614 (*savarsha*) ; XIII, 97 (*pravarshati*), 173, 264 (°*eṣa sa saṃvâdaṃ çukasya ca*), 273, 328 (*devîṃ iva V°ḥ*), 571, 577, [1177 (= Çiva, 1000 names ?)], 1517 (*devâḥ sa-V°âḥ*), 1805 (*devaiḥ sa-V°aiḥ*), 1919, 1938, 2089 (*iva*), 2112 (do.), 2330, 3164, 3195, 3559, 3895, 3899, 3901, 3919, 3920, 4201, 4539, 4808 (*abhishikṭaḥ . . . devarâjye*), 4845 (*Gautamasya munes tûta saṃvâdaṃ V°sya ca*), 5214 (*yajñaṃ . . . V°priyaṃ*), 5936, 5969, 5981, 6093 (*açvamedhâcaturbhâgaṃ phalaṃ ṛṣjati*), 6155 (*Çacîpatiṃ*), 6351 (*Viçvedevâḥ sa-V°âḥ*), 7284, 7285, 7319 (*sarve devâḥ sa-V°âḥ*) ; XIV, 98 (*Indrotsavaṃ prâpya*), 105 (°*tulyaḥ*), 106 (*api*), 161, 165, 169, †243, †258, †263, †264, †270 (*varshatu*), 1541 (*savarsha*), 1619, 1768 (*kṛtvâ nasukaraṃ karma Dânavesho iva V°ḥ*), 1780 (*iva*), 2384 (*devaiḥ sa-V°aiḥ*), 2862 (*na vrshishyati*), 2863 (do.), 2864 (do.) ; XV, 478 (°*opamaḥ*), 480 (do.) ; XVI, †129.

Vibudhaçreshṭha (“best of the gods”) : XIII, 3159.

Vibudhâdhipa (“the king of the gods”) : III, 12018 ; IX, 2780 ; XII, 8146.

Vibudhâdhipati (do.) : I, 5532 (*nîtiṃ V°eḥ*) ; III, 11948.

Vibudheçvara (do.) : III, 11899 ; XII, 1300.

Viçvabhuj (“all-enjoying”) : VI, 776 (*Tridaçeçvaraḥ*).

Vṛshâkapi (“man-ape”) : XII, 8331.

Vṛtraçatru (“the enemy of Vṛtra”) : III, 1778 ; V, †2230 (*Iº*).

Vṛtrahan (“the slayer of Vṛtra”) : I, †2104 (°*aḥ kratuṃ yathâ*), 4163 (*vikramaṃ V°a jahyúḥ*), 8227 ; III, 596 (*api*), 1349 (*Marudbhir iva V°a, sc. pariveṣṭaḥ*), 1512, 1781, 8271 (*yathâ*), 11807 (*saṃprâptas tridive râjyaṃ V°a Vasubhiḥ saha*), 15093 (*Maruto V°a yathâ*, sc. *pûjaya*) ; V, 2399 (*Marudbhiḥ saha*) ; VI, 2753 (°*a Dânavesho iva*), 3193 (*avadhit . . . senâṃ Âsurîṃ iva V°a*), 3903 (*viçvâdha . . . Namuciṃ V°a yathâ*) ; VII, 4646 (*hitvâ V°eâsurîṃ camûṃ*), 8942 (*api*) ; VIII, 4363 (*jahi . . . Namuciṃ V°a yathâ*) ; IX, 655 (*hatavîkrânto Jambho V°nâ yathâ*) ; XII, 10157 ; XIII, 2264 (*Pâkaçâsanaḥ*), 3157, †4552 (*Çatakratuṃ*), †4897 (do.).

Vṛtrahantṛ (do.) : III, †12316 (*bhavanaâd V°uḥ*) ; XII, 8418 (*Vâsavaḥ*).

Vṛtranis(h)ûdana (do.) : I, 2350 ; III, 1884 (*Çakvaḥ*) ; V, 431 (*Çakraṃ*), 546 (*Çakraḥ*) ; VI, †2588 (*çakâra sâhâyyaṃ . . . Vishṇur yathâ V°eṣa*).

Indra, pl. (°*âḥ*). § 11 (Parvassaṅgr.) : I, **2**, 392 (*pañcendrâṇâm upâkhyânaṃ*, i.e. Pañcendropâkhyâna). — § 238 (Pañcendrop.) : I, **197**, (†7302) (*pûrvendrâḥ*) ; †7310 (*five* incarnate as the Pâṇḍavas), †7316 (*pûrvendrân*). — § 671*b* (Bali-Vâsavasaṃv.) : XII, **223**, 8142 (*bahûnindrasahasrâṇi samatîtâni*), 8146 (°*eshâsreshu*).—§ 673*b* (do.) : XII, **227**, 8251 (*çatash*), 8253 (*bahûnindrasahasrâṇi daivatânâṃ yuge yuge*).— § 773*b* (Kṛshṇa Vâsudeva) : XIII, **159**, †7370.

Indra[2] = Skanda : III, 14643.

Indra[3] = Sûrya : III, 148.

Indra[4] = Çiva (1000 names[1]).

Indrâbha, son of the elder Dhṛtarâshṭra. § 154 (Pûruvaṃç.): I, **84**, 3748 (seventh son of Dhṛtarâshṭra).

Indradamana, a prince, a descendant of Atri. § 677 (Mokshadh.): XII, **235**, 8592 (*Atreyaḥ*, attained to infinite worlds by giving wealth). Cf. Átreya.

[Indradarçana(m)] ("seeing Indra," cf. Arjunâbhigamanap.). § 330: After some time *Yudhishṭhira* taught *Arjuna* in private the [Pratisaṃṛti] science (*upanishad*, i.e. *rahasyavidyâ*, Nîl.; *brâhmaṇa*) that would reveal the whole universe to him, and told him to practise severe austerities; *Bhîshma*, etc. (*a*), know the fourfold (*catushpâda*) *Dhanurveda*, the *Brâhma* weapon, etc.; all celestial weapons are in the possession of *Indra*, imparted to him by the celestials from fear of *Vṛtra*. Then *Arjuna* took up the *Gâṇḍîva*, etc., blessed by brahmans, *Siddhas*, and invisible spirits (*bhûtâni*), and by *Kṛshṇâ* (she said: "Let no one amongst us be ever again born in the ordor of *kshatriyas*, but as brahmans; it is my great grief that in the assembly *Duryodhana* called me a 'cow' (i.e. 'to be enjoyed by many men,' Nîl.); but the grief of parting with thee is far greater"), who wished him success from *Dhâtṛ*, *Vidhâtṛ*, *Hṛi*, *Çrî*, *Kîrti*, *Dhṛti*, *Pushṭi*, *Umâ*, *Lakshmî*, *Sarasvatî*, the *Vasus*, *Rudras*, *Âdityas*, the hosts (*gaṇâḥ*) of the *Maruts*, the *Viçvedevas*, and the *Sâdhyas*, and wished him safety from the spirits (*bhûtebhyaḥ*) of the sky, earth, and heaven, and all other enemies; and having walked round (*pradakshiṇaṃ kṛtvâ*) his brothers and *Dhaumya*, he set out towards the north. All creatures left the path of *Arjuna*, who was urged by the desire of beholding *Indra* (*? yuktasyaindrena yogena*). He passed over many mountains, and reached *Himavat* in one day by means of his *yoga*; then he passed over *Gandhamâdana*, etc., and reached *Indrakîla*, walking night and day untiringly. Here he was addressed by a voice in the skies, and beheld *Indra* in the guise of a brahman, who told him to throw away his bow as of no use there, as this was the abode only of peaceful brahmans, and advised him to wish for heavenly bliss (*lokâḥ*); but *Arjuna* only asked for the celestial weapons, which *Indra* said he should obtain when he had seen *Çiva* (*Tryaksha*, *Çûladhara*, *Bhûteça*, *Parameshṭhin*). Then *Indra* disappeared, and *Arjuna* remained, devoted to *yoga* (III, **37**).

Indradyumna', a râjarshi. § 267 (Yamisabhâv.): II, **8**, 332 (in the palace of Yama).—§ 317*b* (Kṛshṇa Vâsudeva): III, **12**, 491 (the same?, had been slain by Kṛshṇa).—§ 468 (Indradyumnop.): III, **199**, ††13332 (*râjarshiḥ*), ††13336, ††13337, ††13338, ††13339, ††13342, ††13348 (having fallen from heaven, *I.* regained it).—§ 469 (Mârkaṇḍeyas.): III, **200**, 13349 (all. to § 468).—§ 474 (do.): III, **201**, 13482 (do.).

Indradyumna', a brahman. § 324 (Dvaitavanapr.): III, **26***a*, 985 (among the brahmans who worshipped Yudhishṭhira).

Indradyumna', a lake. § 468 (Indradyumnop.): III, **199**, ††13337 (*°ṇa nâma saraḥ*, there king Indradyumna had performed sacrifices, and the lake had been excavated by the cows, which were given away to the brahmans). Cf. next.

Indradyumnasaras, a lake. § 184 (Pâṇḍu): I, **119**, 4639 (in the north, visited by Pâṇḍu). Cf. the prec.

[Indradyumnopâkhyâna(m)] ("history of Indradyumna"). § 468 (Mârk.): The *Pâṇḍavas* asked *Mârkaṇḍeya* "Is there anybody that is older than thou?" He related: "The *râjarshi Indradyumna*, who had fallen from heaven, complained that his fame must have passed away, and asked me if I recognized him; as I did not, he became a horse and carried me to the *Himavat* to the owl *Prâvârakarṇa*, who was older than I; the owl we took to the lake *Indradyumna* to the crane *Nâḍîjaṅgha*, who was older than the owl; the crane indicated us to the tortoise *Akûpâra* in the same lake. *Akûpâra* knew *Indradyumna*, and said that *Indradyumna* had planted the *yûpa* 1,000 times, and that this lake had been excavated by the feet of the cows given away by him to the brahmans. Then a chariot came from heaven, and a celestial voice called *Indradyumna* back to heaven (vv. 13343–5, three *çlokas* are cited; v. 13343: 'The report of a virtuous deed reaches heaven and earth; as long as that report is heard, so long is the deer said to be in heaven'). He first brought me and the owl to our respective places, and then went away in that chariot." The *Pâṇḍavas* praised *Mârkaṇḍeya* for having caused *Indradyumna* to regain his sphere; he said that *Kṛshṇa* also had raised the *râjarshi Nṛga* from hell and caused him to regain heaven (III, **199**).

Indrajâla, a celestial weapon. § 512 (Ghoshayâtrâp.): III, **245**, 14995 (*Sthâlî* (B. *°ṇâ-*) *karṇendrajâlâ ca*, employed by Arjuna).—§ 571 (Ulûkadûtâgamanap.): V, **160**, 5461 (?, "conjuror's tricks," PCR.), 5525 (?, do.); **161**, 5570 (?, do.).—§ 580 (Bhîshmavadhap.): VI, **59**[12], 2633 (*nihatendrajâlâḥ*).—§ 608 (Karṇap.): VIII, **60** *aaa*, 2998 (*Sthûṇâkarṇendrajâlena*); **64**, 3238.—§ 785 (Anugîtâp.): XIV, **77**, 2251 (*°pratimaṃ bâṇajâlam*). Cf. Aindra.

[Indrajidvadha(h)] ("the slaughter of Indrajit"). § 541: Indrajit tied Râma and Lakshmaṇa in a network of those arrows of his which he had obtained as boons. Sugrîva and the monkeys Sushena, etc. (*a*), surrounded them. Vibhîshaṇa came and roused them with the Prajñâstra; Sugrîva extracted the arrows and applied the medicine *viçalyâ*; from the mountain Çveta of Guhyaka of Kubera's brought water, by rubbing one's eyes with which all invisible creatures became visible. Râma, Lakshmaṇa, Sugrîva, etc. (*β*), rubbed their eyes. Having informed Râvaṇa, Indrajit returned without having completed his daily sacrifice; receiving a hint from Vibhîshaṇa, Lakshmaṇa killed Indrajit. Râvaṇa would kill Sîtâ, but was dissuaded by Avindhya (III, **289**).

[Indrajidyuddha(m)] ("the encounter with Indrajit"). § 540: Râvaṇa sent Indrajit (who had vanquished Indra and received celestial weapons as boons) to fight Râma, Lakshmaṇa, and Sugrîva. He first fought with Lakshmaṇa, then with Aṅgada, then he became invisible, but continued to fight (III, **288**).

Indrajit, a Râkshasa, son of Râvaṇa. § 537 (Râma-Râvaṇayuddha): III, **285***β*, 16371 (fought with Lakshmaṇa), 16376.—§ 540 (Indrajidyuddha): III, **288**, 16439 (son of Râvaṇa, had formerly vanquished Indra), 16452 (fought with Lakshmaṇa and Aṅgada), 16455, 16456.—§ 541 (Indrajidvadha): III, **289**, 16466, 16479, 16483 (is slain by Lakshmaṇa). Cf. Râvaṇâtmaja, Râvaṇi.

Indrakarman = Vishṇu (1000 names).

Indrakîla, a mountain. § 269 (Vaiçravaṇasabhâv.): II, **10**, 413 (among the mountains present in the palace of Kubera).—§ 330 (Indradarçana): III, **37**, 1497 (on his way to Indra's world Arjuna passed Himavat and Gandhamâdana and then came to *I.*).—§ 331 (Kairâtap.): III, **39**, 1562 (*°samaprabhaḥ*).

Indraloka ("the world of Indra"). § 238 (Pañcendrop.): I, **197**, †7301 (*âgantâraḥ punar eva °ṇi*, sc. the five Indras).—§ 246 (Sundopasundop.): I, **210**, 7658 (conquered by Sunda and Upasunda).—§ 345 (Nalopâkhyânap.): III, **54**, 2116 (on their wanderings Nârada and Parvata came to *I.*).—§ 512

(Ghoshayātrāp.): III, **239**, 14832 (*ushito hi mahalokāṃs tr°*. *Dhanañjayaḥ*).—§ 585*b* (Irāvat): VI, **90**, 3981 (Arjuna dwelt for some time in *I.*).—§ 608 (Karṇap.): VIII, **79**, †4054 (in *I.* Arjuna slew the Daityas, etc., all. to Nivātakavacayuddhaparvan).—§ 641 (Rājadh.): XII, **77**, 2916 (*prāpnoti °tāṃ*).—§ 677 (Mokshadh.): XII, **244**, 8871 (*atithis tv I°syu*, sc. *prabhuḥ*).—§ 746 (Ānuçāsanik.): XIII, **79**×, 8768. —[§ 757*b* (Hastikūṭa): Gautama said: "Next [to Varuṇaloka] are Indra's regions (*lokāḥ*), free from passion and sorrow, difficult of access, and coveted by men." Dhṛtarāshṭra said: "He who lives for 100 years, who is a hero, who studies the Vedas and performs sacrifices with devotion, goes to Çakraloka": XII, **102**, †4880 (*Indrasya lokāḥ*), †4881 (*Çakralokaṃ*).]—§ 759 (Ānuçāsanik.): XIII, **107**, 5219, 5238 (*Marutāṃ lokaṃ*). Cf. Çakraloka.

Indralokābhigamana ("Arjuna's journey to the world of Indra"). § 10 (Parvasaṅgr.): I, **2**, 321 (*parva*, i.e. Indralokābhigamanaparvan).

[Indralokābhigamanaparvan] ("the section relating to Arjuna's journey to the world of Indra," the 34th of the minor parvans of Mbhr.). § 335: After the *Lokapālas* had gone away, *Arjuna* began to think of the chariot of *Indra*, which, guided by *Mātali*, came down full of swords, missilea, maces, thunderbolts, etc. (description), and great *Nāgas* with fiery mouths, and drawn by 10,000 horses of golden hue, and with the flagstaff *Vaijayanta* (described). *Mātali*, descending, invited him to ascend the chariot, as *Indra* waited to behold him, surrounded by gods, *ṛshis*, *Gandharvas*, and *Apsarases*. As that chariot cannot be obtained even by hundreds of *rājasūyas* and horse-sacrifices, and as even gods and *Dānavas* are not competent to ride in it, and as he that has no ascetic merit is not competent even to see or touch it, *Arjuna* first let *Mātali* ascend it and control the horses. Then he purified himself in the *Gaṅgā*, repeated his prayers (*japyaṃ*), gratified the *Pitṛs*, and bade farewell to the *Maudara* mountain (*b*). Then he ascended, in the chariot, through the sky and beheld thousands of *vimānas* of extraordinary beauty; there was no sun or moon or fire, but they blazed in light of their own, generated by virtue and ascetic merit; and the stars, which from earth look small in consequence of their distance, but are very large, were seen by him in their places; and *rājarshis* who had attained *siddhi* (*siddhāḥ*), and heroes fallen in battle, and those that had obtained heaven by *tapas*; and *Gandharvas*, and *Guhyakas*, and *ṛshis*, and *Apsarases*. *Mātali* explained to him that the stars were virtuous persons (*sukṛtinaḥ*) stationed in their respective places (*ilkishyyeshu*). At the gates he beheld *Airāvata* with four tusks equal to *Kailāsa*. Continuing along the path of the *Siddhas*, he passed through the regions (*lokān*) of [virtuous] kings, and thus passing through *Svargaloka* he beheld *Amarāvati* (*b*), the city of *Indra* (III, **42**).—§ 336: When *Arjuna* had entered the city, praised by *Apsarases*, *Gandharvas*, *Siddhas*, great *ṛshis*, and gods, he, at the request of *Indra*, went to the large starry way (*nakshatramārga*) named *Suravīthī*, where he met with the *Sādhyas*, *Viçvas*, *Marut*s, *Açvins*, *Ādityas*, *Vasus*, *Rudras*, *Brahmarshis*, *Rājarshis* with *Dilīpa* at their head, *Tumburu*, *Nārada*, *Hāhā*, and *Hūhū*. Then he beheld *Indra*, eulogized by *Gandharvas* headed by *Viçvāvasu*, etc., and was seated on *Indra's* own seat; and *Gandharvas*, headed by *Tumburu*, sang to them, and thousands of *Apsarases* (enumeration of seventeen) (*a*) danced there (III, **43**).—§ 337: The gods and *Gandharvas* offered him *arghya*, etc., and caused him to enter the palace of *Indra*. There he received *Indra's* weapons, the thunderbolt (*vajra*) and lightning (*açaniḥ*). At the request of *Indra* he dwelt there for five years, and learned the dance and music of the *Gandharvas* from *Citrasena*, whom *Indra* gave him as a friend, but he was longing for his brothers and *Kuntī* and thirsting for revenge (III, **44**).—§ 338: In the beginning, seeing that the eyes of *Arjuna* were fixed upon *Urvaçī*, *Indra* despatched *Citrasena* to *Urvaçī*, who gladly consented to choose *Arjuna* (*b*) for her lover (III, **45**). *Urvaçī* related to *Arjuna* that as he had looked on her only in a solemn assembly of celestials held on account of his coming, where the *Rudras*, *Ādityas*, *Açvins*, *Vasus*, *Maharshis*, *Rājarshis*, *Siddhas*, *Cāraṇas*, *Yakshas*, and *Mahoragas* (i.e. great serpents) were present, and the *Gandharvas* played the *vīṇās*, and the *Apsarases* danced, *Indra* had caused *Citrasena* to send her to him, and that she was herself in love with him. *Arjuna* declared that he regarded her as the wife of his *guru*, and that he had been gazing at her because she was the mother of the *Paurava* race. She replied that the sons and grandsons of *Pūru's* race, that had come thither in consequence of ascetic merit, did all sport with the *Apsarases* without incurring any sin. But *Arjuna* swore that he regarded her as his mother. She then cursed him, saying that he should have to pass his time among females as a dancer and destitute of manhood, and then went away. *Indra* told him that this would come to pass in the thirteenth year of their exile, when they would live unknown to all, but having passed one year thus he would regain his manhood. The desire of the man that listens to this history of *Arjuna* never runs after lustful ends, etc. (III, **46**).—§ 339: One day the *brahmarshi Lomaça* in the course of his wanderings went to the abode of *Indra*. As *Lomaça* within himself wondered how *Arjuna*, being a *khatriya*, had attained the seat of *Çakra*, who was worshipped by the gods themselves, *Çakra*, knowing his thoughts, explained to him who *Arjuna* (*b*) really was; that moreover the *Asuras*, the sons of *Danu*, named the *Nivātakavacas*, who dwell in *Pātāla*, proud of a boon they had acquired, were planning the destruction of the gods, and could not be slain by others than either *Kṛshṇa* (*c*) or *Arjuna*; but *Madhusūdana* (i.e. Kṛshṇa) should not be urged when the task was insignificant, lest his energy should consume the whole universe; therefore *Arjuna* should slay them. At the request of *Indra*, seconded by *Arjuna*, *Lomaça* went to the *Kāmyaka* wood to *Yudhishṭhira* in order to bring him news about *Arjuna* and recommend him to visit the *tīrthas*, and follow him and protect him from the *Rākshasas* (*d*) (III, **47**).—§ 340: As *Dhṛtarāshṭra* learnt from *Dvaipāyana* of *Arjuna's* arrival and stay at *Indra's* abode, he expressed his anxiety to *Sañjaya* (III, **48**). Conversation of *Sañjaya* and *Dhṛtarāshṭra* about *Arjuna's* encounter with *Çiva* in the guise of a *Kirāta*, etc. (III, **49**).—§ 341: During the five years of *Arjuna's* absence the *Pāṇḍavas* fed themselves and 10,000 *snātaka* brahmans, some with and some without fire, by killing deer, *Yudhishṭhira* going towards the east, *Bhīma* towards the south, and the twins towards the west and north (III, **50**).—§ 342: Having heard of the way of life of the *Pāṇḍavas*, *Dhṛtarāshṭra* expressed his anxiety before *Sañjaya*, fearing *Bhīma* with his iron (*çaikya*) mace, etc. *Sañjaya* commemorated how *Kṛshṇa*, *Dhṛshṭadyumna*, *Virāṭa*, *Dhṛshṭaketu*, and the *Kaikeyas* had visited the *Pāṇḍavas* in the *Kāmyaka* wood, whose conversations *Sañjaya* had learnt through spies and formerly told *Dhṛtarāshṭra*. *Sañjaya* further related that *Kṛshṇa* had consented to become the

charioteer of *Arjuna* (enumeration of kings seen by *Kṛshṇa* at the *rājasūya*) and to assist the *Pāṇḍavas* in the battle, together with *Rāma, Akrūra, Gada, Śāmba, Pradyumna, Aniruddha, Dhṛshṭadyumna*, and the son of *Śiśupāla*, and *Yuyudhāna*, and the *Kaikeya* and *Pāñcāla* princes and the *Matsya* king, and *Kṛshṇa* had declared that *Yudhiṣṭhira* should, along with his brothers living at *Hāstinapura*, rule the earth (III, **51**).

Indramālā ("the garland of Indra"). § 73 (Vasu Uparicara): I, **63**, 2349 (given by Indra to Vasu as his emblem).

Indramārga, a tīrtha. § 368 (Tīrthayātrā.): III, **83**, 7052 (only C., B. has *Rudramārga*).—§ 733*c* (Pushkara): XIII, **25**, 1595.—§ 733*g* (Saptagaṅgā): XIII, **25**, 1703.

[Indra-Mataṅga-saṃvāda(h)] ("the conversation between Indra and Mataṅga"). § 735*b* (Ānuśāsanik.): *Bhīshma* said: Once a brahman obtained a son named *Mataṅga*, who, though procreated by a person of a different order, had, however, the rites of infancy and youth performed according to the ordinances laid down for brahmans. His father, desiring to perform a sacrifice, ordered him to collect the articles, and he set out riding in a car drawn by a young ass, that bore away the car to its mother; *Mataṅga* repeatedly struck the animal with his goad on its nose; but the old she-ass consoled it, saying, "A *Cāṇḍāla* it is that is driving thee; there is no severity in a brahman." Asked by *Mataṅga*, the she-ass revealed to him that his father was a *Cāṇḍāla* following the profession of a barber, who begat him upon a brahman woman excited with desire: "thou art, therefore, a *Cāṇḍāla* by birth." *Mataṅga* returned home, told his father what he had heard, retired to the forest, and began to undergo the austerest penances in order to acquire the status of a brahman, so that he scorched the very deities. *Indra* came and offered him boons, but the status of a brahman, he said, could not be won by penances (XIII, **27**). *Mataṅga* then stood for 100 years on one foot. *Indra* came once more and said: "From the order of brute life one attains to the state of humanity; if born as a human being, one is sure to take birth as a *Pukkaśa* or a *Cāṇḍāla*; after 1,000 years one attains to the status of a *Cūdra*; then after 30,000 years that of a *Vaiśya*; after a period that is sixty times longer, that of a *kshatriya*; after a period that is sixty times longer than this, to that of a fallen *brahman*; after a period 200 times as long, to that of a brahman living by the profession of arms; after a period 300 times as long, to that of a brahman reciting the *Gāyatrī* and sacred *mantras*; after a period 400 times as long, to that of a brahman conversant with the entire *Vedas* and the scriptures" (XIII, **28**). *Mataṅga* then practised austerer penances, standing on one foot for 1,000 years in *yoga*-meditation. *Indra* once more came and said the same. *Mataṅga* then repaired to *Gayā*, and there passed 300 years on one foot in *yoga*, and was reduced to only skin and bones, and dropped down on the ground from sheer exhaustion. *Indra* came quickly; now *Mataṅga* accepted the boons that he should be celebrated as *chandadeva*, and obtain the worship of all women, and his fame should become unrivalled in the three worlds (XII, **29**).

Indrāṇī = Śacī, q.v.

Indrānuja = Kṛshṇa (Vishṇu), q.v.

Indraparvata, a mountain. § 280 (Bhīmasena): II, **30**, 1089 (near *I.* Bhīmasena vanquished seven Kirāta kings).

Indraprabhava ("son of Indra") = Arjuna: III, 14745.

Indraprastha, the capital of the Pāṇḍavas. § 4 (Anukram.): I, **1**, †149.—§ 214 (Rājyalābhap.): I, **207**, 7580 (*Tripishṭapasaṅkṣaṇa*, description).—§ 245 (do.): I, **208**, 7596.—§ 252 (Subhadrāharaṇap.): I, **219**, 7930.—§ 253 (Haraṇāharaṇap.): I, **221**, 7987.—§ 254 (Khāṇḍavadahanap.): I, **222**, 8050.—§ 272 (Rājasūyārambhap.): II, **13**, 554, 555.—§ 277 (Jarāsandhavadhap.): II, **24**, 968.—§ 285 (Nakula): II, **32**, 1201.—§ 301 (Dyūtap.): II, **73**, 2451 (*purottamaṃ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1967.—§ 510 (Draupadī-Satyabhāmasaṃv.): III, **233**, 14698 (*°nivāsinaḥ*).—§ 512 (Ghoshayātrāp.): III, **237**, 14726.—§ 551 (Kicakavadhap.): IV, **18**, 538, 548.—§ 552 (Goharanap.): IV, **50**, 1565.—§ 556 (Sañjayayānap.): V, **26**, †766.—§ 561 (Yānasandhip.): V, **55**, 2146.—§ 562 (Bhagavadyānap.): V, **95**, 3440.—§ 588 (Bhīshmavadhap.): VI, **121**, †5813.—§ 641 (Rājadh.): XII, **124**, 4553.—§ 781 (Açvamedhikap.): XIV, **15**, 376.—§ 793 (Mānsahap.): XVI, **7**, 181, 248 (Vajra [the son of Aniruddha] was installed as king of the Yādavas in *I.*).

Cf. also the following synonyms:—

Çakraprastha: I, 8023; II, 1057; XVI, 186, 187 (there the rest of the Yādavas settled, ruled by Vajra); XVII, 9.

Çakrapurī: V, †915.

Çatakratuprastha: III, †913.

Khāṇḍavaprastha: I, 394, 2262, 2263, 2264 (*nagaraṃ*), 7568, 7569, 7571, 7593 (*°vāsinaḥ*), 7600, 7748, 7975, 7993, 7995; II, 21, 993 (*°madhyasthaḥ*, sc. Yudhishṭhira), 1184, 1783, 2448; III, †15606; IV, 1189 (? = the Khāṇḍava forest ?); V, 4175 (do.).

Indrasena[1], a son of the elder Parikshit. § 154 (Pūruvaṃç.): I, **94**, 3744 (fifth son of Parikshit).

Indrasena[2], the charioteer of Yudhishṭhira. § 272 (Rājasūyārambhap.): II, **13**, 554 (sent by Yudhishṭhira to fetch Kṛshṇa).—§ 286 (Rājasūyikap.): II, **33**, 1234.—§ 378 (Tīrthayātrāp.): III, **83**, 8485 (*°ādibhir bhṛtyaiḥ*).—§ 419 (Gandhamādanapr.): III, **140**, 10867 (*°mukhāṃç cāpi bhṛtyān*, left by the Pāṇḍavas in the capital of king Subāhu).—§ 449 (Ajagarap.): III, **177**, †12352 (B. *sahendraseniḥ paricārakaiḥ*, C. has by error *maṅ*, the Pāṇḍavas came back to the capital of Subāhu).—§ 512 (Ghoshayātrāp.): III, **243**, 14943 (*°ādibhiḥ sūtaiḥ*).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, 15367 (*°ādibhiç caiva preshyaiḥ*).—§ 522 (Draupadīharaṇap.): III, **269**, †15676, †15682 (*sārathim*); **271**, 15730.—§ 549 (Pāṇḍavapraveçap.): IV, **4**, 85 (*°mukhāḥ*, shall take the chariots of the Pāṇḍavas to Dvārakā), 140 (*°ādayaḥ*).—§ 553 (Vaivāhikap.): IV, **72**, 2358 (*°ādayaḥ*, came to Upaplavya).—§ 620 (Çrāddhap.): XI, **26***a*, 780 (*°mukhāṃç caiva bhṛtyān*), 782 (*°ādayaḥ*).

Indrasena[3], the son of Nala and Damayantī. § 345 (Nalopākhyānap.): III, **57**, 2237.—§ 346 (do.): III, **60**, 2294.—§ 353 (do.): III, **75**, 2945 (*saha bhrātṛā*).

Indrasenā[1], a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***e*, 6851.

Indrasenā[1], the daughter of Nala and Damayantī. § 345 (Nalopākhyānap.): III, **57**, 2237.—§ 346 (do.): III, **60**, 2294.—§ 353 (do.): III, **75**, 2945 (*saha bhrātṛā*).

Indrasenā[2], the daughter of Nārāyaṇa and the wife of Mudgala. § 391 (Rahyaçṛṅga): III, **113**, †10093 (*Nārāyaṇī ve'ti babhūva vaçyā nityaṃ Mudgalasya*).—§ 551*e* (Kicakavadhap.): *I.*, the daughter of Nārāyaṇa, who was renowned for her beauty, followed her husband, who was 1,000 years old: IV, **21**, 651 (*Nārāyaṇī*).

Indrasuta ("the son of Indra") = Arjuna: V, 3707 (*Dhanañjayah*).

Indratāpana, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 367 (among the Daityas and Dānavas in the palace of Varuṇa).

Indratīrtha, a tīrtha. § 615*y* (Badarapācana): IX, **48**, 2779 (near Badarapācana).—§ 615 (Baladevatīrthayātrā): IX, **49**, 2831 (visited by Balarāma).—§ 615*bb* (do.): There *Indra* had performed 100 horse-sacrifices, and given away enormous wealth to Bṛhaspati, etc. On account of this *Indra* came to be called *Çatakratu*, and the tīrtha to be called *Indratīrtha*: IX, **49**, 2834.

Indrātmaja ("the son of Indra") = Arjuna: VI, †2672.

Indratoyā, a tīrtha. § 733*a* (Ānuçāsanik.): By bathing in *I.*, near Gandhamādana, and in Karatoyā in Kuruṅga, after three days' fasting, one acquires the merit of a horse-sacrifice: XIII, **25**, 1698 (*Gandhamādanasannidhau*).

Indrāvaraja = Kṛshṇa (Vishṇu), q.v.

Indravarman, a Mālava king. § 602 (Droṇavadhap.): VII, **190**, 8708 (*Mālavesya*, his elephant named Açvatthāman is slain by Bhīmasena), 8744 (do.).—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8949 (do.).

[Indravijaya(h)] ("the victory of Indra"). § 555: Questioned by Yudhishṭhira about the misery endured by Indra and Çacī, Çalya related: Once the Prajāpati Tvashṭṛ, from antipathy to Indra, created a son who had three heads (one for reading the Vedas; the second for drinking wine; with the third he looked as if he were about to absorb the four quarters), called Viçvarūpa. Beholding his austerities, Indra became alarmed, and in vain caused Apsarases to tempt him; then he slew him with his thunderbolt (thinking, "I shall afterwards perform some religious ceremony"), but was yet afraid of his appearance, and prevailed upon a carpenter to cut off the heads (promising, "in sacrifices men will give thee the head of the sacrificial animal as thy share"); out flew birds—(1) partridges, (2) sparrows and hawks, (3) quails. Then Tvashṭṛ created Vṛtra, who swallowed up Indra. The gods created Jṛmbhikā ("yawning"); Vṛtra yawned (therefore yawn attaches itself to the living breath of animated beings), and Indra emerged. Tvashṭṛ strengthened Vṛtra; Indra returned; the gods consulted with the munis, and sitting on Mount Mandara, they thought of Vishṇu (V, **9**). Indra, with D. and R., repaired to Vishṇu (*b*), who taught them, with R. and G., to make eternal friendship between Indra and Vṛtra ("I may not be killed either by what is dry or wet, stone, wood, weapons, by day or night, by Indra or D.," said Vṛtra). Indra then slew him in the evening with froth blended with the thunderbolt, in which Vishṇu had entered. D., G., Y., Rā., M.-U., and R. glorified Indra. But Indra was overpowered by falsehood (*anṛta*) and brahmanicide (*brahmahatyā*), and became bereft of his consciousness, and lay concealed in water; the earth became treeless, the rivers were interrupted, the rains ceased (V, **10**). Then R. and D. (also P. and G., ch. **16**) crowned Nahusha as king of D., giving him their tapas: "whatever being may stand within thy sight—D., Dā., Y., Rā., P., G., Bh.—thou shalt absorb his power." Nahusha then assumed a sensual turn of mind, amusing himself with Aps. and devakanyāḥ and Viçvāvasu, Nārada, G., and the six seasons, in Nandana, and on Kailāsa, Himavat, Mandara, Çveta, Sahya, Mahendra, Malaya, etc. He ordained that Çacī should wait upon him. Çacī (*c*) repaired to Bṛhaspati, who promised soon to unite her with Indra (V, **11**). Nahusha became enraged; the earth, with As., G., K., M.-U., trembled; Nahusha reminded of Indra's behaviour towards Ahalyā (*d*), etc.; at last the gods promised to bring him Çacī; but Bṛhaspati, as a brahman, would not abandon her, quoting a saying of Brahmān (*e*); he told her to ask for time from Nahusha, and so did the gods, led by Agni (V, **12**). Çacī obtained the boon from Nahusha, and returned to Bṛhaspati. D., with Agni, repaired to Vishṇu, who said: "Let Indra offer sacrifice to me; having performed the horse-sacrifice, he will regain his dignity." D. and R. and Bṛhaspati proceeded to the spot where Indra was, performed a horse-sacrifice, and divided the *brahmahatyā* among trees and rivers and mountains and earth and women; and Indra was free from fever, but vanished again from fear of Nahusha. Çacī worshipped Niçā (Night), who caused Upaçruti to appear, and Çacī prayed to Upaçruti (V, **13**). Upaçruti, followed by Çacī, crossed the heavenly groves and many mountains and came to the northern side of Himavat, and thence to the sea; in an island there was a large lake with an assemblage of lotuses; there they found Indra in the fibres of a lotus-stalk, and, praising him, Çacī implored his help against Nahusha (V, **14**). Indra said that Nahusha had been strengthened by the R. with the merits of offerings to D. and P. Çacī should tell Nahusha to visit her on a vehicle borne by R. Nahusha consented. Çacī prevailed upon Bṛhaspati to find out Indra, which he did by means of a sacrifice, prevailing upon Agni to search for him. Agni came back within the twinkling of an eye, having searched everywhere except in the waters, which he dared not enter ("fire rose from water, the kshatriya caste from the brāhmaṇa caste, and iron from stone; the power of these, which can penetrate all other things, has no operation upon the sources from which they sprang") (V, **15**). Bṛhaspati praised Agni (*f*) and strengthened him with hymns of the Veda; Agni then found out Indra (cf. ch. **14**), and soon returned and informed Bṛhaspati. This came with D.-r. and G., and praised Indra by referring to his former deeds (that he had killed the great Asura Namuci and the Asura Çambara and Vala and Vṛtra, as *supra*). Indra increased little by little, and having assumed his original form he grew strong, and asked what business yet remained, as he had killed Viçvarūpa and Vṛtra. Bṛhaspati told him of Nahusha, who had been strengthened by the power of the D.-r., etc. (v. ch. **11**), and how Nahusha, carried by M.-r., journeyed from world to world. Lp. Knbera and Yama Vaivasvata and Soma and Varuṇa came and rejoiced that Viçvarūpa and Vṛtra had been killed, and they and Agni promised him their assistance against Nahusha on the condition that they and Agni should have their shares in sacrifices, and that Kubera (*g*), Yama (*h*), and Varuṇa (*i*) should this day be crowned along with Indra (V, **16**). While Indra, with Lp. and D., was considering the means of slaying Nahushā, the M.-r. Agastya came and rejoiced that Viçvarūpa and Vṛtra had been killed, and related how Nahusha had been hurled from heaven (Svarga). The D.-r. and B.-r., weary with carrying him, had questioned him if certain mantras (*prokshaṇe gaudīm*) pronounced by Brahmān (so B.) were authentic (*pramāṇam*), to which Nahusha, bewildered by the dark principle (*tamas*), had answered in the negative; R. reproached him, as M.-r. had formerly declared them to be authentic. Nahusha touched Agastya's head with his foot, and instantly lost his power and luck (*çrī*), and was agitated with fear. Then Agastya cursed him: "Fall thou from heaven, the effect of all thy good deeds (*puṇya*) has been exhausted; for 10,000 years thou shalt be a snake upon earth; then thou

mayst come back to Svarga." D., M.-r., P., Y., Sp. (*bhujagāḥ*), Rā., G., devakanyāḥ, and the bands of Aps., and tanks, rivers, mountains, and the sea came and rejoiced (V, **17**). Indra, glorified by G. and Aps., mounted Airāvata. Agni, the M.-r., Bṛhaspati, Yama, Varuṇa, and Kubera accompanied him. Indra went to the three worlds with D., G., and Aps., and was praised by Aṅgiras (i.e. Bṛhaspati?) with hymns of the Atharvaveda. Then he granted Atharvāṅgiras (= Aṅgiras) the boon that his name would be connected with this Veda and that he would get a share in sacrifices. United with Çaci he protected the world virtuously (V, **18**).

Indriya(m) sarvadehinām = Çiva (1000 names²).

Indrota, a brahman, descendant of Çunaka. § 652 (Ápaddh.): XII, **150**, 5595 (*Çaunako viprah*). — § 652*b* (Indrota-Pārikshitiya): XII, **150**, 5601 (*Çaunakaṃ*): **152**, 5672 (instructed king Janamejaya Pārikshit and assisted him in his horse-sacrifice).

[Indrota-Pārikshitīya(m)] ("the narrative of Indrota and Janamejaya Pārikshit"). § 652*b* (Ápaddh.): *Bhishma* said: There was, in days of yore, a king *Pārikshit* (! so B.; C. °rīº) *Janamejaya*; from want of judgment he became guilty of killing a brahman; then all the brahmans, with his priests, abandoned him; burning day and night with regret, the king retired into the woods; deserted by his subjects also, and consumed by repentance, he underwent the most rigid austerities. In order to purify himself of the sin of brahmanicide he interrogated many brahmans, and wandered from country to country over the whole earth. One day he met *Indrota Çaunaka*, who rebuked him for his brahmanicide and reminded him of the messengers of *Yama* in the abode of *Yama* (XII, **150**). *Janamejaya* meekly listened to the reproof, saying that he was much afraid of *Yama*; he knew that, according to the Vedas, wretches like himself had forfeited all claim to the respect of the world, and had after death to dwell in hell like *Pulindas* and *Çabaras* (so C. and B.; PCR. *Khasas*), and he sought instruction from *Indrota*, who told him to repent and, knowing the Vedas, etc., act in such a way that the brahmans might not be angry with him; *Çaunaka* said that his kinsmen and friends would call him sinful because he instructed *Janamejaya*. *Janamejaya* swore never again to injure the brahmans (XII, **151**). *Indrota* discoursed to the repentant king on the means of cleansing himself, quoting a verse sung by *Yayāti* about the sacredness of *Kurukshetra*, etc. (*α*), and recommending him to go to *Mahāsaras*, etc. (*β*), quoting also a saying of *Manu* and a verse of *Satyavat*. *Mahāsaras*, etc. (*γ*), are so sacred that one guilty of homicide becomes cleansed at even 100 yojanas from them. *Manu* has said that by diving in water after thrice reciting the *Aghamarshaṇa* [*mantras*] (v. the note of PCR., p. 498), one reaps the fruits of the final bath in a horse-sacrifice. The gods and *Asuras* in days of yore were instructed by M.-r. *Bṛhaspati*, the preceptor of the gods, how one should cleanse himself from sin. *Indrota* then assisted *Janamejaya*, cleansed of his sins, in the horse-sacrifice (XII, **152**).

Indu = Soma (the moon), q.v.

Irā, an Apsaras. § 269 (Vaiçravaṇasabhāv.): II, **10**, 393 (among the Apsarases in the palace of Kubera).

Irā, a goddess. § 270 (Brahmasabhāv.): II, **11**, 456 (in the palace of Brahman). Cf. Ilā.

Irāmā, a river. § 459 (Mārkaṇḍeyas.): III, **188***a*, 12909 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Irāvat, a son of Arjuna Pāṇḍava. § 578 (Bhishmavadhap.): VI, **45**[21], 1737 (fought with Çrutāyus).—§ 580 (do.): VI, **56***a*, 2418 (in the array of the Pāṇḍavas).—§ 583 (do.): VI, **75***β*, 3288 (do.).—§ 584 (do.): VI, **81**[1], 3557 (attacked by Vinda and Anuvinda (*Āvantyau*)); **83**[2], 3650 (fought with Vinda and Anuvinda), 3651, 3654, 3657, 3659, [3661 (*Nāgarājasutāsutaḥ*, vanquished Vinda and Anuvinda)].—§ 585*b* (do.): *I.* was begotten by *Arjuna* on the daughter (so C. (*sutāyāṃ*) and PCR., B. has *anushāyāṃ*) of the king of the *Nāgas*; when her husband had been slain by *Garuḍa*, childless as she was, she was bestowed upon *Arjuna* by *Airāvata*. *I.* grew up in the Nāgaloka, protected by his mother, and when his wicked uncle (*pitṛvyeṇa*) had abandoned him from hatred of *Arjuna*, *I.* went to Indraloka, having heard that *Arjuna* had gone thither. There he gladdened *Arjuna*, who, dismissing him, told him to render him assistance in the battle: VI, **90**, 3977 (*Arjunasyātmajaḥ*), 3983.—§ 585 (do.): VI, **90**, 4000 (fought with the brothers of Çakuni), 4002, 4004, 4006, 4008, 4011, 4012 (slew the brothers of Çakuni, except Vṛishabha), 4024 (attacked by Alambusha), 4025, 4030, 4032, 4036, 4040, 4042, 4045 (is slain by Alambusha), 4047; **91**, 4064 (*ushataṃ*), 4065 (do.); **96**, 4323 (do.). Cf. Arjuuasuta, Arjunātmaja, Ārjuni.

Irāvatī, a river, the present Rāvi. § 268 (Varuṇasabhāv.): II, **9**, 372 (among the rivers present in the palace of Varuṇa). — § 317 (Kṛshṇa Vāsudeva): III, **12**, 492 (at *I.* Kṛshṇa slew Bhoja). — § 574 (Jambūkh.): VI, **9***b*, 324.—§ 607 (Karṇap.): VIII, **44***a*, 2040.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **146***b*, 6754 (among the rivers with whom Umā held a consultation). Cf. Airāvatī (VIII, 2055).

Irin, pl. (°*naḥ*), a family. § 267 (Yamasabhāv.): II, **8**, 334 (100 *I.* in the palace of Yama).

Ishṭa = Vishṇu (1000 names).

***Ishṭākrta**, a sacrifice: III, 10513 (*sattraṃ*).

***Ishṭīkṛta**, a sacrifice: III, 15408 (*sattraṃ*).

Ishupa, v. Ishupad.

Ishupad, an Asura. § 92 (Aṃçāvat.): I, **65**, 2533 (among the sons of Danu, only B., C. has *Ekapād*).—§ 130 (do.): I, **67**, 2656 (incarnate as king Nagnajit, C. has *Ishupaḥ*).

Ishvastrottamabhartr = Çiva: **X**, 260.

***Itihāsa**[1] ("tradition, legend, history"): *I*, 19 (*Bhāratasya*, i.e. Mhbhr.), 50 (pl.), 63 (°*purāṇānāṃ*), 259 (pl.), 260 (°*purāṇāṅkhyāṃ*), 306, 2210 (pl.), 2229 (i.e. Mhbhr.), 2301 (do.), ††3840, 4355 (°*purāneshu*), 7619 (°*aṃ purātanaṃ*); II, 136 (°*purāṇa-jñaḥ*, sc. Nāradu); III, 1029 (°*aṃ purātanaṃ*), 14105 (do.); IV, 1593 (do.); V, 228, etc. (do.); VII, 2023 (do.); VIII, 1498 (°*yajurvedau*); XII, 1841 (°*purāṇa*[2]), 2262 (pl.), 7660 (*vedān sotihāsān*), 11208 (pl.), 12211 (sg.), 13020 (°*kathanāt*), ††13205; XIII, 264, 296, etc.; XIV, 120, etc. Cf. Jaya[4].

Itihāsa[2] = Çiva (1000 names³).

J

Jābāli, a ṛshi, son of Viçvāmitra. § 376 (Tīrthasyātrāp.): III, **85**, 8265 (among the ṛshis who expected Yudhishṭhira on his tīrthayātrā; C. has *Jāri*).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 254 (enumeration of the sons of Viçvāmitra).

Jagadādija = Vishṇu (1000 names).

Jagadanvaya = Mahāpurusha (Mahāpurushastava).

Jagadiçvara = Indra: I, 811.

Jagannātha[1] = Brahmán: VII, 2062; XII, 9176; XIII, 7635 (*Pitāmahaḥ*).

Jagannātha[2] = Kṛshṇa (Vishṇu): XII, 13133, 13309, 13436 (read °*nāthaṁ* with B.); XIII, 6947.

Jagannātha[3] = Çiva: VII, 9509; XII, 10435 (1000 names[1]).

Jagat = Çiva (1000 names[2]).

Jagatah kosha(h) = Kṛshṇa: XII, 1621.

Jagatah prabhavāvyaya(h) = Kṛshṇa (Vishṇu): XII, 4076 (*devaṃ Nārāyaṇaṃ*).

Jagatah prabhu(h) = Kṛshṇa: XVI, 25, 158, 163.

Jagatah setu(h) = Vishṇu (1000 names).

Jagatī ("the earth," personif.). § 592*c* (Vaishṇavāstra): VII, **29**, 1285 (mother of Naraka). Cf. Bhūmi.

Jagatkāla = Çiva (1000 names[2]).

Jagatpati[1] = Brahmán: I, 8144; **IX**, 2492 (*Pitāmahaṃ*); XII, 1434, 7631, 13573 (*B°*); XIII, 4021, 4929.

Jagatpati[2] = Çiva: VII, 3589; IX, 2414 (*Mahādevaṃ*); XII, 10120 (*Ç°*), 10127; XIII, 588, 682, 930, 1268.

Jagatpati[3] = Káma: XIII, 4031, 4032.

Jagatpati[4] = Kṛshṇa (Vishṇu): XII, 1602 (*Jishṇuṃ Vishṇuṃ*), 13406; XIII, 6858; XIV, 2560.

Jagatpati[5] = Mahāpurusha (Mahāpurushastava).

Jagatpati[6] = Nahusha: V, 449, 454.

Jagatprabhu[1] = Brahmán: III, 15908; XII, 9166.

Jagatprabhu[2] = Vishṇu: XIII, 6939.

Jagatprakṛti = Mahāpurusha (Mahāpurushastava).

Jaguḍa, pl. (°*ḍāḥ*), a people. § 342 (Indralokābhigamanap.): III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira).

Jāhnavī ("the daughter of Jahnu") = Gaṅgā: I, 3922, 3923; III, 41 (°*Pire*), 240 (°*kūlaḥ*), 8211, 8216, 17153, 17156; V, 3969 (*reme . . . J°yāṃ yathoddhiṭhi*), 7094; VI, 1235; VII, 3495 (°*Yamunē*); XIII, 1812 (°*pulina-*), 1813 (°*tīra-*), †1851, 3942 (mother of Bhīshma), 4075, 4915 (°*tīra-*), 5272 (°*vāsikākīrṇe*), 7680 (*Jahnur J°sevitaḥ*), 7795; XV, 907 (°*jalaṃ*), 908 (do.), 1082 (°*kakshe*).

Jāhnavīdhṛk = Çiva (1000 names[2]).

Jāhnavīputra, Jāhnavīsuta = Bhīshma, q.v.

Jāhnāvya, adj. ("belonging to Jāhnavī, i.e. Gaṅgā"). § 734 (Ánuçāsanik.): XIII, **26**, †1857 (*guṇān*).

Jahnu[1], an ancient king. § 152 (Pūruvaṃç.): I, **94**, 3722 (son of Ajamīḍha and Keçinī), 3723 (his offspring were the Kuçikas).—§ 638*b* (Rāmop.): XII, **49**, 1717 (father of Aja, whose son was Balākāçva, whose son was Kuçika).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 202 (son of Ajamīḍha and father of Sindhudvīpa, whose son was Balākāçva, whose son was Vallabha, whose son was Kuçika; Gaṅgā became the daughter of *J.*).—§ 775 (Ánuçāsanik.): XIII, **166***η*, 7680 (*Jāhnavisevitaḥ*).

Jahnu[2] = Vishṇu (1000 names).

Jahnukanyā ("the daughter of Jahnu") = Gaṅgā: XIII, †645.

Jahnusutā (do.) = Gaṅgā: I, 3912.

Jaigīshavya, a muni. § 270 (Brahmasabhāv.): II, **11**, 441 (in the palace of Brahmán).—§ 615*β* (Asita Devala): **IX**, **50**, 2859 (*munīḥ*), 2860 (*mahāmunīṃ*), 2862 (*munivaraṃ*), 2869, 2873, 2876, 2878, 2879, 2880, 2882 (*mahāmunīṃ*), 2889, 2891, 2892, 2895, 2896, 2897, 2899, 2901, 2904, 2906, 2907, 2908, 2919, 2920, 2921 (*mahāmunīṃ*), 2922 (*J.'s* relations to Asita Devala).—§ 675 (Mokshadh.): XII, **230**, 8431 (°*aya saṃvādaṃ Āsitasya ca*), 8432, (8435) (discourse between *J.* and Asita Devala).—§ 707 (do.): **XII, 319***β*, 11782 (had instructed Viçvāvasu).—§ 730 (Ánuçāsanikap.): XIII, **18**, (1333) (Çiva bestowed the eightfold superhuman power upon him).

Jaimini, a ṛshi, disciple of Vyāsa. § 59 (Sarpasattra): I, **53**, 2046 (*Kautsaḥ?*, acted as *udgātṛ* at the snake-sacrifice of Janamejaya; differently PCR.).—§ 78 (Vyāsa): I, **63**, 2418 (Vyāsa taught his disciples the Vedas, of which Mhbh. was the fifth one).—§ 264 (Sabhākriyāp.): II, **4***a*, 105 (*Sumantur J°ḥ Pailo Vyāsaçishyāḥ tathā vayaṃ*, says Vaiçampāyana, enumeration of the munis who waited upon Yudhishṭhira).—§ 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).—§ 707 (Mokshadh.): XII, **319**, 11743.—§ 714 (Çukakṛtya): XII, **328**, 12338 (enumeration of the disciples of Vyāsa).—§ 717*b* (Nārāyaṇīya): XII, **341***μ*, 13025 (do.); **350**, 13647 (do.).

Jaitra, a son of Dhṛtarāshṭra. § 611 (Çalyap.): **IX**, **26***ρρ*, 1404, 1414 (is slain by Bhīmasena).

***jaitra** ("victorious"), said of various chariots: II, 490 (*ratham*, viz. Hariçcandra's), 940 (*rathena*, viz. Indra's), 2064 (*rathenarsh*, viz. Yudhishṭhira's); III, 16510 (*Mayhonaḥ*—i.e. Indra's—*syandanottamaḥ*); V, 3645 (*rathottamaṃ*, viz. Indra's); VII, 2479 (*ratham*, viz. Arjuna's); VIII, †3526 (do., do.).

Jājali, a brahman. § 680*b* (Tulādhāra-Jājalisaṃv.): XII, **262**, 9277 (*Tulādhārasya vākyāni dharme J°ṇā saha*), 9278 (*dvijaḥ*), 9285, 9287, 9288, 9290, 9301, 9303, 9308, 9309, 9311, 9313, 9314, 9317, 9318; **265**, 9339, (9340), 9343, 9344, 9345, 9348, 9349, 9350, 9351, 9360, 9373, 9375, 9386, 9390, 9392, 9393; **264**, (9396), 9399, 9402, 9416, 9424, 9426, 9431, (†9433), 9439, 9440; **265**, 9445, 9446, 9460, 9461 (Tulādhāra's discourse to *J.*).

Jajñasena (II, 126), v. Yajñasena.

Jala ("water," personif.). § 270 (Brahmasabhāv.): II, **11**, 438 (in the palace of Brahmán).

Jalā, a river. § 410 (Plakshāvataraṇag.): III, **130**, 10556 (*Jalāṃ copajalāṃ caiva Yamunām abhito nadīm*).

Jāla, a celestial weapon. § 442 (Nivātakavacayuddhap.): III, **167**, 11967 (i.e. *Vāruṇa(m)*, Nil., employed by Arjuna).

Jalacara = Çiva (1000 names[1]).

Jalada, a mountain (?) in Çākadvīpa. § 575*b* (Çākadvīpa): VI, 11*β*, 425 (= Malnya (v. 416)?).

Jaladhāra, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 417 (*mahāgirīḥ | yatra nityaṃ upādatte Vāsavaḥ paramaṃ jalaṃ*), (*β*), 426.

Jalādhipa = Varuṇa, q.v.

Jalajakusumayoni = Brahmán: VIII, †4647. Cf. Padmayoni.

Jalandhama, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2559.

Jalapradānika, adj. ("relating to the gift of water to the deceased"). § 10 (Parvasaṁgr.): I, **2**, 348 (°*ṇi parva*, i.e. Jalapradānikaparvan).

[Jalapradānikaparvan] ("the section relating to the gift of water to the deceased," the 85th of the minor parvans of the Mhbhr.; cf. Jalapradānika). § 618: *Janamejaya* inquired of *Vaiçampāyana* as to what *Dhṛtarāshṭra*, etc. (*a*), did after the death of *Duryodhana*. *Dhṛtarāshṭra's* grief; *Sañjaya* comforted him, and suggested the performance of the obsequious rites of the fallen heroes. *Dhṛtarāshṭra* lamented (*β*); *Sañjaya* rebuked and consoled him (*γ*). *Vidura* addressed *Dhṛtarāshṭra* (**XI, 1**) and comforted him (*δ*) (**XI, 2**); charmed by *Vidura's* discourse, *Dhṛtarāshṭra* asked him to continue his observations on the vanity of human life; *Vidura* continued his discourse, and described human life as it runs (**XI, 3**) from the very beginning (**XI, 4**), comparing it to a wilderness

abounding with dangers (XI, 5), explaining the comparison according to the religion of *Mokshа* (XI, 6); asked by *Dhṛtarāshṭra*, *Vidura* continued his discourse on human life (XI, 7). *Dhṛtarāshṭra* swooned away, but was comforted by *Vyāsa*, etc. (ε), wept and lamented; *Vyāsa* comforted him by explaining the secret history of the slaughter (he had seen the Earth in *Indra's* hall, complaining before the gods and D.-r. and *Nārada*, and *Viṣhṇu* consoling her, saying that *Duryodhana* would cause her burden to be lightened by a battle in *Kurukshetra*), etc. (ζ). *Dhṛtarāshṭra* promised to live; *Vyāsa* disappeared (XI, 8). Requested by *Janamejaya* (η), *Vaiçampāyana* related: After *Duryodhana* had been slain, and all the troops slaughtered, *Sañjaya*, deprived of his spiritual sight, came back to *Dhṛtarāshṭra*, and recommended him to cause the obsequial rites to be performed. *Dhṛtarāshṭra* swooned away; *Vidura* comforted him ("Time drags all kinds of creatures away," etc.) (XI, 9). *Dhṛtarāshṭra* resolved to visit the field of battle with the *Kuru* ladies in his company. The *Kuru* ladies (*Gāndhārī*, *Kunti*, etc.) were placed in chariots under *Vidura's* supervision; the royal household, with a large number of the citizens, started from *Hāstinapura* (XI, 10). Having proceeded a *kroça*, *Dhṛtarāshṭra* met with *Açvatthāman*, etc. (θ). *Kṛpa* related to *Gāndhārī* the fall of *Duryodhana* in unfair fight, and their nightly attack on the camp of the *Pāṇḍavas* (ι); then *Açvatthāman*, etc., took leave of *Dhṛtarāshṭra* in order to conceal themselves from the wrath of the *Pāṇḍavas*, and urged their steeds towards the banks of the *Gañgā*, where they separated from one another: *Kṛpa* went to *Hāstinapura*; *Kṛtavarman* to his own kingdom; *Açvatthāman* set out for the abode of *Vyāsa*; "before the sun rose; it was after this that the sons of *Pāṇḍu* encountered *Açvatthāman* and vanquished him" (XI, 11). *Yudhishṭhira* and his brothers set out in order to meet *Dhṛtarāshṭra*, accompanied by *Kṛshṇa*, etc. (κ); they met the weeping ladies of the royal house on the way (λ), and saluted *Dhṛtarāshṭra*, who reluctantly embraced *Yudhishṭhira*, and broke an iron statue of *Bhīma* (that had been kept ready by *Kṛshṇa*), mistaking it for *Bhīma* himself; he then grieved for having slain *Bhīma*, fell down, and was raised by his charioteer *Sañjaya*; *Kṛshṇa* enlightened him, and told him not to cherish wrath (XI, 12). Certain maid-servants came and washed *Dhṛtarāshṭra*; *Kṛshṇa* again addressed him, assuring him that the *Pāṇḍavas* were perfectly innocent (μ); then *Dhṛtarāshṭra* embraced *Bhīma*, etc. (ν) (XI, 13). Commanded by *Dhṛtarāshṭra*, the *Pāṇḍava* brothers with *Kṛshṇa* then proceeded to see *Gāndhārī*, who wished to curse *Yudhishṭhira*. The great R. *Vyāsa*, capable of proceeding everywhere with the fleetness of the wind, and capable of seeing the heart of every creature with his spiritual vision, understood her evil intentions, and having cleansed himself by the water of the *Gañgā*, he suddenly appeared, and told her not to be angry with the *Pāṇḍavas*, but remember that she had every day for the eighteen days that battle lasted, when *Duryodhana* asked her to bless him, said: "Thither goes victory where righteousness is." *Gāndhārī* admitted that she and *Dhṛtarāshṭra* should protect the *Pāṇḍavas* with as much care as *Kunti* herself protected them, the fault being with *Duryodhana*, etc. (ξ); but *Bhīma's* unfair combat with *Duryodhana* in the presence of *Kṛshṇa* moved her wrath (XI, 14). *Bhīma* addressed *Gāndhārī*, and extenuated his fault in having slain *Duryodhana* unfairly ("*Duryodhana* had formerly himself vanquished *Yudhishṭhira* unfairly," etc.) (ο). *Gāndhārī* then blamed *Bhīma* for drinking *Duḥçāsana's* blood, when *Vṛshasena* had deprived *Nakula* of his steeds; *Bhīma* denied that he had really drunk *Duḥçāsana's* blood; "*Karṇa* knew this well; seeing *Nakula* deprived by *Vṛshasena* of his steeds, I caused the rejoicing brothers to be filled with dread; when the tresses of *Draupadī* were seized, I uttered certain words in rage; I dared not leave that vow unaccomplished lest I should be regarded as having swerved from the duties of a *kshatriya*." *Gāndhārī* then inquired after *Yudhishṭhira*, who appeared before her and invoked her curses on himself for his sinful slaughter of all her sons; *Gāndhārī's* glance (under the cloth that covered her eyes) blasted a nail of *Yudhishṭhira's* toe. *Arjuna* moved away to the seat of *Kṛshṇa*, and also the other *Pāṇḍavas* became restless. *Gāndhārī* then comforted the *Pāṇḍavas* and dismissed them. They then met with their mother *Kunti*, who wept seeing their many scars. *Draupadī* wept for her children and *Abhimanyu*; *Kunti* consoled her, and so did *Gāndhārī* (mentioning *Vidura's* predictions) (XI, 15).

Jalasandha[1], a Magadha king. § 11 (Parvasaṅgr.): I, **2**, 535.—§ 232 (Svayaṃvaraparvasaṅgr.): I, **186**, 6992 (present at the svayaṃvara of Draupadī).—§ 328 (Kāmyakavanaparv.): III, **36**, 1419 (has sided with Duryodhana, and is here the son of Dhṛtarāshṭra meant?).—§ 561 (Yānasandhip.): V, **66**^{ee}, 2504 (*pārthivaṃ*, has sided with Duryodhana).—§ 572 (Rathātirathasaṅkhyānap.): V, **167**, 5793 (in the army of Duryodhana).—§ 598 (Jayadrathavadhap.): VII, **87**^{ti}, 3112 (do.).—§ 599 (do.): VII, **95**, 3511; **97**, 3574 (attacked by Bhīmasena); **114**, 4454 (*°mahāgṛihaṃ . . . sainyāṇṇavaṃ*); **115**, 4569, 4575, 4576, 4578, 4580, 4582, 4585, 4589, 4590, 4593, 4594, 4597 (*J. (Māgadha*, vv. 4573, 4578, 4583) is slain by Sātyaki); **119**, 4705; **120**, 4766; **141**^{bδ}, 5865 (*nihatya-J°ṃ . . . Sātyakiḥ*); **147**, 6355 (*nidhanaṃ Kauraçya-J°yoḥ*); **150**, 6514 (*Satyakinā hataṃ*).—§ 600 (Ghaṭotkacavadhap.): VII, **158**^{ω}, 7036 (mentioned among the slain).—§ 604 (Karṇap.): VIII, **5**^{ξ}, 134 (*hataḥ Sātyakinā*).—§ 609 (Çalyap.): IX, **2**, 76 (had sided with Duryodhana), 90 (*hataḥ, Pauravaḥ?*).—§ 611 (do.): IX, **24**, 1297 (sc. *hate, Paurave?*).—§ 615 (Gadāyuddhap.): IX, **64**^{ee}, 3613 (among the slain).—§ 620 (Çrāddhap.): XI, **26**^{β}, 792 (his corpse is burnt).—§ 789 (Putradarçanap.): XV, **32**^{θ}, 877 (among the dead warriors who, summoned by Vyāsa, arose from the Gañgā). Cf. Māgadha.

Jalasandha[2], a son of Dhṛtarāshṭra. § 120 (Aṃçāvat.): I, **67**, 2929 (enumeration).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4541 (do.).—§ 209 (Draupadaçāsana): I, **138**, 5449.—§ 581 (Bhīshmavadhap.): VI, **64**^{ii}, 2837 (among fourteen sons of Dhṛtarāshṭra who attacked Bhīmasena), 2842 (is slain by Bhīmasena).—§ 608 (Karṇap.): VIII, **51**^{bδ}, 2447 (among twenty sons of Dhṛtarāshṭra who attacked Bhīmasena).

Jaleçaya = Çiva (1000 names[3]).

Jaleçvara[1] = Varuṇa, q.v.

Jaleçvara[2] = Çiva (1000 names[1]).

Jalelā, a mātṛ. § 615^{α} (Svāhāvat.): IX, **46**^{0}, 2634.

Jaleyu, a son of Raudrāçva. § 150 (Pūruvaṃç.): I, **94**, 3700 (sixth son of Raudrāçva).

Jalodbhava = Çiva (1000 names[3]).

Jālya = Çiva (1000 names[1]).

Jamadagni, a ṛshi, the son of Ṛcīka and Satyavatī and the father of Rāma[1] (Paraçu-Rāma). § 122 (Aṃçāvat.): I, **66**, 2611 (son of Ṛcīka), 2612 (father of four sons, among whom Rāma was the youngest), 2613 (the eldest of the 100 sons of Aurva, i.e. Ṛcīka).—§ 191 (Arjuna): I, **123**, 4807 (one of the seven ṛshis (?) present at the birth of Arjuna).—§ 270

(Brahmasabhāv.): II, **11**, 440 (in the palace of Brahmán).—§ 377 (Dhaumyatīrthak.): III, **88**, 8337 (*vedi Çarpārake tāta J°er mahātmanaḥ | vamyū Pāshāṇatīrthā ca Punaçcandrā ca*); **90**, 8387 (performed sacrifices at Palāçaka), 8390.—§ 395: At this time (cf. Arjuna Kārtavirya, § 394), while *Gādhi*, the king of *Kānyakubja*, was dwelling in the wood, there was boro to him a beautiful daughter, *Satyavatī*, whom *Ṛcika Bhārgava* asked to marriage. *Gādhi* said that, according to a family custom, the bridegroom must give a dowry of 1,000 brown steeds with a single sable ear each (so PCR. translates *ekataḥ çyāmakarṇānām*, cf. V, 3740, and Gālavacarita). *Ṛcika* obtained them from *Varuṇa* (the spot where the horses appeared was thence named Açvatīrtha) and married *Satyavatī* in *Kānyakubja* on the *Gāṅgā*, the very gods being companions of the bridegroom (*janyāḥ*). Then his father *Bhṛgu* came to see him and his wife, and being pleased with *Satyavatī*, granted her the boon that a son should be born to herself and to her mother, telling her that during their season they should embrace, her mother an *açvattha* tree and herself an *udumbara* tree, and eat two pots of rice and milk (*caru*) which he had prepared, having ransacked the whole universe. Then *Bhṛgu* disappeared. They, however, made an interchange both of the pots and of the trees which they embraced. Knowing this by his divine knowledge, *Bhṛgu* came once more and told *Satyavatī* that she had been deluded by her mother, and that therefore she would give birth to a brahman of kshatriya character (*kshatravṛttiḥ*) and her mother to a kshatriya of brahman character (*brāhmaṇācārāḥ*). At her repeated entreaties, however, he granted her that not her son but her grandson should be of that description. The son of *Satyavatī* was *J.*, who excelled many sṛshi in Vedic lore(*Vedādhyayanena*), and to whom the whole Dhanurveda appeared spontaneously (*pratyabhāt*), and likewise the four kinds of weapon (*astrāṇi*): III, **115**, 10167.—§ 396: *J.* devoted himself to the study of the *Veda* and to penances. He married *Reṇukā*, the daughter of king *Prasenajit*, and lived with her in his hermitage practising austerities. She gave birth to five sons, of whom *Rāma* was the youngest. Once when *Reṇukā* had been filled with desire, seeing the *Mārttikāvata* king *Citraratha* bathing, together with his wife, *J.* ordered his sons *Rumaṇvat* (the eldest), *Susheṇa*, *Vasu*, and *Viçvāvasu* to kill their mother, but as they refused to do so he cursed them, so that they lost their senses and behaved like beasts and birds. Then he ordered *Rāma* to do it, and he immediately severed her head with an axe, and then prevailed upon *J.* to grant him that *Reṇukā* might be restored to life and not remember that she had been slain, that he himself might not be affected by this sin, that his brothers might recover their former state, and that he himself might be unrivalled on the field of battle and obtain a long life: III, **116**, 10183, 10185, 10188.—§ 397: Once when the sons of *J.* had gone out, *Arjuna Kārtavīrya*, the lord of the country near the seashore (*Anūpapatiḥ*), came to the hermitage, and, though he was praised by *Reṇukā*, he carried away the calf of the *homadhenu* and pulled down the trees. *J.* told this to *Rāma*, who then rushed towards *Arjuna* and cut down his 1,000 arms with his arrows and at last killed him. Then the sons of *Arjuna* came while *Rāma* was away, and with their arrows killed *J.*, who did not fight, but repeatedly shouted the name of *Rāma*. When they had gone away, *Rāma* returned to the hermitage: III, **116**, 10196, 10197.—§ 602 (Droṇavadhap.): VII, **190***ν*, 8727.—§ 606*b* (Paraçu-Rāma): VIII, **34**, 1583 (*Bhārgavānāṃ kule jātaḥ*, father of Paraçu-Rāma).—§ 638*b* (Rāmop.): XII, **49**, 1744 (*Bhārgavaṇ*, son of Ṛcika and Satyavatī), 1746 (father of Rāma), 1761 (*°dhemcāḥ . . . vatsaṇ*), 1765 (slain by the sons of Arjuna Kārtavirya; cf. §§ 395–7).—§ 665 (Mokshadh.): XII, **208***ι*, 7600 (*Ṛcikasya putraḥ*, one of the ṛshis of the north).—§ 702 (do.): XII, **293***a*, 10762 (had praised Vishṇu).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 245 (his birth; cf. § 395).—§ 733 (Rāmabrad.): XIII, **25**, 1734 (*°gatiṃ labhet*, sc. by bathing in Mahāhradu).—§ 745*c* (Cyavana-Kuçikasaṃv.): XIII, **55**, 2912 (*Bhṛguçārdūlaḥ*, Ṛcika will beget *J.*, who will master the Dhanurveda).—§ 750*b* (Bisastainyop.): XIII, **93***a*, 4416, (4444), (4464), (4495) (etymology of his name), (4521).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4550, (4571).—§ 752*b* (Chattropānaḥpatīti): XIII, **95**, 4606 (*°eç ca saṃvādaṃ Sūryasya ca*), (4618); **96**, 4629, 4630, (4633), 4636 (terrifies the Sun (Sūrya), who in order to pacify him gives him an umbrella and a pair of sandals).—§ 759 (Ānuçāsanik.): XIII, **106***ē*, 5200 (among the ṛshis who have attained to heaven through observance of fasts).—§ 766 (do.): XIII, **127**, (6073).—§ 770 (do.): XIII, **151***ι*, 7117 (*Ṛcikatanayaḥ*, one of the gurus of Dhaneçvara in the north).—§ 775 (do.): XIII, **166***ζ*, 7670 (*Ṛcikaputraḥ*, one of the ṛshis of the north).—§ 782*c* (Arjuna Kārtavīrya): XIV, **29**, 823 (father of Rāma).—§ 786*f* (Nakulākhyāna): In former times *J.* purposed to perform a *grāddha*; his *homa*-cow came to him, and he milked her himself. Assuming the form of *Krodha* (anger), *Dharma* entered the vessel of milk, desirous of putting *J.* to the test, and spoiled the milk. *J.* was not enraged. *Krodha*, in the form of a brahman lady, then said to him that the saying was false that the *Bhṛgus* were wrathful, since he had been subdued by *J.*, and asked his forgiveness. *J.* said that as the milk had been destined to the *Pitṛs*, *Krodha* ought to introduce himself to them. Through the curse of the *Pitṛs*, *Krodha* became a muogoose until he had spoken disrespectfully of *Dharma*. Then he wandered about to sacrifices and other sacred places, employed in eeosuring great sacrifices, until he came and censured the horse-sacrifice of *Yudhishṭhira*, who was *Dharma's* self; then he became freed from his eurse: XIV, **92**, 2887, (2894). Cf. Ārcika (V, 3972), Bhārgava, Bhārgavanandana, Bhṛguçārdūla, Bhṛguçreshṭha, Bhṛgūttama, Ṛcikputra, Ṛcikatanaya.

Jāmadagni, a ṛshi. § 734 (Anuçāsanik.): XIII, **26***a*, 1763 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed).

Jamadagnisuta = Rāma[1]: V, 6057.

Jāmadagnya[1] = Rāma[1], q.v.

Jāmadagnya[2] = Rumaṇvat: III, 10180 (R^2).

Jāmadagnyam upākhyāna(ṃ). § 10 (Parvasaṅgr.): I, **2**, 332 (? in the enumeration of parvans entered between two parvans of the fifth book of Mhbhr., but not found there; perhaps referring to III, **115–17**).

Jāmbavat, the king of the bears. § 531 (Rāmopākhyānap.): III, **280**, 16115 (*ṛkshurājāḥ*).—§ 535 (Setubandhana): III, **283***a*, 16275 (came to Rāma with 100,000 crores of black bears).—§ 541 (Indrajidvadha): III, **289***β*, 16477.—§ 542 (Rāvaṇavadha): III, **290***a*, 16500.

Jāmbavatī, wife of Kṛshṇa and mother of Çāmba. § 730 (Ānuçāsanik.): XIII, **14**, 616 (desired to have a son and got Çāmba).—§ 793 (Mausalap.): XVI, **7***μ*, 249 (among the wives of Kṛshṇa who after his death ascended his funeral pyre). Cf. Kapindrapatnī.

Jāmbavatīsuta ("the son of Jāmbavatī") = Çāmba: III, 10271.

Jāmbavatyāḥ suta(ḥ) (do.) = Çāmba: III, 670.

Jambha[1], an Asura. § 298 (Dyutap.): II, **62**, 2105 (*iti sma bhāshate Kāvyo Jˆityāge mahāsurān*).—§ 384*c* (Vishṇu): III, **102**, 8765 (*Asuraḥ*, has been slain by Vishṇu).—§ 561*c* (Kṛshṇa Vāsudeva): V, **48**, †1884 (*vegenevaˆaiva*, B.—*gailam abhihatya Jˆḥ*, cf. Ekalavya).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1931 (had been slain by Nara (= Arjuna) while about to swallow him).—§ 589 (Droṇābhishekap.): VII, **11**, 386 (has been slain by Kṛshna).—§ 596 (Pratijñāp.): VII, **81**, 2910 (*Indra-Vishṇū yathā pritau Jˆpadhakāṅkshiṇau*).—§ 599 (Jayadrathavadhap.): VII, **96**, 3561 (*yathā Çakra-Jˆau*); **102**, 3821 (*yathendreṇa hatāḥ puroṣm Jˆo Devāsure mṛdhe*).—§ 605 (Karṇap.): VIII, **13**, 516 (*yathā Devāsure yuddhe Jˆ-Çakrau mahābalau*).—§ 608 (do.): VIII, **65**, 3304 (*hate mahāsure Jˆe Çakra-Vishṇū yathā Guruḥ*); **77**, †3863 (*ˆṃ jighāṃsuṃ praghṛitavajraṃ jayāya Devendram iva*); **84**, †4280 (*purā jighāṃsur Maghavece Jˆṃ*); **88**, †4501 (*Mahendra-Jˆāv iva*).—§ 611 (Çalyap.): IX, **12**, 655 (*hatavikrānto Jˆo Vṛtrahaṇā yathā*); **20**, †1077 (*ˆe yathā Çakrasamāgamād vai nūgendraṃ Airāvaṇam Indravāhyaṃ*, sc. *pratyudyayau*); **26**, 1425 (*yudṛçaṃ samare pūrvaṃ Jˆ-Vāsavayoḥ*).—§ 641 (Rājadh.): XII, **98***ζ*, 3660 (had been slain by Indra). Cf. Asura.

Jambha[2], a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (follower of Rāvaṇa).

Jambhaka, a prince. § 281*b* (Sahadeva): The son of *J.* lived on the banks of Carmaṇvatī, and had been spared by Vāsudeva in their former hostilities: II, **31**, 1111 (*ˆsyātmajaṃ nṛpam*, vanquished by Sahadeva).

Jambū. § 574*i* (Jambūkh.): On the south of Nīla and the north of Nishadha there is a huge eternal *jambū* tree (*Eugenia jambolana*, rose-apple), named *Sudarçana*, and adored by Si. and Cā.; it grants every wish, and after it *Jambūdvīpa* has its name; the tree is 1,100 *yojanas* high and touches the very heavens. The circumference of a fruit of that tree measures 2,500 cubits; when ripe the fruit bursts, and pours out a silvery juice which becomes a river, which passes round *Meru* and comes to the northern *Kurus*; the drinking of that juice conduces to peace of mind, no thirst is felt ever after, nor decrepitude. On that spot there is found a species of gold, called *jāmbūnada*, used for celestial ornaments and like the complexion of *indragopaka* (cochineal) insects. The men who live there are of the complexion of the morning sun: VI, **7**, 273 (*ˆvṛkshaḥ*).—§ 757*e* (Meru): XIII, **102**, †4862.

Jambūdvīpa, name of the dvīpa south of Meru, and also of the whole circular central dvīpa. § 354 (Nalopākhyānap.): III, **79**, 3066.—§ 574 (Jambūkh.): VI, **1**, 9 (*ˆeya manḍalaṃ*); **6***b*, 207 (beside Meru lie four dvīpas—Bhadrāçva, Ketumāla, Jambudvīpa, and Uttarāḥ Kuravaḥ; *J.* therefore in this passage cannot design the whole central dvīpa, the centre of which is Meru).—§ 574*i* (Jambū): VI, **7**, 274 (named after the *jambū* tree Sudarçana).—§ 575*b* (Çākadvīpa): VI, **11**, 409 (i.e. the central dvīpa opp. to Çākadvīpa), 428.—§ 575 (Bhūmip.): VI, **12**, 467 (i.e. the central dvīpa).—§ 623 (Rājadh.): XII, **14**, 404, 405 (beside Meru lie Jambudvīpa, Krauñcadvīpa (to the south!), Çākadvīpa (to the east!), and Bhadrāçva (to the north!), cf. VI, 207).—§ 759 (Anuçāsanik): XIII, **107***ζ*, 5338.—§ 785 (Anugītāp.): XIV, **85**, 2548. Cf. Jambūkhaṇḍa, Jambuparvata.

Jambuka[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2576.

Jambuka[2], v. Çambuka.

Jambūka, a warrior of Skanda. § 615*n* (Skanda): IX, **45***η*, 2578.

Jambūkhaṇḍa = Jambūdvīpa: VI, 226 (beside Meru), 401 (i.e. the central dvīpa). Cf. next.

Jambūkhaṇḍavinirmāṇa (" the measurement of Jambūkhaṇḍa "). § 10 (Parvasaṅgr.): I, **2**, 337 (*ˆṇa parva*).—§ 11 (do.): I, **2**, 520 (i.e. Jambūkhaṇḍavinirmāṇaparvan).

[Jambūkhaṇḍavinirmāṇaparvan (*ˆva*)] (" the section relating to the measurement of Jambūkhaṇḍa," the 67th of the minor parvans of Mhbhr.; cf. ˆvinirmāṇa). § 574: *Janamejaya* inquired how the *Kurus* and the *Pāṇḍavas* and *Somakas* fought on *Kurukshetra*. *Vaiçampāyana* began the description of the battle. The *Pāṇḍavas* occupied the western part, turned towards the east, beyond *Samantapañcaka*. The force was collected from the whole of *Jambudvīpa*. *Yudhiṣhṭhira* and *Duryodhana* fixed watchwords. Seeing *Duryodhana* (description), the *Pāñcālas* were filled with joy, and blew their conches, etc.; *Arjuna* and *Kṛshṇa* also blew their conches *Devadatta* and *Pāñcajanya*, at which the *Kurus* were alarmed. Various ill omens were beheld. Both parties settled rules and made covenants regarding the different kinds of combat (VI, **1**). *Vyāsa* visited *Dhṛtarāṣhṭra*, and offered to grant him spiritual vision that he might witness the battle. *Dhṛtarāṣhṭra* did not like to see the slaughter of his kinsmen. *Vyāsa* then granted it to *Saṅjaya*, that he might narrate everything to *Dhṛtarāshṭra*; weapons would not hurt him; he would come out of the battle with life. *Vyāsa* informed *Dhṛtarāshṭra* of the omens (*a*), and appealed to him for peace; but *Dhṛtarāshṭra* urged the disobedience of his sons. *Vyāsa* enumerated to *Dhṛtarāshṭra* the omens that indicate victory, and recommended negotiation, as victory was uncertain (VI, **2**, **3**). Then *Vyāsa* departed. Seeing the many hundreds of millions of men that had come together at *Kurujāṅgala* to lay down their very lives for the sake of the earth, *Dhṛtarāshṭra* inquired of *Saṅjaya* after the attributes of Earth, and the details about the countries and cities from which they had come. *Saṅjaya* discoursed on the merits of the earth, and the various classes of creatures inhabiting it. Their twenty-four constituents are described as *Gāyatrī* (VI, **4**). *Dhṛtarāshṭra* inquired about the rivers, mountains, and provinces of the earth, and their dimensions. *Saṅjaya* spoke of the five elements and their attributes, earth being the foremost. Then he began the description of the dvīpa of *Sudarçana* (VI, 5). *Saṅjaya* discoursed on the six mountains (*varshaparvatāḥ*, B.) that extend from the eastern to the western ocean, and are the resort of Si. and Cā.: *Himavat*, etc. (*β*), and the *varshas* between them—*Bhārata-varsha*, etc. (*γ*); *Malyavat*, *Gandhamādana*; *Meru* (description); the four islands beside *Meru*—*Bhadrāçva*, etc. (*δ*); the bird *Sumukha* (*δ*); on *Meru* sport D., G., As., Rā., and Aps., and *Drahmāṇa*, *Rudra*, and *Çakra* perform sacrifices; *Tumburu*, etc. (*ε*), adore the gods with hymns; the seven *Ṛshis* and *Kaçyapa* repair thither on every *parvan*-day (i.e. the day of full moon and that of new moon); upon the summit is *Uçanas* with the *Daityas*; the jewels, etc., come from *Meru*, one-fourth part being enjoyed by *Kubera*, who gives only one-sixteenth to men. On the northern side of *Meru* is a forest of *karṇikāras*; there *Paçupati* (the creator of all things), together with his celestial attendants and *Umā*, sports, bearing a chain of *karṇikāra* flowers reaching down to his feet, and his three eyes resembling three suns; the *Siddhas* can behold him, but not persons of wicked conduct; from the summit of that mountain *Gaṅgā* (*ε*) falls down. On the western side of

Meru is *Ketumāla* (*d*), and also *Jambūkhaṇḍa*, *Gandhamādana* (*e*). The last *varsha* in the north and *Bharata's varsha* in the south are both of the form of a bow. Amongst these seven *varshas* that which is further north excels the one to its immediate south in respect of longevity, stature, health, righteousness, pleasure, and profit. The huge mountains of *Hemakūṭa* are also called *Kailāsa*, where *Vaiçravaṇa* (i.e. Kubera) lives in joy with Gh. To the north of *Kailāsa* and near the mountains of *Maināka* there is the huge and beautiful mountain *Hiraṇyaçṛiṅga*. Beside this the delightful lake *Bindusaras* (*f*), with golden sands. Rā. reside on *Himavat*, etc. (*θ*). The two dvīpas *Nāgadvīpa* and *Kuçyapadvīpa* are the two ears of this bare-shaped region; the beautiful mountains of *Malaya*, having rocks like copper plates, form another part of *Jambudvīpa*, making it resemble a hare (VI, **6**). *Dhṛtarāshṭra* asked *Saṁjaya* about the regions to the north and the east side of *Meru*, and about the mountains of *Mālyavat*. *Saṁjaya* told about the *Uttarakurus* (*Uttarāḥ Kuravaḥ*) (*g*). East of *Meru* the foremost region is *Bhadrāçva* (*h*). The *jambu* tree (*i*). *Mālyavat* (*j*) (VI, **7**). *Dhṛtarāshṭra* inquired about the names of all the *varshas* and mountains. *Saṁjaya* related of *Rumaṇaka*, etc. (*ι*). *Dhṛtarāshṭra* became absorbed in meditation about his sons; then he said: "Time destroys and creates everything; *Nara* and *Nārāyaṇa*, omniscient, destroying all creatures (*sarvabhūtahṛt*), the gods call him *Vaikuṇṭha*, men call him *Vishṇu*" (VI, 8). *Dhṛtarāshṭra* asked about *Bhārata-varsha* (*k*), about which *Duryodhana* and the *Pāṇḍavas* are so covetous. *Saṁjaya* said that the *Pāṇḍavas* were not covetous about it, but *Duryodhana*, *Çakuni*, etc.; then he mentioned in *Bhārata-varsha*, the beloved land of *Indra*, etc. (*aα*), inhabited by *Aryans* and *Mlecchas*, the mountains—*Mahendra*, etc. (*κ*); rivers ("all mothers of the universe and productive of great merit")—*Gaṅgā*, etc. (*λ*); countries—*Kuru-Pāñcālāḥ*, etc. (*μ*); and countries in the south—*Draviḍāḥ*, etc. (*ν*); the tribes of the north—*Mlecchāḥ*, etc. (*ξ*); and in the east and the north—*Çūdrābhīrāḥ*, etc. (*o*) (VI, 9). *Dhṛtarāshṭra* inquired about life, strength, etc., in *Bhārata-varsha*, and of *Haimavata-varsha* and *Harivarsha*. *Saṁjaya* related of the four *yugas*—*Kṛta*, etc. (*π*). The portion that remains of the *Dvīpara* age is small. *Haimavata-varsha* is superior to *Bhārata-varsha*, and *Harivarsha* superior to *Haimavata-varsha*, in every respect (VI, 10).

Jambūmārga, a tirtha. § 358 (Tirthayātrap.): III, **82**, 4082, 4084.—§ 377 (Dhaumyatirthak.): III, **89**, 8366 (in the west).—§ 730*w* (Narmadā): XIII, **25**, 1737.—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7650.

Jāmbūnada, son of the elder Janamejaya. § 154 (Pūruvaṃç.): I, **94**, 3745 (fifth son of Janamejaya).

Jāmbūnada(m) saras, a lake. § 365 (Gālavacarita): V, **111**, 3843 (on the mountain Uçīrabīja in the north).

Jāmbūnadaparvata, a mountain. § 418 (Tirthayātrāp.): III, **139**, †10835 (*Indrasya*, = Meru, Nīl.).

Jambūnadī, a river. § 574*f* (Bindusaras): VI, **6***η*, 243 (one of the seven streams of Gaṅgā).

Jāmbūnadī, a river. § 574 (Jambūkh.): VI, **9**λ, 338 (among the rivers of Bhāratavarsha).

Jambuparvata. § 575 (Bhūmip.): VI, **11**, 405 (*aṣṭādaça sahasrāṇi yojanānāṃ viçāmpate | shaṭçatāni ca pūrṇāni vishkambho Jambuparvataḥ*, Nīl. takes Jambuparvata = Jambūdvīpa, but ought there not to be read *Jambuparvaṇaḥ* (gen. from Jambuparvan = Jambūkhaṇḍa = Jambūdvīpa)).

Janadeva (XII, 7883, 7930), v. Janaka.

Janajanmādi = Vishṇu (1000 names).

Janaka, one or more Videha kings in Mithilā. § 11 (Parvasaṁgr.): I, **2**, 449 (*°syūdbhave*, all. to Aṣṭāvakrīya (§ 412)).—§ 267 (Yamasabhāv.): II, **8**, 330 (in the palace of Yama).—§ 280 (Bhīmasena): II, **30**, 1087 (*Vaidehabaṇū ca rājānaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 309 (Āraṇyukap.): III, **2**, 66 (some ślokas sung by him are quoted).—§ 370 (Tirthayātrāp.): III, **84**, 8089 (*°nya tu rājarṣeḥ kāpaḥ*, a tīrtha).—§ 412 (Aṣṭāvakrīya): III, **132**, †10601 (*°sya yajñe*), †10612, †10618 (*yajñaṃ J°sya*), †10619 (do.); [**133**, †10624 (*Janakendraṃ*)]; **134**, †10672 (*yajñe J°sya*), †10674, †10678, (†10679), 10682, 10684, †10686, †10687 (the events at *J.'s* sacrifice).—§ 425 (Hanūmad-Bhīmasenasaṃv.): III, **148**, 11207 (*sutāṃ Janakarājasya Sītāṃ*).—§ 480 (Pativratop.): III, **207**, 13706 (*Mithilāṃ J°ena surakshitāṃ*), 13728, 13729, 13738 (description of *J.'s* virtuous rule).—§ 525 (Rāmopākhyānap.): III, **274**, 15880 (*Videharājāḥ*, father of Sītā, the wife of Rāma Dāçarathi).—§ 551 (Çikaṣavadhap.): IV, **21**, 652 (*duhitā J°sya*, i.e. Sītā).—§ 576 (Bhagavadgītāp.): VI, **27**, 970 (*karmaṇaiva hi saṃsiddhim āsthitā J°ādayaḥ*).—§ 623 (Rājadh.): XII, **17**, 528 (a gāthā sung by him is quoted (v. 529 = v. 6641)).—§ 624 (do.): XII, **18**, 538 (*maṃdyam āsthitaḥ*), 571 (*J.* adopted the life of a mendicant, his discourse with his wife Kausalyā).—§ 631 (do.): XII, **28**, 835 (*Vaidehaḥ*), (836) (instructed by Açuna).—§ 641 (do.): XII, **99**, 3665 (*Maithilaḥ*, battle between *J.* and Pratardana), 3666; [**105-8** (*Vaidehaḥ*, Kshemadarçin's relation to *J.*)].—§ 655 (Āpaddh.): XII, **159***a*, 5924 (having repressed covetousness, *J.* attained to heaven).—§ 659 (Mokshadh.): XII, **177**, 6500 (*pratishṭhatā mahāraṇyaṃ J°sya niveçanāt*, sc. Çuka, cf. §§ 713–14, differently PCR.); **178**, 6640 (*Videharājena*, an itihāsa sung by *J.* is quoted (v. 6641 = v. 529)).—§ 668 (do.): XII, **218**, 7881 (*Mithilādhipaḥ*).—§ 668*b* (Pañcaçikhavākya): XII, **218**, 7883 (*janadevaḥ*, Nīl. and PCR. Janadeva of Janaka's race), 7898, 7899; **219**, 7930 (*janadevaḥ*), (7931) (instructed by Pañcaçikha).—§ 702 (Mokshadh.): XII, **291**, 10699 (questioned Paraçara); **297**, (10861), (10870), (10879), (10891), (10895); **299**, 10942 (*Mithilādhipaḥ*), (10943), 10991 (instructed by Paraçara).—§ 705 (do.): XII, **303**, 11120 (*Vasishṭhasya ca saṃvādaṃ Karāla-Janakasya ca*), 11221, 11223 (*Karala-J°ḥ*); **306**, (11328); **307**, 11368; [**309**, †11504 (*Karāla*) (‖ Karāla-) *J.* is instructed by Vasishṭha)].—§ 707 (do.): XII, **311**, 11545 (*Yājñavalkyasya saṃvādaṃ J°sya ca*), 11546 (*Daivarātiḥ*), (11547); **315**, (11648); **319**, †11833, †11836 (*°nṛpasya*) (*J.* Daivarāti is instructed by Yājñavalkya).—§ 708 (do.): XII, **320**, 11839 (*Pañcaçikhasyaḥ saṃvādaṃ J°sya ca*), 11840 (*Vaidehaḥ*, discourse with Pañcaçikha).—§ 709 (Sulabhā-Janakasaṃv.): XII, **321**, 11854 (*°sya saṃvādaṃ Sulabhāyāç ca*), 11855 (*Maithilo J°o nāma Dharmadhvaja iti çrutaḥ*), 11860, (11871), 11999 (*J.'s* discourse with Sulabhā).—§ 713 (Çukakṛti): XII, **326**, 12220 (*Mithileçvaraṃ*), 12233 (*dharmarājena*); **327**, 12260, 12265, 12270 (*Videharājaḥ*), (12274), (12282) (visited by Çuka, whom he instructs).—§ 714 (Çukakṛtyā): XII, **328**, 12343 (*°rājena*).—§ 716*b* (Uñchavṛttyup.): XII, **366**, 13937 (*°sya niveçane*, Çyavana tnid the Uñchavṛttyupākhyāna to Nārada).—§ 744 (Ānuçāsanik.): XIII, **45**, 2466 (*Sukratuḥ . . . naptā Videharājasya J°sya*).—§ 761 (do.): XIII, **115**, 5667 (among the princes who abstained from meat during the month of Kārttika).—§ 775 (do.): XIII, **166***η*, 7676.—§ 782*f* (Brāhmaṇagītā): The brahman said: King *J.*, who was

desirous of punishing a brahman for an offence, forbade him to dwell within his dominions. The brahman then asked him about the limits of his territories; *J.*'s understanding at first became clouded, then he said that he failed to find his dominion in the kingdom, in *Mithilā*, and among his own children; "even this body is not mine, or the whole earth is mine, and as much mine as it is of others; do remain as long as you please." Asked by the brahman, he explained how he had come to this result, and got rid of the idea of "mine"; "all my acts are for the sake of the gods, P., Bh., and the guests." The brahman turned out to be *Dharma* (XIV, **32**), who described himself as emancipated, and said that *J.* would enter his son! (XIV, **33**): XIV, **32**, 887 (*brāhmaṇasya saṃvādam J°sya ca*), 888, (894), (901), 911.—§ 786 (Anugītāp.): XIV, **41***a*, 2843 (attained to success by making gifts).

Cf. also the following synonyms:—

Aindradyumni: III, 10624.
Daivarāti: XII, 11546.
Dharmadhvaja: XII, 11855.
Karāla, Karālajanaka, q.v.
Maithila ("king of Mithilā"): III, 10655; XII, 3664, 3665 (*J°*), 3666 (do.), 3951, †7981, 7983, 11458 (= Karālajanaka), 11484 (do.), 11556 (= *J.* Daivarāti), 11684 (*°sattama*), 11688, 11855 (*J°*), 11969, 11980, 12013, 12025, 12042.
Mithilādhipa (do.): XII, 7881 (*J°*), 10942 (do.), 11725 (= *J.* Daivarāti), 11821 (do.).
Mithilādhipati (do.): XII, 11818 (= *J.* Daivarāti).
Mithileçvara (do.): XII, 11381 (= Karālajanaka), 11709 (= *J.* Daivarāti), 11859, 11868.
Vaideha, Videharāja, q.v.

Janaka, pl. (*°ḍi*), the family of Janaka. § 412 (Ashṭāvakrīya): III, **133**, †10637 (*°ānāṃ variṣṭha*, i.e. Janaka).
Janakanrpa, Janakarāja, v. Janaka.
Janakātmaja = Vasumat: XII, 11518.
Janakātmajā = Sītā, q.v.
Janakendra, v. Janaka.
Jānaki, a prince. § 130 (Aṃçāvat.): I, **67**, 2675 (incarnation of the Asura Viñçanaḥ Candrasya).—§ 554 (Saṃyodyogap.): V, **47**, 83 (among the princes to whom the Pāṇḍavas ought to send messengers).
Jānaki = Sītā, q.v.
Janamejaya[1], son of Parikshit and Mādravatī, and the husband of Vapushṭamā; at his snake-sacrifice Vaiçampāyana recited the Bhārbhr. for the first time (cf. Jaeamejaya [2]). § 1 (Anukram.): I, **1**, 9 (*°ya rājarṣeḥ sarpasattre*), 20 (*rājñaḥ*).—§ 4 (do.): I, **1**, 97.—§ 10 (Parvasaṅgr.): I, **2**, 303 (*°ya . . . sattre*).—§ 12 (Paushyap.): I, **3**, ††661 (*Pārikshitaḥ*), ††668, ††655, ††668, ††671 (together with his brothers Çrutasena, Ugrasena, and Bhīmasena, *J.* is cursed by Saramā).—§ 13 (do.): I, **3**, ††679 (*Pārikshitaḥ*), ††675 (do.), ††677, ††680 (gets Somaçravas as his purohita).—§ 16 (Veda): I, **3**, ††746 (makes Veda his upādhyāya, C. has by error *Janamejaḥ*).—§ 17 (Uttaṅka): I, **3**, 833 (*rājānaṃ*), 837 (*rājā*), (†838) (coming to Hāstinapura, Uttaṅka urges *J.* to burn Takshaka in a snake-sacrifice, reminding him that Takshaka had stung Parikshit dead).—§ 25 (Paulomap., Sahasrapad): I, **11**, 1012 (*°sya yajñe 'smin sarpāṇāṃ himsanaṃ purā*), 1014 (*rājā*).—§ 26 (Āstīkap.): I, **13**, 1020 (*rājā*); **15**, 1058 (*°sya . . . yajñe*, the serpents will be burnt there).—§ 29 (Kadrū): I, **20**, 1196 (*sarpasattre . . . J°sya rājarṣeḥ Pāṇḍaveyasya*, do.).—§ 49 (Vāsuki): I, **37**, 1596 (*yajñaḥ . . . J°sya*), 1598; **38**, 1623 (*Pāṇḍaveyaḥ*).—§ 52 (cf. Āstīkap.): *J.*, the minor son of Parikshit, is made king and married to Vapushṭamā, the daughter of the Kāçi king Suvarṇavarman: I, **44**, 1807 (*Kuruprāviraṃ*).—§ 56 (Parikshit): I, **49**, 1933 (*rājā*), (1935), 1937 (*rājānaṃ*), 1945, (†1951); **50**, 1977 (the ministers of *J.* told him how Parikshit had been stung by Takshaka, and how Takshaka had induced the brahman Kāçyapa not to help Parikshit).—§ 57 (cf. Āstīkap.): The menial of a brahman who gathered sacrificial fuel in the banyan-tree, which was burnt by Takshaka and revived by Kāçyapa, was equally burnt to ashes and revived, and had told to the ministers of *J.* what had happened between Takshaka and Kāçyapa. *J.* resolved to avenge his father and Uttaṅka: I, **50**, 1992, 2004, (2007).—§ 58 (do.): As there was a snake-sacrifice read of in the *Purāṇa*, *J.* caused the preparations for such a sacrifice to be made. When the sacrificial platform was being constructed, the *Sūta Lohitākṣha*, versed in the rules of building, announced that both the soil and the time of the sacrifice foreboded that a brahman would come to prevent the completion of the sacrifice. *J.* therefore gave orders not to admit anybody without his knowledge (I, **51**).—§ 59 (Sarpasattra): I, **53**, 2041 (*Pāṇḍaveyasya*, description of his snake-sacrifice).—§ 60 (do.): I, **53**, 2054; **54**, 2073, 2086, 2093 (*°sya tam yajñam*, Āstīka came to the sacrifice).—§ 61 (do.): I, **55**, †2113 (*rājā*, Āstīka gratified *J.*).—§ 62 (do.): I, **56**, (†2114), (†2117), (2125), 2126, (†2131), 2135 (*J.* granted Āstīka a boon, and Āstīka asked that the sacrifice should be stopped).—§ 68 (do.): I, **58**, 2167 (*rājā*), 2175 (*Bhāratāḥ*, thus the sacrifice ceased), (2200) (*°sya yajñānte*).—§ 70 (Ādivaṃçāvatāraṇap.): I, **59**, 2203; **60**, 2208 (*sarpasattrāya dīkshitaṃ*), 2214 (*rājarṣeḥ*), 2215, 2217 (*rājarṣiḥ*), 2221, 2223, (2224) (requested by *J.* at the snake-sacrifice, Vyāsa causes Vaiçampāyana to tell the history of the dissension between the Kauravas and the Pāṇḍavas).—§ 72 (do.): I, **62**, (2283) (*J.* wishes to hear the Mbhbr. in full, Vaiçampāyana begins his narrative).—§ 84 (do.): I, **64**, (2456).—§ 85 (Saṃbhavap., Aṃçāvat.): I, **65**, (2515).—§ 130 (do., do.): I, **67**, (2637), (2727).—§ 133 (do., Dushyanta): I, **68**, (2799); **69**, (2814).—§ 134 (do., Çakuntalop.): I, **74**, 2989.—§ 137 (do., Daksha Prācetasa): I, **75**, 3133.—§ 145 (do., Kaca): I, **76**, (3183), 3186.—§ 149 (do., Yayāti): I, **86**, (3540).—§ 150 (do., Pūruv.): I, **94**, (3691), 3708.—§ 156 (do., do.): I, **95**, (3754).—§ 160 (do., do.): I, **95**, ††3837 (son of Parikshit and Mādravatī, husband of Vapushṭamā, and father of Çatānīka and Çaṅkukarṇa).—§ 167 (do., Vicitravīryop.): I, **102**, 4096.—§ 172 (do., Aṇīmāṇḍavyop.): I, **107**, (4305).—§ 181 (do., Duḥçalottpatti): I, **116**, (4523).—§ 182 (do., Dhṛtarāshṭrapuṭtranāmak.): I, **117**, (4540).—§ 183 (do., Pāṇḍu): I, **118**, (4558).—§ 190 (do., Pāṇḍavotpatti): I, **123**, 4759.—§ 198 (do., Çaradvat): I, **130**, (5071).—§ 200 (do., Droṇa): I, **130**, (5100).—§ 213 (Jatugṛhap.): I, **141**, (5651).—§ 215 (Bakavadhap.): I, **157**, (6103).—§ 216 (Caitrarathap.): I, **165**, (6316).—§ 231 (Svayaṃvarap.): I, **185**, 6945, 6953.—§ 245 (Rājyalābhap.): I, **208**, (7596).—§ 248 (Arjunavanavāsap.): I, **214**, 7782.—§ 251 (do.): I, **218**, 7897, 7900.—§ 252 (Subhadrāharaṇap.): I, **220**, 7931.—§ 253 (Haraṇāharaṇap.): I, **221**, 7986.—§ 255 (Khāṇḍavadah., Agniparābhava): I, **223**, (8094).—§ 259 (do., Çārṅgakop.): I, **229**, (8331); **232**, 8428.—§ 271 (Lokapālasabhākhyānap.): II, **12**, 512.—§ 277 (Jarāsandhavadhap.): II, **21**, 839.—§ 279 (Digvijayap., Arjuna): II,

26, (994).—§ 280 (do., Bhīmasena): II, **29**, 1069.—§ 282 (do., Sahadeva): II, **31**, 1128, (1129).—§ 284 (do., do.): II, **31**, 1182.—§ 294 (Dyūtap.): II, **50**, (1786).—§ 302 (Anudyūtap.): II, **74**, (2452).—§ 308 (Āraṇyakap.): III, **1**, (1).—§ 310 (do.): III, **3**, (143).—§ 331 (Kairātap.): III, **38**, (1516).—§ 340 (Indralokābhigamanap.): III, **48**, (1914).—§ 341 (do.): III, **50**, (1955).—§ 342 (Nalopākhyānap.): III, **52**, (2013).—§ 356 (Tīrthayātrāp.): III, **80**, (3090), 3096.—§ 378 (do.): III, **93**, 3486.—§ 392 (do., Mahendrāchalagamana): III, **114**, 10095.—§ 401 (do., Balarāma): III, **119**, (10237). — § 447 (Nivātakavacayuddhap.): III, **175**, 12300.—§ 448 (Ājagarap.): III, **176**, (†12316).—§ 450 (do.): III, **178**, (12368).—§ 451 (Mārkaṇḍeyas.): III, **182**, 12554.—§ 461 (do., Vāmadevacarita): III, **192**, (13142) (wanting in B.).—§ 512 (Ghoshayātrāp.): III, **236**, (†14741); **237**, 14795; **239**, 14820; **247**, (15037).—§ 515 (do., Karṇadigvijaya): III, **253**, (15208).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, (15353), —§ 521 (Draupadītharaṇap.): III, **262**, (15492).—§ 525 (Rāmopākhyānap.): III, **273**, (15859).—§ 546 (Kuṇḍalāharaṇap.): III, **300**, (16919).—§ 547 (Karṇa): III, **303**, (16998); **310**, (†17218).—§ 548 (Āraṇeyap.): III, **311**, (17221).—§ 549 (Pāṇḍavapraveṣaṇap.): IV, **1**, (1); **9**, †279. —§ 550 (Samayapālanap.): IV, **13**, (325).—§ 551 (Kīchakavadhap.): IV, **14**, 374.—§ 562 (Bhagavadyānap.): V, **84**, (†2995).—§ 565 (Gālavacarita): V, **106**, (3714).—§ 570 (Sainyaniryāṇap.): V, **153**, (5188); **157**, (5314); **159**, (5391). — § 574 (Jambūkh.): VI, **1**, (2). — § 589 (Dronavadhap.): VII, **1**, (2).—§ 604 (Karṇap.): VIII, **1**, (18); **4**, 87; **8**, (218).—§ 609 (Śalyap.): IX, **1**, (1), 24.—§ 615 (Gadāyuddhap.): IX, **35**, (1969).—§ 615 (Baladevatīrthayātrā): IX, **35**, (2006), (2011), 2063; **36**, (2068); **37**, 2133, (2157), 2172; **38**, (2186); **39**, (2254); **40**, (2285); **41**, 2336; **42**, (2358); **43**, (2432), 2443; **44**, (2450), 2453; **45**, 2580, 2581; **47**, (2728), (2744); **48**, (2825); **49**, 2843; **50**, 2862, 2872; **51**, (2928); **52**, (2979); **54**, 3035.—§ 615 (Gadāyuddhap.): IX, **55**, 3077; **56**, 3129; **63**, (3503).—§ 617 (Aiśhīkap.): X, **11**, 574.—§ 618 (Jalapradānikap.): XI, **9**, (246).—§ 637 (Rājadh.): XII, **45**, (1532); **47**, (1588).—§ 640 (do.): XII, **54**, (1925).—§ 658 (Apaddh.): XII, **173**, 6456.—§ 695 (Mokshadh.): XII, **285**, (10272).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12998, *13003*; **341**, 13011, 13012, (13013); **342**, (13129); **344**, *(13316)*; **348**, (13459); **349**, (13547), (13614), (13627); **350**, *(13637)*, *(13642)*; **351**, (13713).—§ 776 (Anuçāsanik.): XIII, **167**, (7689).—§ 781 (Açvamedhikap.): XIV, **15**, (372).—§ 782 (Anugītāp.): XIV, **16**, (407).—§ 784*b* (Uttaṅka): XIV, **55**, 1596; **56**, (1625), 1626, 1628, 1655; **57**, 1681; **58**, 1725, 1740, 1748, 1749.—§ 785 (Anugītāp.): XIV, **59**, (1751); **63**, (1871); **66**, 1943 (birth of *J.*'s father Parikshit).—§ 786 (do.): XIV, **90**, (2689); **91**, (2810); **92**, (2846), 2882, (2885).—§ 787 (Açramavāsap.): XV, 1, (1); **13**, 409.—§ 789 (Putradarçanap.): XV, **29**, (766), 800; **32**, 873.—§ 790 (do.): XV, **34**, 920, 922; **35**, (942), 945, 947, 955 (at the request of *J.*, Vyāsa showed him his father Parikshit, etc.).—§ 791 (do.): XV, **36**, (957).—§ 793 (Mausalap.): XVI, **1**, (12), (14); **7**, 239.—§ 794 (Mahāprasthānikap.): XVII, **1**, (1).—§ 795 (Svargārohaṇap.): XVIII, **1**, (1); **5**, (148), 172.—§ 795*b* (do.): Sauti said: Hearing this, at the intervals of the sacrificial rites, king *J.* became filled with wonder. The sacrificial priests finished the rites. *Āstīka*, having rescued the snakes, became filled with joy. *J.* gratified all the brahmans with copious presents, then they returned home. *J.* came back from Takshaçilā to Hāstinapura: XVIII, **5**, 178, 181.—§ 795 (do.): XVIII, **6**, (212).

Cf. also the following synonyms:—

Bhārata, Bharataçārdūla, Bharataçreshṭha, Bhāratāgrya, Bharatarshabha, Bharatasattama, q.v.

Kaurava, Kauravaçārdūla, Kauravanandana, Kauravendra, Kauravya, q.v.

Kuruçārdūla, Kuruçreshṭha, Kurūdvaha, Kurukulaçreshṭha, Kurukulodvaha, Kurunandana, Kurupravīra, Kurupuṅgavāgraja, Kurusattama, q.v.

Pāṇḍava, Pāṇḍavanandana, Pāṇḍaveya, q.v.

Pārikshita ("the son of Parikshit"): I, **10**, 366 (*sarpasattreṇa rājñaḥ P°eya*), ††681 (*J°*), ††673 (*J°*), ††675 (*J°*), 2016 (*rājā*), 2050 (*sattre P°eya*), 2063 (*°eya yajñaḥ*), †2097, †2098, †2099, †2100, †2101, †2102, †2103, 2136, 2139 (*rājā*), 2166 (*rājña*), 2175 (*Pāṇḍaveyasya rājñaḥ*), 2331; III, †10215; XII, 13311 (*rājñaḥ*), 13457 (do.).

Paurava, q.v.

Janamejaya[2], one or more ancient kings. § 5 (Anukram.): I, **1***a*, 221*bis* (in Sañjaya's enumeration of deceased kings).—§ 267 (Yamasabhāv.): II, **8**, 331 (in the palace of Yama).—§ 595 (Shoḍaçarāj., v. Māndhātṛ): VII, **62***a*, 2261 (vanquished by Māndhātṛ).—§ 641 (Rājadh.): **XII, 124,** 4564 (won the world in the course of three nights).—§ 677 (Mokshadh.): **XII, 235,** 8598 (attained to heaven by giving his body for the sake of a brahman).—§ 723 (Anuçāsanik.): XIII, **5**, 330 (*Çakrasyodgamya çaraṇaṃ prasthito J°ḥ | devajastrīṇāṃ vadhaṃ kṛtvā kiṃ daivena na vāritaḥ*).—§ 767 (do.): XIII, **137**, 6253 (attained to heaven by giving a chariot and kine to a brahman; PCR. connects the first pāda *Śaivirāḥ kuṇḍalaṃ divyaṃ* with the rest, but *Śaivira* is = Karṇa; cf. also XII, 8598). The passages quoted here might as well refer to one of the princes mentioned under the headings Janamejaya [4–7].

Janamejaya[3], a prince, contemporary of the great war. § 130 (Aṃçāvat.): I, **67**, 2698 (read with B. *J°aḥ*, among the kings who were incarnations from the Krodhavaça gaṇa). —§ 554 (Sainyodyogap.): V, **4**$_{71}$, 79 (among the princes to whom the Pāṇḍavas ought to send messengers).

Janamejaya[4], son of Kuru. § 154 (Pūruv.): I, **94***a*, 3740 (the fifth son of Kuru and Vāhinī).

Janamejaya[5], son of the elder Parikshit. § 154 (Pūruv.): I, **94**$_{71}$, 3742 (*°ādayaḥ sapta . . . Parikshito 'bhavan putrāḥ*), 3744 (father of the elder Dhṛtarāshṭra, etc.).

Janamejaya[6], son of Pūru. § 156 (Pūruv.): I, **95**, ††3764 (son of Pūru and Kausalyā), ††3765 (husband of Anantā and father of Prāchinvat).

Janamejaya[7], a king of the Nīpas. § 562 (Bhagavadyānap.): V, **74**$_{71}$, 2729 (*Nīpānāṃ J°ḥ*, among the vile kings who annihilated their kinsmen and relatives).

Janamejaya[8], one or more Pāñcāla princes in the army of Yudhishṭhira. § 592 (Saṃçaptakavadhap.): VII, **23***c*, 998 (*Pāñcālānāṃ naravyāghraḥ*, proceeded against Drona. description of his horses).—§ 600 (Ghaṭotkacavadhap.): VII, **158**$_X$, 7008; **167**, 7483 (*Pāñcālyasya*).—§ 601 (Dronavadhap.): VII, **184***a*, 8366.—§ 608 (Karṇap.): VIII, **48***f*, 2253; **49**$_X$, 2335 (*Pāñcālyaḥ*); **56**$_{\pi\pi}$, 2756; **73**, 3732; **82**, †4181, (λ), †4195. Cf. Pāñcālya.

Janamejaya[1], king of the mountaineers (Pārvatīya). § 604 (Karṇap.): VIII, **6**, 169 (in the army of Yudhishṭhira, had been slain by Durmukha).

Janamejaya[2], Pārikshit. § 652*b* (Indrota-Pārtkshitīya): XII, **150**, 5595, 5596 (*Pārikshit*, B. has *Pāri*°), 5600; **151**, 5613, (5637), (5634); **152**, 5638, 5642, 5673 (*J.* had slain a brahman, but was instructed by Indrota Çaunaka about the means of cleansing himself; Indrota then assisted *J.* in his horse-sacrifice. *J.* here belongs to the past (cf. also Harivaṃça, vv. 1608 ff.), but seems originally to be identical with Janamejaya[1] (Pārikshita)).

Janamejaya, pl. (°*āḥ*). § 267 (Yamasabhāv.): II, **8**, 334 (eighty *J.*'s in the palace of Yama).

Janana = Vishṇu (1000 names).

Jānapadī, an Apsaras. § 198 (Çāradvat): I, **130**, 5076 (sent by Indra to tempt Çāradvat).

Janārdana = Kṛshṇa (Vishṇu), q.v.

Janārdana, pl. (°*nāḥ*). § 616 (Sauptikap.): X, **6**, 233.

Jānārdani ("the son of Janārdana, i.e. Kṛshṇa") = Pradyumna: III, 723.

Janasthāna, name of a place. § 425 (Hanūmad-Bhīmasaṃv.): III, **147**, 11199 (there Sītā was carried off by Rāvaṇa).— § 528 (Rāvaṇagamana): III, **277**, 15986 (°*vāsinā*, sc. Rāma Dāçarathi, there Sītā was robbed). — § 595 (Shoḍaçarāj., v. Rāma Dāçarathi): VII, **59**, 2226 (there Rāma slew Rākshasas), 2241 (do.).—§ 615*b* (Mahodara): IX, **39**, 2256 (the head of a Rākshasa, which Rāma had cut off at *J.*, fell upon the thigh of Mahodara).—§ 733*l* (Citrakūṭa): XIII, **25***a*, 1715 (a tīrtha).

Janeçvara = Vishṇu (1000 names).

Jāṅgala, pl. (°*lāḥ*), a people. § 551 (Yānasandhip.). V, **54**, 2127 (*Kuravas te sa-J°āḥ*).—§ 574 (Jambūkh.): VI, **9***μ*, 346 (*Mādreya-J°āḥ*), 364. Cf. Kuruj ṅgala, pl.

Jaṅgama = Çiva (1000 names[3]).

Jaṅghābandhu, a muni. § 2*b* (Sabhākriyāp.): II, **4***α*, 111 (among the brahmans who waited upon Yudhishṭhira when he entered his palace).

Jaṅghāri, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 256.

Janmamṛtyujarātiga = Vishṇu (1000 names).

Jantu, son of king Somaka. § 408 (Jantūp.): III, **127**, 10473, 10475, 10476, 10483, 10488, 10490; **128**, 10492, 10498.

Jantūpākhyāna(m) ("episode relating to Jantu"). § 11: I, **2**, 447.—§ 408 (Tīrthay.): Questioned by *Yudhishṭhira*, *Lomaça* said: King *Somaka* had 100 wives, but was a long time soniless. At last, when he and his wives were old, he got a son *Jantu*, whom all the wives surrounded with the utmost care. One day when *Jantu* had been stung by an ant at his hip and cried, *Somaka*, afraid of losing him, inquired of his *ṛtvij* if there were a ceremony by which a man might get 100 sons. He was told to sacrifice *Jantu* and let his wives take a smell of the smoke of his fat; then 100 sons would be born to him, and *Jantu* himself would be born once more of the same mother, with a mark of gold on his back (III, **127**). The sacrifice was performed notwithstanding the screams of the wives, and after ten months 100 sons were born, of whom *Jantu* was the eldest and most beloved and superior in merit, and had that mark of gold. When the *guru* and *Somaka* had died, the *purohita* was grilled in a terrible hell for having performed that sacrifice, and *Somaka* prevailed upon *Dharmarāja* (who said "one cannot enjoy or suffer for another person's acts") that he should be likewise tormented for the same period before he entered the blessed regions. Here they (the Pāṇḍavas, etc.) spent six nights (III, **128**).

Jānujaṅgha, an ancient king. § 6 (Anukram.): I, **1***a*, 230 (in Nīrada's enumeration).—§ 775 (Anuçāsanik.): XIII, **166***n*, 7684.

Janya = Çiva (1000 names[3]).

[Jāpakopākhyāna(m)] ("the episode about the reciter of sacred mantras"). § 682*b* (Mokshadh.): A brahman, who was a reciter, conversant with the six *Aṅgas*, of the *Kuçika* race and son of *Pippalāda*, acquired spiritual insight into the *Aṅgas*; at the foot of *Himavat* he was devoted to the *Vedas*; silently reciting *Gāyatrī*, he practised austerities for 1,000 years in order to attain to *Brāhman*. Then *Gāyatrī* (*Sāvitrī*) appeared and granted him the boon that his wish for recitation should go on increasing, and his absorption into meditation (*samādhi*) be more complete. She added that he should not have to go to hell, thither where great brahmans go, but to the region of *Brahmán*, and that *Dharma*, etc. (*α*), would come to him in person. He continued engaged in recitation for 1,000 celestial years. Then *Dharma* came to him and told him to cast off his body in order to win regions of bliss; but he did not wish to reside in heaven except with his body, but only took pleasure in recitation. *Time*, *Mṛtyu*, and *Yama* came and told him the same. The brahman gave them *arghya* and *pādya*. *Ikshvāku*, who had set out on a *tīrthayātrā*, came and was given *arghya* and *pādya*. The brahman wished to give him something; *Ikshvāku*, as a kshatriya, would not take anything except battle, but only himself give; at last, however, he asked to be allowed to enjoy the fruits of the brahman's recitations, but when the brahman consented he would n t take them, and asked the brahman what those fruits were. The brahman did not know, as his recitations had never been connected with any special purpose; he told the king that Truth required that he should take them as he had asked for them (the signification of Truth). *Dharma* and Heaven (*Svargaḥ*) seconded the brahman. *Ikshvāku* wished to give his own merits instead, but in vain; then *Ikshvāku* agreed to accept half the brahman's merit on the condition that the brahman should take half of his own, but he was refused. At this time two ungainly individuals came there, *Virūpa* and *Vikṛta* (afterwards disclosed to be *Desire* and *Wrath*); *Virūpa* said that he owed *Vikṛta* the merits of the gift of a cow, but that *Vikṛta* refused to take repayment (in the form of the merit of having given two *kapilā* cows with calves to an *aḥotravṛtti*); *Vikṛta* declared that *Virūpa* owed him nothing; they asked *Ikshvāku* to decide the question. *Ikshvāku* hesitated; the brahman threatened to curse him. *Ikshvāku* would give him some drops of water that had fallen upon his hand. *Virūpa* approved of this arrangement, and said that *Vikṛta* really did not owe him anything; "we appealed to thee for thy own sake." *Bhīshma* said that a reciter goes to *Brahmán*, or *Agni*, or *Sūrya*, whose attributes he catches stupefied by attachment (*rāgeṇa*); and so also if he goes to *Soma*, etc. (*β*); if, however, he goes to those regions after having freed himself from attachment, he enters the Supreme and Imperishable, and becomes *Brāhman* (XII, **199**). The brahman accepted, worshipped *Dharma*, etc. (*γ*), and set himself to his recitations again. Asked by *Ikshvāku*, he agreed that he should go half and half with the king. *Indra* came there with D., Lp., Sā., Vi., etc. (*δ*), and said to the brahman and the king that they had attained to success ([*saṃ*]*siddhāḥ*). Those two withdrew their senses from the objects of the world; fixing *Prāṇa*, etc. (*ε*), in the

heart, they concentrated the mind in *Prāṇa* and *Apāna* united together, etc. (description). *Brahmán* welcomed the fiery flame that had issued from the head of the brahman, saying: "Receivers attain to the same end as the *yogins*; but as regards receivers, the honour is ordained for them that *Brahmán* himself shall advance to receive them"; then he once more imparted consciousness into that splendour; the brahman then entered the mouth of *Brahmán*, and so did the king. The deities rejoiced. *Brahmán* said that so also would he that reads "the great *Smṛti*" and "the *Anuśrṭi*" (i.e. resp. "the six *Aṅgas* and *Manu*, etc.," Nil.) in this way attain to the same region with *Brahmán*; and so also he who is devoted to *Yoga*. Then *Brahmán* disappeared, and the deities, having honoured *Dharma*, returned to their respective abodes (XII, **200**).

Jarā, a female Rākshasa. § 275 (Rājasūyārambhap.): II, **17**, 715 (*rākshasī*, united the two half-parts of Jarāsandha); **18**, 729 (created by Svayambhū and named Ghṛaḍevī), 739 (**ayā sandhito yasmāj Jarāsandho bhavatu ayam*). — § 600 (Ghaṭotkacavadhap.): VII, **181**, 8224 (in a battle between Jarāsandha and Balarāma, *J.* (who had united Jarāsandha) was slain together with her sons and relatives).—§ 621 (Rājadh.): XII, **5**, 132 (fighting with Jarāsandha, Karna was about to sever the two parts of Jarāsandha's body which had been united by *J.*). Cf. Gṛhadevī, Rākshasī.

Jaras, the hunter who wounded Kṛshna. § 793 (Mausalap.): XVI, **4**, 126, 127, 128 (wounded Kṛshna, piercing him at the heel; Kṛshna comforted him and ascended to heaven).

Jarāsandha[1], king of the Māgadhas, son of Bṛhadratha. § 4 (Anukram.): I, **1**, 129, †153 (*Māgadhānāṃ varishṭhaṃ*).—§ 130 (Aṃçāvat.): I, **67**, 2640 (incarnation of the Asura Vipracitti).—§ 232 (Svayaṃvarap.): I, **186**, 7003 (present at the svayaṃvara of Draupadī).—§ 233 (do.): I, **187**, 7030. — § 273 (Rājasūyārambhap.): II, **14**, 571, 574, 576, 582, 588, 589, 593, 599, 602, 608, 610, 618, 626, 628, 631, 633 (*J.'s* great might, his allies; many peoples fled from fear of him; Kaṃsa married the daughters of *J.*, Asti and Prāpti, who, when he had been slain by Kṛshna, urged *J.* to attack the Yādavas, who fled from Mathurā to Dvārakā; *J.* worshipped Çiva; the defeated kings he kept enclosed in Girivraja). — § 274 (do.): II, **15**, 641, 651 (*Bārhadrathaḥ*), 653, 655, 658, 659 (kept the kings in the temple of Çiva in order to sacrifice them, and must be defeated that Yudhishṭhira might perform his rājasūya); **16**, 662, 673.—§ 275 (do.): II, **17**, 686, 687 (*J.'s* birth; the two wives of Bṛhadratha bore each one-half of a child; the Rākshasī Jarā united the two halves); **18**, 739 (because he had been united (*sandhitaḥ*) by Jarā he was named *J.*); **19**, 756, 757, 758, 760 (after the slaughter of Kaṃsa, *J.* hurled a mace toward Mathurā).—§ 276 (Jarāsandhavadhap.): II, **20**, 768, 778, 791 (Kṛshṇa, Arjuna, and Bhīma set out for Girivraja to slay *J.*); **21**, 808, 815, 818, 819, 821, 824, 829, 835, 837, 839 (receives Kṛshna, Arjuna, and Bhīma disguised as brahmans); **22**, (854), 865, (880), 884, 888 (challenged to fight, *J.* installed his son Sahadeva as king); **23**, 890, 892 (*Māgadhaḥ*), 893, 894, 897, 898, 923, 924 (engaged in a wrestling encounter with Bhīmasena); **24**, 925, 927, 928, 929, 932 (Bhīmasena at last killed *J.*), 935 (description of his chariot), 950, 955, 969, 972 (*kshiṇe*), 975.—§ 289 (Arghāharaṇap.): II, **37**, 1360 (had been slain by Kṛshna(!)).—§ 290 (Çiçupālavadhap.): II, **42**, 1474, 1475, 1476, 1478 (all. to § 277); **44**, 1529 (had been vanquished by Karna in a wrestling encounter and slain (*? dehabhedaṃ ca lambhitaḥ*, cf. XII, 132)). — § 307 (Anudyōtap.): II, **81**, 2706 (had been slain by Bhīmasena).— § 315 (Maitreyaçāpa): III, **10**, 371 (do.).—§ 317§ (Kṛshṇa Vāsudeva): III, **12**, 489 (had been slain by Kṛshṇa (!)).— § 561 (Yāuasandhip.): V, **51**, 2055 (*Māgadhendreṇa*, had subdued the whole earth and had been slain by Bhīmasena).— § 567 (Bhagavadyāuap.): V, **130ξ**, 4411 (had been slain by Kṛshna (!)).—§ 588 (Bhīshmavadhap.): VI, **122**, 5834 (could not vanquish Karna).—§ 589 (Droṇābhishekap.): VII, **11**, 387 (*Kaṃsaḥ . . . J°ena pālitaḥ*), 393 (*°ya . . . Janārdanaḥ . . . ghātayāṃ āsa*).—§ 600 (Ghaṭotkacavadhap.): VII, **180**, †8210 (had been slain by Kṛshna (!)); **181***bb*, 8213 (do.), 8217, 8220, 8224, 8225, 8227, 8228 †*J.* hurled a mace against Balarāma, who baffled it with his Sthūṇākarna weapon; the mace fell down on earth and slew the Rākshasī Jarā (who had united *J.*), together with her sons and relatives. Deprived of his mace, *J.* was afterwards slain by Bhīmasena).— § 621 (Rājadh.): XII, **4***e*, 113 (present at the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada); **5**, 129 (*rājā Māgadhaḥ*, challenged Karna, who in a wrestling encounter vanquished him (*? bibheda sandhiṃ dehasya Jarayā çleshitasya hi*, v. 132); *J.* then gave the town Mālini to Karna).— § 7175 (Nārāyanīya): XII, **340**, 12960 (*Amarah sphīto bhūmipālo Girivraje*, incarnate as Kṛshna Nārāyana will slay him). — § 7685 (Kṛshna Vāsudeva): XIII, **147**, 6839 (Kṛshna will vanquish *J.* and liberate the imprisoned kings). — § 788 (Āçramavāsap.): XV, **25**, †668 (*Magadhādhipasya sutā J°ā iti çrutasya*, i.e. the wife of Sahadeva Pāṇḍava). Cf. Bārhadratha, Māgadha, Magadhādhipa, Magadhādhipati, Magadheçvara.

Jarāsandha[2], a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2735.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4548.

Jarāsandhasuta ("the son of Jarāsandha"). § 599 (Jayadrathavadhap.): VII, **125**, 5058 (is slain by Droṇa, = Sahadeva?). Cf. Jarāsandhi.

Jarāsandhasutā ("the daughter of Jarāsandha"). § 787 (Āçramavāsap.): XV, **1***a*, 24 (i.e. the wife of Sahadeva Pāṇḍava, cf. v. 668).

Jarasandhātmaja ("the son of Jarāsandha") = Sahadeva: II, 962 (*S°*), 965. Cf. Jarāsandhi.

Jarāsandhavadha ("the killing of Jarāsandha"). § 10 (Parvasaṅgr.): I, **2**, 317 (*parva*, i.e. Jarāsandhavadhaparvan). — § 11 (do.): I, **2**, 408 (= do.).

[Jarāsandhavadhaparvan] ("the section relating to the killing of Jarāsandha," the 23rd of the minor parvans of Mhbhr.; cf. Jarāsandhavadha). § 276: As *Kṛshna* thought that *Jarāsandha* was incapable of being vanquished in battle even by all the gods and *Asuras*, but might be vanquished in a personal struggle with bare arms (*prāṇayuddha*, PCR.), and as there was in himself policy, in *Bhīma* strength, and in *Arjuna* ability to protect them, he thought that *Jarāsandha* should be made to challenge *Bhīma*, and *Kṛshna* therefore obtained the permission of *Yudhishṭhira* that *Bhīma* and *Arjuna* followed him. They set out in the garb of *snātakas*, with *Bhīma* in the van, from the land of the *Kurus* to the *Padmasaras*, over *Kālakuṭa*, *Gaṇḍakī*, *Mahāçoṇa*, *Sadānīrā* (v. 794 runs thus in V.: *Gaṇḍakīṃca Sadānīrāṃ Çarkarāvartiam eva ca*), the rivers on the *Kalyaravalaka* (? see BR.) and *Pūrvā* (i.e. Eastern) *Koçalā* (B. has *pūrvāṃç ca Koçalān*), *Mithilā*, *Mālā*, *Carmaṇvatī*, *Gaṅgā*, *Çoṇa*, towards the east, dressed in garments of *kuça*-grass (instead of *kuçatīracchadā* V. has *Kuçāmbaraḥsthalaṃ*), to the *Māgadha* land. When they came to the mountain of *Goratha*, they beheld the *Māgadha* town (II, **20**).—§ 277: *Girivraja* is

surrounded by the five large hills of *Vaibhāra*, *Varāha*, *Vṛishabha*, *Ṛishigiri*, and *Caityaka*. It was there that *Gautama* begat *Kākshīvat*, etc., upon the *śūdra* woman *Aucijnarī*, and was visited by the kings of *Aṅga*, *Vaṅga*, etc. There dwell the *Nāgas Arbuda*, *Çakravāpin*, *Svastika*, and *Maṇināga*. *Manu* had ordered the *Māgadhas* never to be afflicted with drought; *Kauçika* and *Maṇimat* had favoured the country. The *Pāṇḍavas* and *Kṛishṇa* entered the city by breaking down the peak of *Caityaka*, worshipped by the *Bārhadrathas* and the citizens with perfumes and flower garlands, where *Brhadratha* had slain the cannibal *Rishabha*, and made of his hide (*mānstālābhih*, see BR.; Gaudapāṭha: *māṃsanalābhih*, Nīl.) three drums [which the brothers broke, v. 814, not in V.]. As evil omens had been seen, the *purohitas* made *Jarāsandha* mount an elephant and carried fire about him (*paryagnyakurvan*), and he entered upon (*dikshitaḥ*) a sacrifice with vows (*niyamasthaḥ*) and fasts (*upavāsaparaḥ*). *Kṛishṇa*, *Bhīma*, and *Dhanañjaya* entered the city without weapons in the guise of *snātakas*, snatched from the flower-vendors the garlands they had exposed for sale, and attired in robes of various colours and decked with garlands and ear-rings they entered the abode of *Jarāsandha*, who welcomed them, and hearing from *Kṛishṇa* that *Bhīma* and *Arjuna* in consequences of a vow would not speak before night, quartered them in the sacrificial apartments (*yajñāgāre*) and retired to the palace (*rājagṛham*). At midnight he came to them, as he always observed the vow, that as soon as he should hear of the arrival of *snātakas*, even at midnight, he would immediately come out and grant them an audience. As he questioned them about their strange attire, which was unsuitable for *snātakas*, and their breaking down the *Caityaka* peak, and why they would not accept the worship he offered, *Kṛishṇa* gave him some explanations (v. 848 ff.: *snātakavratino, rājan! brāhmaṇā, kshatriyā, vīçaḥ | vīçeshaniyamāç caishāṃ avīçeshāç ca santy uta | vīçeshavāṃç ca satatam kshatriyāḥ çriyam ṛchati*), and declared that they had come as his foes (II, **21**). As *Jarāsandha* said that he did not remember to have injured them, *Kṛishṇa* told him that they were sent by *Yudhishṭhira* to set at liberty the princes whom *Jarāsandha* intended to slaughter as a sacrifice to *Çiva*, because sacrificing human beings to tho gods was never used (v. 864); he reminded him of the destruction of *Dambhodbhava*, *Kārtavīrya*, *Uttara*, and *Brhadratha*, and challenged him to set free the monarchs or to fight. *Jarāsandha* chose to fight, and ordered *Sahadeva* to be installed on the throne. Then he thought of his generals *Kauçika* and *Citrasena*, who had formerly been *Haṃsa* and *Dimbhaka*. *Kṛishṇa*, remembering that, according to the command of *Brahmān*, *Jarāsandha* was not to be slain by him or by the *Madhus*, did not himself desire to slay him (II, **22**). *Jarāsandha* having chosen to fight with *Bhīma*, the *purohita* brought pigment, garlands, etc., and propitiatory ceremonies (*krtasvastyayanaḥ*) were performed by a brahman; and likewise *Bhīma*, having consulted with *Kṛishṇa*, had propitiatory ceremonies pronounced (*krtasvastyayanaḥ*). When *Jarāsandha* had taken off his crown and arranged his hair, they fought with their clenched fists as their only weapons. The combat began at the first day of the month *Kārttika*, and lasted, without intermission or food, till the thirteenth; on the fourteenth night *Jarāsandha* desisted from fatigue, and *Kṛishṇa* obscurely intimated that he should now be killed (II, **23**). At the instigation of *Kṛishṇa*, *Bhīma* threw *Jarāsandha* into the air a hundred times, pressed his knee against his backbone and broke his body in two with a terrible roar, so that the citizens become dumb with terror and many women were prematurely delivered. Leaving the lifeless body at the palace gate, they went out of the town riding on *Jarāsandha's* celestial chariot, which *Kṛishṇa* caused to be made ready, it being adorned with a celestial flagstaff and incapable of being vanquished by any king, upon which *Indra* and *Vishṇu* had fought in the battle about *Tārakā*, riding upon which *Indra* had slain ninety-nine (*navatīr navā*) *Dānavas*, which had been obtained by king *Vasu* from *Vāsava* (i.e. Indra), from *Vasu* by *Brhadratha*, and from him by *Jarāsandha*. And *Kṛishṇa* thought of *Garuḍa*, who eat upon the chariot along with the frightfully roaring creatures on its flagstaff. *Kṛishṇa* then released his relatives and ordered them to assist *Yudhishṭhira* at his *rājasūya*. Stopping on a level plain outside the town, he was adored by the citizens, and he installed *Sahadeva*, the son of *Jarāsandha*, in the sovereignty of the *Magadhas*. Then they arrived at *Indraprastha*. Thereupon *Kṛishṇa*, having taken leavo of *Yudhishṭhira*, etc., set out for his own city, riding upon that same celestial chariot that had been given to him by *Yudhishṭhira*, the *Pāṇḍavas* having circumambulated him (*pradakshiṇam akurvantu*) (II, **24**).

Jārāsandhi ("the son of Jarāsandha") = Sahadeva or Jayatsena. § 277 (Jarāsandhavadhap.): II, **22**, 966 (i.e. Sahadeva, is anointed as king).—§ 280 (Bhīmasena): II, **30**, 1092 (is vanquished by Bhīmasena on his digvijaya).—§ 555 (Sainyodyogap.): V, 19*g*, 577 (*Jayatsenaḥ*, joined Yudhishṭhira).—§ 561 (Yānasandhip.): V, 50*η*, 2014 (*Sahadevo Jayatsenaç ca tāv ubhau*, do.); 57*ξ*, 2239 (*Māgadhaḥ*, do.).—§ 578 (Bhīshmavadhap.): VI, 48*a*, 1926 (in the army of Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **125**, 5061 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, 5*ξ*, 120 (*Jayatsenaḥ*, had been slain by Abhimanyu); **7**, †207 (in the army of Duryodhana).—§ 789 (Putradarçanap.): XV, **32***θ*, 877 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Jarāsandhasuta, Jarāsandhātmaja.

Jaratkāru[1], a rshi, husband of Jaratkāru and father of Āstīka. § 26 (cf. Āstīkap.): Sauti said: The ascetic *J.*, when going about and practising religious austerities, one day saw his ancestors, the Yāyāvaras, banging, heads down, in a great hole by a rope of *vīraṇa* fibres, which was eaten into on all sides by a rat; he was told that it was because he had no offspring. He then promised to marry, if he might get a wife of the same name as his own, and who would be given to him in charity (I, **13**). At last he married Jaratkāru, the sister of Vāsuki, the king of serpents (I, **14**), who intended by this marriage to neutralize the curse inflicted on the serpents by their mother (Kadrū, q.v.). Having begotten Āstīka, *J.* ascended to heaven together with his ancestors (I, **15**): I, **13**, 1029 (*Yāyāvarāṇāṃ pravaraḥ*), 1034, 1037, (1041), 1041, 1045; **14**, 1054, 1055, 1056; **15**, 1067, 1068.—§ 49 (Vāsuki): I, **38**, 1633, 1634, 1635 (it had been destined by Brahmān that *J.* should marry Vāsuki's sister Jaratkāru and beget Āstīka on her); **39**, 1650, 1653, 1654.—§ 50 (cf. Āstīkap.): Etymology of the name *J.* (*jarati kshayam āhur vai, dāruṇaṃ kāruṇaṃ tapaḥ | carirvaṃ kāru tasyāsīt tat su dhīmāñ chanaiḥ çanaiḥ | kshapayāṃ āsa tīvreṇa tapasā . . . Vāsuker bhaginī tathā*): I, **40**, 1655, 1656.—§ 51 (Parikshit): I, **40**, 1661 (*ṛshiṇ*).—§ 53 (cf. Āstīkap.): The story of *J.* repeated (cf. § 26) and somewhat enlarged: I, **45**, 1813, 1831 (*Veda-Vedāṅgapāragaḥ*), 1839, 1843; **46**, 1846, (1847), 1848, (1850), 1864; **47**, 1869 (*ṛshiṇ*), 1872, 1875.—§ 54 (cf. Āstīkap.): One day *J.*, sleeping on the lap of

his wife when the sun was setting, was awakened by her, lest the twilight should pass away without his prayers being said. *J.* felt insulted, as he believed that the sun had no power to set in the usual time if he was asleep. He therefore left her and again began to practise austerities: I, **47**, 1882, 1891, 1897, 1901, 1911.—§ 60 (Sarpasattra): I, **53**, 2064; **54**, 2079.—§ 68 (Āstīka): I, **58**, 2189 (*yo J°ṇā jātaḥ Jaratkārau*, i.e. Āstīka).—§ 565 (Gālavacarita): V, **117**, 3975 (*remē . . . yathā . . . J°ur Jaratkārvāṇ*).

Jaratkārī[1], sister of Vāsuki, the king of serpents, wife of Jaratkāru, and mother of Āstīka. § 26 (Jaratkāru): I, **14**, 1056 (given in marriage to Jaratkāru).—§ 49 (Vāsuki): I, **38**, 1637 (*Vāsukeḥ sarparājasya . . . svasā*), 1639; **39**, 1642.—§ 50 (Jaratkāru): I, **40**, 1658.—§ 54 (do.): I, **47**, 1888, 1895, 1901, 1909 (offends her husband by awaking him).—§ 55 (Āstīka): I, **48**, 1912, 1919, (1920) (relates to Vāsuki the departure of her husband, and that he had said that she should give birth to a son).—§ 60 (Sarpasattra): I, **54**, 2067 (*bhujaṅgamā*), 2070 (*bhagini nāgarājasya*), (2071), 2079 (related to her son Āstīka the curse of the serpents and their hope that he should deliver them).—§ 68 (Āstīka): I, **58**, 2189 (v. Jaratkāru[1]).—§ 565 (Gālavacarita): V, **117**, 3975 (v. Jaratkāru[1]).

Jaratkārusuta ("the son of Jaratkāru") = Āstīka: XV, 948 (*A°*).

Jarāyu, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2637.

Jarāyujāḥ (pl.) = Ūrva (1000 names[1]).

Jaritā, a Śārṅgikā, wife of Mandapāla. § 259 (Śārṅgakop.): I, **229**, 8346 (*śārṅgikāṇ*), 8349; **230**, 8365 (8366), (8379); **231**, (8386), (8390), (8396); **233**, 8441, 8445, 8449, 8452.

Jaritāri, the eldest son of Mandapāla and Jaritā. § 259 (Śārṅgakop.): I, **230**, 8372; **231**, 8403; **232**, (8404), (8410); **233**, 8434.

Jarjarānanā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2637.

Jartika, pl. (*°āḥ*), a tribe of the Bāhīkas. § 607 (Karṇap.): VIII, **44**, 2033 (*°a nāma Bāhīkāḥ*).

Jārūthī (name of a city, Nṛl.). § 317*b* (Kṛshṇa Vāsudeva): III, **12**, 489 (at *J.* Kṛshṇa slew Āhvṛti, etc.).

Jaṭādhara[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Jaṭādhara[2] = Śiva: III, 1625; XIII, 1241 (1000 names[2]).

Jaṭālikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2641.

Jaṭāsura[1], a Rākshasa. § 11 (Parvasaṅgr.): I, **2**, 455 (*°syа ca vadhо Rākshasasya*).—§ 435 (Jaṭāsuravadhap.): III, **157**, 11455, 11521 (*J.* carries away Draupadī, the three Pāṇḍavas and their arms, but is checked and slain by Bhīmasena).—§ 551 (Kīchakavadhap.): IV, **21**, 685 (all. to § 435).—§ 555 (Saṁyogopag.): V, **8**, 223 (do.).—§ 600 (Ghaṭotkacavadhap.): VII, **174**, 7850 (*Rākshasāgryaḥ*, the father of Alambusha).—§ 623 (Rājadh.): XII, **16**, 501 (all. to § 435).—§ 779 (Açvamedhikap.): XIV, **12***a*, 324 (do.). Cf. Rukshas, Rākshasa.

Jaṭāsura[2], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 119 (in the palace of Yudhishṭhira).

Jaṭāsurasuta ("the son of Jaṭāsura") = Alambusha: VII, 7848.

Jaṭāsuravadha(h) ("the killing of Jaṭāsura"). § 10 (Parvasaṅgr.): I, **2**, 322 (*°aḥ parva*, i.e. Jaṭāsuravadhaparvan).

[Jaṭāsuravadhaparvan] ("the section treating of the killing of Jaṭāsura," being the 37th of the minor parvans of Mhbh.). (Cf. Jaṭāsuravadha.) § 435: One day, after the *Rākshasas* with *Ghaṭotkaca* had departed, while *Bhīma* was a-hunting, and *Lomaça* and the other ṛshis had gone away to bathe and collect flowers, the *Rākshasa Jaṭāsura*, who had followed *Yudhishṭhira* in the guise of a brahman versed in all the *çāstras*, with the object of possessing himself of the arms of the *Pāṇḍavas* and of *Draupadī*, began to flee away with the arms and *Draupadī* and the three *Pāṇḍavas*. *Sahadeva* extricated himself, and snatching the sword *Kauçika*, he began to call *Bhīmasena*. *Yudhishṭhira* reproached him, saying that the *Rākshasas* are the root of virtue and know virtue (*dharmaṃ*) best, and that the *Rākshasas*, gods, *Pitṛs*, *Siddhas*, *Ṛshis*, *Gandharvas*, etc., depend for their lives on men, etc. *Yudhishṭhira* then made himself ponderous. *Sahadeva* was about to attack the *Rākshasa*, when *Bhīma* appeared mace in hand. The *Rākshasa* set them down, and he and *Bhīma* began to fight with trees, like *Vālin* and *Sugrīva*, and then with rocks, and at last by wrestling, till *Bhīma*, having dealt a blow on the neck of the *Rākshasa*, lifted him up, and dashed him on the ground and severed his head from his body, and then presented himself before *Yudhishṭhira* (III, **157**).

Jātāsurī ("the son of Jaṭāsura") = Alambusha: VII, 7856, 7865, 7868, 7869.

Jātavedas = Agni, q.v.

Jātavedasī = Durgā (Umā): VI, 802.

Jatāyu(s), a vulture, brother of Sampāti. § 128 (Aṃçāvat.): I, **66**, 2634 (*°ushaṃ*, son of Aruṇa and Çyenī, and brother of Sampāti). § 525 (Rāmopākhyāṇap.): III, **275**, 15873 (*gṛdhraṃ J°ushaṃ*, had been slain by Rāvaṇa, cf. § 530).—§ 529 (Sītāharaṇa): III, **278**, 16043 (*gṛdhro J°uḥ*).—§ 530 (Viçvāvasumokshaṇa): III, **279**, 16045 (*sakhā Daçarathasyāsīj J°ṛ Aruṇātmajaḥ | gṛdhrarāja mahāvīraḥ Sampātir yasya sodaraḥ*, tried to deliver Sītā, but was slain by Rāvaṇa).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16242 (*gṛdhrasya J°oḥ*), 16244 (*°oḥ*), 16246 (*°ushaḥ, c.*: once *J.* and his elder brother Sampāti, competing with each other, flew towards the sun; Sampāti's wings were burnt, but those of *J.* not), 16249.

Jaṭhara, pl. (*°āḥ*, a people). § 574 (Jambūkh.): VI, **9***μ*, 350 (in Bhāratavarsha).

Jāṭhara[1], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.

Jāṭhara[2] = Sūrya (the Sun): III, 149 (*agnīḥ*).

Jaṭila = Çiva, q.v. (add. XIII, 981, 6386).

Jaṭilā, a female descendant of Gotama. § 237 (Vaivāhikap.): I, **198**, 7265 (*Gautamī*, in the Purāṇas it is related that she married seven ṛshis). Cf. Gautamī.

Jaṭin[1] = Çiva, q.v.

Jaṭin[2], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Jātismara, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8106 (by bathing there one *jātismaratvam apnoti*).

Jātismarahrada, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8180.

[Jatugṛhaparvan] ("the section relating to the lac-house," the 8th of the minor parvans of Mhbh.). (Cf. Jatuveçmākhyaṇa parva.) § 213: *Vaiçampāyana* briefly related the plan of *Çaubala*, *Duryodhana*, *Duḥçāsana*, *Karṇa*, and *Dhṛtarāshṭra* to burn the *Pāṇḍavas* and *Kuntī* in a lac-house, and their escape. Asked by *Janamejaya*, he then began to relate it more fully. The *Pāṇḍavas* frustrated all the plans of murdering them laid by *Duryodhana*, etc., without speaking of them, in obedience to the counsels of *Vidura*. People began to speak in all public places of installing *Yudhishṭhira*

on the throne instead of *Dhṛtarāshṭra*. *Duryodhana* represented to *Dhṛtarāshṭra* that this would for ever exclude himself and his brothers from the throne (I, **141**). *Duryodhana*, *Karṇa*, *Çakuni*, and *Duḥçāsana* held a consultation together, and *Duryodhana* prevailed upon *Dhṛtarāshṭra* to exile the *Pāṇḍavas* to *Vāraṇāvata* ("*Açvatthāman* is on my side; with him follow *Droṇa* and *Kṛpa*; *Vidura* is dependent on us for his means of life, though he is covertly with the foe") (I, **142**). *Duryodhana* and his brothers began gradually to win over the people to their side by grants of wealth and honours, while *Dhṛtarāshṭra* suggested to the *Pāṇḍavas* to visit the' festival of *Paçupati* at *Vāraṇāvata*. Fully understanding the motives of *Dhṛtarāshṭra*, *Yudhishṭhira* let *Bhīshma*, *Vidura*, *Droṇa*, *Bāhlika*, *Somadatta*, *Kṛpa*, *Açvatthāman*, *Bhūriçravas*, *Gāndhāri*, etc., give them their benedictions, and the *Pāṇḍavas* having performed propitiatory rites in order to obtain the kingdom, set out for *Vāraṇāvata* (I, **143**). *Duryodhana* prevailed upon *Purocana* to reach *Vāraṇāvata* that very day upon a swift chariot, and to construct a house of inflammable materials and burn the *Pāṇḍavas* and *Kunti* (I, **144**). The people, who were distressed by the departure of the *Pāṇḍavas*, and angry with *Dhṛtarāshṭra*, were calmed by *Yudhishṭhira*. *Vidura*, in obscure words (cf. *Mlecchavāca*, v. 5803), warned *Yudhishṭhira*, who explained the meaning to *Kunti*. They set out on the 8th day of the month of *Phālguna* when *Rohiṇī* was ascendant (I, **145**). They were received with great honours by the citizens of *Vāraṇāvata* and installed by *Purocana* first in a palace that had been built for them, and after ten days in the lac-house called *Çiva* (*Çivākhyaṁ*). *Yudhishṭhira* scented the smell of *fat*, etc., and told it to *Bhīma*, but resolved to seem unsuspicious (I, **146**). A miner, sent by *Vidura*, told *Yudhishṭhira* that *Purocana* would put fire to the house on the fourteenth night of the dark lunation, and made a large subterranean passage (*I*, **147**). They lived there for a year. Then on a certain night *Kunti* fed a large number of *brahmans*; and there came also a *Nishāda* woman with her five sons, who became intoxicated and lay down in the house to sleep. The *Pāṇḍavas* then set fire to the house and burnt *Purocana* and the *Nishādas*, while they themselves escaped through the subterranean passage and fled in haste, *Bhīma* carrying his mother and brothers (cf. III, v. 546 foll.). The citizens thought they had been burnt to death (I, **148**). A person sent by *Vidura* took the *Pāṇḍavas* and *Kunti* to the other side of the *Gaṅgā* in a boat (I, **149**). The miner had covered the hole he had dug with ashes, and the townspeople thought that the *Nishāda* woman with her five sons were *Kunti* and the *Pāṇḍavas*, and sent to *Dhṛtarāshṭra* to inform him that they had been burnt to death together with *Purocana*. *Dhṛtarāshṭra* wept in deep sorrow, and caused the funeral rites to be performed. Meanwhile the *Pāṇḍavas* having crossed the *Gaṅgā* proceeded in the darkness to the south and reached a dense forest. *Yudhishṭhira* then prevailed upon *Bhīma* to carry *Kunti* and his brothers (I, **150**). The motion of *Bhīma's* legs raised a wind like that of the months of *Çuci* and *Çukra*, while he trod down the trees and swam across streams. Towards evening they sat down in a terrible forest under a banyan-tree. *Kunti* was thirsty, and *Bhīma* proceeded to a pool at a distance of a *gavyūti*, and brought water by soaking his upper garments. When he found them sleeping from fatigue, he lamented that *Yudhishṭhira* would not yet allow him to slay *Duryodhana*, etc., and sat there awake keeping watch over them (I, **151**).

Jātūkarṇa, a ṛshi. § 264 (Sabhākriyāp.): II, **4***a*, 109 (in the palace of Yudhishṭhira).

Jatuveṁkhya ("named from the lac-house," sc. parva). § 11 (Parvasaṅgr.): I, **2**, 361 (i.e. Jatugṛihaparva).

Jāvāli, v. Jābāli.

Javana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2577.

Jaya[1], a son of Dhṛtarāshṭra, or an adherent of Duryodhana. § 83 (Ādivaṁçāvatāraṇa): I, **63***a*, 2448 (enumeration of eleven sons of Dhṛtarāshṭra who were *mahārathas*).—§ 298 (Dyūtap.): II, **58**, †2004.—§ 552 (Goharaṇap.): IV, **54**, 1666 (attacks Arjuna).—§ 561 (Yānasandhip.): V, **58***τ*, 2301.—§ 576 (Bhagavadgītāp.): VI, **18***δ*, 687; **20**, †752.—§ 578 (Bhīshmavadhap.): VI, **44***α*, 1653.—§ 583 (do.): VI, **77***κ*, 3343.—§ 592 (Saṁçaptakavadhap.): VII, **20***η*, 804; **25**, 1108 (son of Dhṛtarāshṭra).—§ 596 (Pratijñāp.): VII, **74***β*, 2628.—§ 598 (Jayadrathavadhap.): VII, **85***β*, 3036.—§ 599 (do.): VII, **91***α*, 3253; **135***φφ*, 5564 (son of Dhṛtarāshṭra).—§ 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6851; **158***ψ*, 7030, (*ω*), 7036.—§ 604: VIII, **7**, †207.

Jaya[2] ("victory"), a god. § 258 (Khāṇḍavadahanap.): I, **227**, 8256 (armed with a mace *J.* partook in the encounter between the gods and Arjuna and Kṛshṇa). Cf. Jayanta.

Jaya[3], an ancient king. § 267 (Yamasabhāv.): II, **8**, 326 (in the palace of Yama).

Jaya[4] = Sūrya: III, 154 (only C., B. has *Çayaḥ*).

Jaya[5] = Arjuna, q.v.

Jaya[6] (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas). § 549 (Pāṇḍavapraveçap.): IV, **5**, 176.—§ 551 (Kīchakavadhap.): IV, **23***a*, 804.

Jaya[7], a serpent. § 564 (Āstīkiyop.): V, **103***γ*, 3632.—§ 615*u* (Skanda): IX, **45**, 2554 (given to Skanda by Vāsuki).

Jaya[8], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **156**, 6911 (is slain by Açvatthāman).

Jaya[9], a Pāñcāla prince. § 608 (Karṇap.): VIII, **56**, 2735 (fights with Karṇa).

Jaya[10] ("Victory," personif.). § 615*u* (Skanda): IX, **46***κ*, 2682.

Jaya[11] = Çiva (1000 names[1]).

Jaya[12] = Vishṇu (1000 names).

Jaya[13], name of a muhūrta. § 554 (Saṁyodyogap.): V, **8**, 125 (*muhūrtena*).

Jaya[14] ("victory"), said of the Mbhbr.: I, 2302 (*jayo nāmetihāso 'yaṁ*); XVIII, 194 (do.). Cf. also the introductory çloka of the single books (*Nārāyaṇaṁ namaskṛtya Naraṁ caiva narottamaṁ | devīṁ Sarasvatīṁ caiva tato jayam udīrayet*), and XVIII, 232 (do.).—Do., said of the episode Vidulāputrānuçāsana: V, 4639 (*jayo nāmetihāso 'yaṁ*).

Jayā = Durgā (Umā): IV, 194; VI, 798.

Jayāçva, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***κ*, 7012 (brother of Virāṭa?).

Jayadbala (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas): § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīchakavadhap.): IV, **23***a*, 804.

Jayadharman, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6852.

Jayadratha[1], king of the Sindhus, son of Vṛddhakshatra. § 11 (Parvasaṅgr.): I, **2**, 473, 532, 533.—§ 130 (Aṁçāvat.): I, **67**, 2745 (married Duḥçalā, the daughter of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4557 (do.).—§ 232 (Svayaṁvarap.): I, **186**, 7001 (present at the

svayaṃvara of Draupadī).—§ 287 (Rājasūyikap.): II, **34**, 1267 (*Saindhavaḥ*, came to the rājasūya of Yudhiṣṭhira, C. has by error *Drayaḥ*?).—§ 288 (do.): II, **35**, 1293 (do.).—§ 290 (Çiçupālavadhap.): II, **44***a*, 1534.—§ 298 (Dyūtap.): II, **58**, 2017 (present at the gambling).—§ 522 (Draupadīharaṇap.): III, **264**, 15581 (*rājā Sindhavāṃ Vārddhakshatriḳ*); **265**, †15599 (*Sauvīravāḷjoḳ*); **267**, 15618, (15631); **268**, (†15648); †15662. 15664; **269**, †15683, †15693; **270**, †15696; **271**, 15747 (*Sindhurājāḥ*), 15750, 15751, 15752 (*J.* sees Draupadī and carries her off, but is overtaken by the Pāṇḍavas; after a battle *J.* took to flight). — § 523 (Jayadrathavimokshanap.): III, **272**, 15777, 15788, 15791, 15796, 15800 (*J.* is seized by *Bhīmasena*, but set free again).— § 524 (do.): III, **272**, (15804), 15858 (gratified Çiva, who granted him the boon that he might vanquish the Pāṇḍavas, except Arjuna). — § 525 (Rāmopākhyānap.): III, **273**, 15860 (*vīnirjitya J°ṃ*), 15867 (all. to § 522).—§ 544 (Yudhishṭhirāçvāsa): III, **292**, 16611 (do.). — § 545 (Pativratāmāhātmyap.): III, **293**, 16617 (*°ena hṛtā*, sc. Draupadī, all. to § 522).— § 551 (Kicakavadhap.): IV, **21**, 686 (*°n tathaiva tvam ajaishīḥ*, sc. Bhīmasena, all. to § 523).—§ 555 (Sainyodyogap.): V, **19***δ*, 588 (came with one akshauhiṇī of Sindhus and Sauvīras to Duryodhana). — § 561 (Yānasandhip.): V, **47***a*, 1796; **55***λ*, 2186 (*Sindhurājāḥ*, (*ν*), 2206; **57***ξ*, 2246 (assigned to Arjuna as his match in the battle), (*σ*), 2268, (*σ*), 2290; **62***ββ*, †2426; [**66***εε*, 2504 (*Saindhavaṃ*)].—§ 562 (Bhagavadyāna.p.): V, **92***τ*, 3284; [**95***ν*, 3403 (*Saindhavaḥ*)].— § 567 (do.): V, **124***δ*, 4171.—§ 569 (do.): V, **142***ε*, 4824; **144**, 4890.—§ 570 (Sainyaniryāṇap.): V, **155***θ*, 5274 (*Saindhavaṃ*, commander of one akshauhiṇī of Duryodhana's army).—§ 571 (Ulūkadūtāgamanap.): V, **160**, †5532 (*°ādrim*, sc. *purushodadhiṃ*, i.e. the army of Duryodhana); **161**, †5575 (do.); [**164***ε*, 5708 (*Saindhavāya*, Sātyaki is pitted against *J.*)]. —[§ 572 (Rathātirathasaṃkhyāyap.): V, **165**, 5743 (*Sindhurājāḥ*, equal to two *rathas*, all. to §§ 522, 523)].— § 573 (Ambopākhyānap.): V, **195***ε*, 7608 (*Saindhavaḥ*, in the army of Duryodhana).—§ 575 (Bhagavadgītāp.): VI, **16***α*, 622 (commander of one akshauhiṇī of Duryodhana's army); **17**, 665 (on his standard there was a boar of silver); **35***ι*, 837; **35**, †1280.—§ 578 (Bhīshmavadhap.): VI, **45**^{15}, 1723 (*Saindhavaṃ*, fought with Drupada); **50***ρ*, 2070.— § 580 (do.): VI, **58***β*, 2407 (in the neck of Bhīshma's gāruḍavyūha); **57***ι*, 2452 (*Saindhavaḥ*); **59***μ*, †2583.— § 581 (do.): VI, **60***α*, †2652; **65**, 2916.—§ 582 (do.): VI, **71**^{19} *η*, 3133, [3138 (*Saindhavaḥ*, fought with Bhīmasena). —§ 583 (do.): VI, **76***ι*, 3329; **79**^{12}, 3469 (attacked Bhīmasena).—§ 584 (do.): VI, **85***ζ*, †3762, †3782 (fought with Bhīmasena).—§ 585 (do.): VI, **92**$_{X}$, 4118, [4134 (*Sindhurājāḥ . . . varāhau* (B. *vā°*) *svarṇabhūshitaṃ*)]; [**94***ω*, 4195 (*Saindhavaḥ*)].—[§ 586 (do.): VI, **99***α*, 4501 (*Saindhavaḥ*, in the van of Bhīshma's *sarvatobhadra* array); **100***η*, 4545 (*Saindhavaṃ*).]—§ 587 (do.): VI, **108***δ*, 5050 (*Saindhavaṃ*); **113***ι*, 5240 (*Saindhavaḥ*), 5250 (pierced by Bhīmasena); **114***κ*, 5292 (*Saindhavaṃ*, pierced by Arjuna), 5295 (pierces Arjuna and Bhīmasena), 5309 (*Saindhavaḥ*); **115**, 5362 (*Vṛiddhakshatraya dāyādaṃ*, attacked by Virāṭa); [**116**, 5417 (*Saindhavaḥ*, encounter with Virāṭa); **119***φ*, 5583 (*Saindhavaḥ*).—[§ 589 (Droṇābhishekap.): VII, **7***η*, 179 (*Saindhavaḥ*).]—§ 590 (do.): VII, **14**, 556, 560, 570 (is vanquished by Abhimanyu).—§ 592 (Saṃçaptakavadhap.): VII, **20***η*, 804 (in Droṇa's gāruḍavyūha); [**25**, 1074 (*Saindhavaḥ*, fought with Kshatravarman)]; **32***ω*, 1410, (*εε*), 1441; [**34**, 1503 (*Sindhurājaḥ*), 1505 (*Sindhurājasya*)]. —§ 593 (Abhimanyuvadhap.): VII, **42**, 1747 (*Saindhavasya putraḥ*), 1755, 1756 (*Sindhurājaḥ*), 1758 (had obtained the boon from Çiva that he should check the four Pāṇḍavas, cf. § 524); [**43** (vanquishes the Pāṇḍavas)].—§ 594 (do.): VII, **52**, 2007 (*Saindhavaṃ*, *J.* had prevented the Pāṇḍavas from rescuing Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2574 (*Saindhavako rājā*, do.), 2586, 2587, 2588, 2595, 2597, 2600, 2603, 2605 (Arjuna promises to slay *J.*); **74**, 2613; **75**, 2657, 2674, 2676 (six of the Kuru chariot-warriors promise to protect *J.*); **76**, 2680, 2702; [**77**, 2723 (*Saindhavo balaçhatakaḥ*), 2725 (*Saindhavavaya*)]; **79**, 2796, 2797, 2800; **80**, 2830, 2839.—§ 598 (Jayadrathavadhap.): VII, **87**, 3097, 3102 (*Sindhurājāḥ*), 3104 (description of his horses), (*ι*) 3114.—§ 599 (do.): VII, **91**, 3223, 3251 (*Bibhatsur J°vadhotsukaḥ*), 3260; **94**, 3414, 3416, 3425; **100**, 3749, 3759; **101**, 3777, 3792, 3793; **103**, 3883; **104***n*, 3894, 3912, 3917 (pierced Arjuna); **105***ν*, 3945 (on the top of the standard of *J.* there was a silver boar, decked with golden garlands and of the splendour of white crystal (*read dhavajāgre 'lohitārkābha*, with B.)), 3961; **110**, 4209; **111**, 4246, 4249, 4250, 4254;' **112**, 4300, 4302; **124**, 4979, 4985; **128**, 5264; **137***ωω*, 5629; **141**, 5872; [**143***κκ*, 6005 (*Saindhavena*)]; **145**, 6057, 6061, 6065, †6066, 6072, 6074, 6076; **146**, 6196, 6200, 6205, 6222, 6229, 6230 (Arjuna vanquishes all the protectors of Jayadratha).—§ 599*g* (Vṛiddhakshatra): VII, **146**, 6259, 6265 (Vṛiddhakshatra, the father of *J.*, had pronounced the curse that the head of that person who would cause the head of *J.* to fall to the earth should break into pieces).—§ 599 (Jayadrathavadhap.): VII, **146**, 6267, 6286 (Arjuna cut off the head of *J.*, Kṛshna caused it to fall on the lap of Vṛiddhakshatra, from there it fell on the earth; according to the curse the head of Vṛiddhakshatra broke to pieces); **148**, †6445 (*hataṃ*); **149***ψψψ*, 6475; **150***α*^{1}, 6501 (*hataḥ*), (*β*^{1}), 6507 (do.); 6526 (do.); **152***δ*^{1}, 6580.— § 600 (Ghaṭotkacavadhap.): VII. **158**, 7035 (mentioned among the slain); **159**, 7046 (*Gāṇḍivadhanvā hataván . . . J°ṃ*); [**182***γγγ*, 8281 (*Saindhavaḥ*)]. — § 603 (Nārāyaṇāstramokshap.): VII, **197**, 9118 (*°çiro yathā*).—§ 604 (Karṇap.): VIII, **5***ζ*, 100 (*Sindhurāshṭrāmukhāntha daça rashṭrāṇi yānti ha | vaçe tishṭhanti virasya yaḥ sthitaḥ tava çāsane ! akshauhiṇīr daçaikāṃ ca vinirjitya'çitaiḥ çaraiḥ | Arjunena hato, rājan, mahāvīryo J°ḥ*).—§ 608 (do.): VIII, **73**, 3676 (had been protected by Droṇa), 3681.—§ 609 (Çalyap.): IX, **2***ζ*, 72 (had sided with Duryodhana), 90 (*nihataḥ*).—§ 610 (do.): IX, **4**, 198 (*hate*), 217, 219 (*hataḥ*); **5***ν*, 278 (has been slain).—§ 611 (do.): IX, **24***νν*, 1299 (*nihate*), **27**$_{77}$, 1457 (*hataḥ*).—§ 613 (Gadāyuddhap.): IX, **32***β*, 1836.—§ 615 (do.): IX, **61**, 3433 (*°ena pāpena yat Kṛshṇā kleçitā vane*, all. to § 522); **64***εε*, 3614 (*Saindhavaṃ*).—§ 618 (Jalapradānikap.): XI, **12***λ*, 320 (*hataṃ . . . J°ṃ*).— § 619 (Strīvilāpap.): XI, **16***α*, 454; **20***ϵ*, 585; **22***γ*, 624, 625 (*Sindhu-Sauvīrabhartāraṃ*), 628, 629 (lamented for as dead).— § 620 (Çrāddhap.): XI, **28***β*, 787 (his body is cremated).— § 785 (Anugītāp.): XIV, **77**, 2231 (*Sindhurājasya*, the Sindhus attacked Arjuna in order to revenge the death of *J.*); **78**, 2269 (*°n hataṃ mṛtvā*), 2287 (the son of *J.* and Duḥçalā had died, leaving a son who was yet a little child); **84**, 2497 (*apaharat . . . J°çiro yathā*, sc. Arjuna).— § 787 (Āçramavāsap.): XV, **14***α*, 415 (Yudhishṭhira caused the çrāddha of *J.*, etc., to be performed).—§ 795 (Svargārohaṇap.): XVIII, **5***λ*, 150.

Cf. also the following synonyms :—

Saindhava, Saindhavaka, q.v.
Sauvīra, Sauvīraka, Sauvīrarāja, q.v.
Sindhupati, Sindhurāj, Sindhurāja, Sindhurājan, Sindhu-Sauvīrabhartṛ, q.v.
Suvīra, Suvīrarāshtrapa, q.v.
Vārdhakshatri ("the son of Vṛiddhakshatra"): III, 15576 (*rājā Sindhunāṃ*), 1558 (*J°*); VI, †752 ; VII, 1748 ; XI, 623.

Jayadratha[2], an ancient king. § 267 (Yamasabhāv.): II, **8**, 337 (in the palace of Yama).

Jayadrathavadha(h) ("the slaughter of Jayadratha"). § 10 (Parvas.): I, **2**, 339 (*caḥ parva*, i.e. Jayadrathavadhaparvan).

[Jayadrathavadhaparvan] ("the section including the slaughter of Jayadratha," the 75th of the minor parvans of Mhbhr. ; cf. Jayadrathavadha). § 598 : *Dhṛtarāshtra* lamented the slaughter of his troops ; "formerly in the abode of *Somadatta*, who was devoted to truth, I used to hear delightful sounds" (instead of grief and lamentations, as now in the houses of *Vaiśyāḥ*, etc. (*α*)) ; then he mentioned *Kṛshṇa's* ambassadorship, the match at dice, that he and *Vidura*, etc. (*β*) did not approve of ; "possessed of sovereignty, the *Pāṇḍavas* will ever listen to the voice of *Śaiḍya*, etc." (*γ*) ; "none can fight *Bhīmasena*, etc. (*δ*) ; only *Duryodhana*, etc. (*ε*), would venture to resist them" ; he asked what the principal leaders (*ζ*) did (VII, **85**). *Saiñjaya* rebuked *Dhṛtarāshtra* for his folly in bringing about the battle (VII, **86**). *Droṇa* arrayed his divisions. The warriors shouted in anger "where is Arjuna?" etc. (*η*). *Droṇa* assured *Jayadratha* of protection by *Somadatta's* son, etc. (*θ*). *Droṇa's* array was in part a *śakaṭa* and in part a circle, 48 miles long, and the width of its rear was 20 miles ; in the rear was another impenetrable array in the form of a lotus ; and within that a needle, in the mouth of the needle was *Kṛtavarman* ; next came the *Kāmboja* king, etc. (*ι*) ; behind them all was *Jayadratha* at one side of the needle. At the head of the *śakaṭa* was *Droṇa* (*δ*). Si. and Cā. wondered. *Duryodhana* rejoiced (VII, **87**). After the *Rudra*-hoar (*Raudre muhūrte*) had set in *Arjuna* made his appearance, while portents appeared in nature. Then *Nakula's* son *Śatānīka* and *Dhṛshṭadyumna* arrayed the divisions of the *Pāṇḍavas*. *Durmarshaṇa* (Dhārtarāshtra) took up his position in the van in order to oppose *Arjuna* ; *Arjuna* was at the very van of his army. *Kṛshṇa* and *Arjuna* blew their conches. The *Kuru* army was afraid (VII, **88**).— § 599: THE FOURTEENTH DAY'S BATTLE. *Arjuna* & *Durmarshaṇa* ; a terrible carnage was caused by *Arjuna* ; *Durmarshaṇa's* division fled away (VII, **89**). *Duḥśāsana* & *Arjuna* ; *Duḥśāsana's* division was slaughtered and routed ; he sought protection with *Droṇa* (VII, **90**). *Arjuna* met with *Droṇa* and prayed for leave to slay *Jayadratha* ; *Droṇa* refused leave and attacked *Arjuna* ; unable to vanquish *Droṇa*, *Arjuna* avoided him from fear of losing time, and penetrated into the *Kuru* army, the *Pañcāla* princes, *Yudhāmanyu* and *Uttamaujas*, being the protectors of his wheels ; *Jaya*, etc. (*α*), opposed *Arjuna*, and so did the *Abhīshāhas*, etc. (*β*), with *Droṇa* at their head (VII, **91**). *Droṇa* & *Arjuna*, who employed the *Brāhma* weapon. *Arjuna* avoided *Droṇa*, began to slaughter the *Bhojas*, and took up his position between *Kṛtavarman* and the *Kāmboja* king *Sudakshiṇa*. *Arjuna* & *Kṛtavarman*, who was stupefied ; *Arjuna* proceeded to the division of the *Kāmbojas*. *Kṛtavarman* & *Yudhāmanyu* + *Uttamaujas*, who were prevented by *Kṛtavarman* from following *Arjuna*, who did not slay *Kṛtavarman*. *Śrutāyudha* (*b*) & *Arjuna* (+ *Kṛshṇa*) ; *Śrutāyudha* attacked *Kṛshṇa* with his mace, which returned and slew *Śrutāyudha* himself ; all the troops fled away. The *Kāmboja* king *Sudakshiṇa* & *Arjuna*, who slew him ; all the troops fled away (VII, **92**). *Arjuna* slew the *Abhīshāhas*, etc. (*γ*). *Śrutāyus* + *Acyutāyus* & *Arjuna*, who slew them both with the *Aindra* weapon. *Nīyatāyus* + *Dīrghāyus* (the sons of *Śrutāyus* and *Acyutāyus*) & *Arjuna*, who slew them both. The *Aṅgas* (on elephants) + the *Kaliṅga* king, etc. (on elephants ; urged by *Duryodhana*), & *Arjuna*, who caused a great carnage among them, as also among the *Mlecchas*, *Yavanas*, etc. (*δ*). The *Ambaṣṭha* king *Śrutāyus* & *Arjuna* (+ *Kṛshṇa*), who slew him (VII, **93**). *Duryodhana* addressed *Droṇa* in wrath and affection. *Droṇa* acknowledged his inability to oppose *Arjuna* on account of his own old age. *Droṇa* cased *Duryodhana* in invulnerable armour (invoking the *Vedas*, *Nahusha*, etc. (*ε*)) and urged him to oppose *Arjuna* ; with this armour he need have no fear from As., D., Y., U., Rā., men, etc. It was the armour that *Śiva* had given to *Indra*, by means of which he slew *Vṛtra* (*ε*) ; *Indra* > *Aṅgiras* > *Bṛhaspati* > *Agniveśya* > *Droṇa*. It was put on, its pieces being joined with *Brāhma* strings. *Brahmān* had himself put it on *Viṣṇu* in days of yore, and on *Indra* in the fight about *Tārakā*. *Duryodhana* + *Trigartas*, etc., proceeded towards the chariot of *Arjuna* (VII, **94**). The *Pāṇḍavas* (headed by *Dhṛshṭadyumna*) + *Somakas* & *Droṇa* ; a fierce battle ensued in front of the *Kuru* army ; *Droṇa* & *Dhṛshṭadyumna* ; *Droṇa's* host became divided into three bodies : one which retreated towards *Kṛtavarman*, another towards *Jalasandha*, another towards *Droṇa* himself ; *Vaiśyāḥ*, etc. (*ζ*), & *Bhīmasena* ; king *Bāhlika* & the *Draupadeyas* ; the *Govāsana* chief *Caitya* & the *Kāṇi* king ; the *Madra* king *Śalya* & *Yudhishṭhira* ; *Duḥśāsana* & *Sātyaki* ; *Saiñjaya* & *Cekitāna* ; *Śakuni* (+ 700 *Gāndhāras*) & *Sahadeva* ; *Vinda* and *Anuvinda* & *Virāṭa* ; king *Bāhlika* & *Śikhaṇḍin* ; the *Avanti* chief + the *Sauvīras* and *Prabhadrakas* & *Dhṛshṭadyumna* ; *Alāyudha* & *Ghaṭotkaca* ; *Kuntibhoja* and Rā. *Alambusha*. *Jayadratha* remained in the rear, protected by *Kṛpa*, etc., and the protectors of his wheels were *Aṣvatthāman* on the right and *Karṇa* on the left ; his rear was protected by *Kṛpa*, etc. (*η*), headed by *Somadatta's* son (VII, **95**). *Droṇa*, in front of his army, fought the *Pārthas*. *Vinda* and *Anuvinda* & *Virāṭa* ; *Śikhaṇḍin* & *Bāhlika* ; the *Govāsana* king *Caitya* & the *Kāṇi* king ; the *Bāhlika* king & the *Draupadeyas* ; *Duḥśāsana* & *Sātyaki* ; *Kuntibhoja* & *Alambusha* ; *Nakula* and *Sahadeva* & *Śakuni*, who fled towards *Droṇa* ; Rā. *Ghaṭotkaca* & Rā. *Alāyudha* ; *Yudhishṭhira* & *Śalya* ; *Vaiśyāḥ*, etc. (*θ*), & *Bhīmasena* (VII, **96**). *Bhīmasena* & *Jalasandha* ; *Yudhishṭhira* & *Kṛtavarman* ; *Dhṛshṭadyumna* & *Droṇa* ; *Dhṛshṭadyumna* mounted *Droṇa's* chariot, had his *pārshṇi* charioteers slain, etc., but was rescued by *Sātyaki* ; *Droṇa* & *Sātyaki* (VII, **97**). *Sātyaki* (*Yuyudhāna*) & *Droṇa* ; D. (headed by *Brahmān* and *Soma*), Si., Cā., Vd., M.-U. looked at ; *Droṇa* acknowledged in *Sātyaki* the force of *Rāma*, etc. (*ι*) ; D. (with *Indra*), G., Si., and Cā. admired him ; *Droṇa* invoked the *Āgneya* weapon, *Sātyaki* the *Vāruṇa* weapon. Just at that time the sun went down in his course. *Yudhishṭhira*, etc. (*κ*) (in order to protect *Sātyaki*), & *Droṇa* (protected by *Duḥśāsana*, etc.) (VII, **98**). *Arjuna* and *Kṛshṇa* steadily proceeded towards *Jayadratha* (description). *Vinda* and *Anuvinda* & *Arjuna*, who slew them both. While *Kṛshṇa* groomed *Arjuna's* steeds, *Arjuna* on foot held the whole *Kuru* army in check, and piercing the

earth with a weapon made a lake for his steeds to drink from, and an arrow hall for them to rest within; *Nārada* came to see the lake (VII, 99). The Si. and Cā., etc., applauded. The *Kurus* fiercely attacked *Arjuna* while he was on foot; *Arjuna* beat back all his assailants; the *Kurus* applauded his prowess, blaming *Duryodhana*. After finishing the grooming *Kṛshṇa* reharnessed the steeds and proceeded with great speed. *Duryodhana* followed (VII, 100). The progress of *Arjuna* (with *Kṛshṇa*) became irresistible. *Duryodhana* outran *Arjuna* in a single chariot, and then turned back, facing *Kṛshṇa* (VII, 101). *Kṛshṇa* pointed out *Duryodhana* to *Arjuna* and urged him to slay him ("the three worlds with D., As., and men cannot vanquish these, what need be said of *Duryodhana*?"), mentioning *Duryodhana's* injuries (λ); *Arjuna* promised to slay him; *Arjuna* & *Duryodhana* (VII, 102). *Arjuna* failed to pierce *Duryodhana* in consequence of the latter's invulnerable armour; "the chief of the gods gave this invulnerable armour to *Angiras* > *Bṛhaspati* > *Indra* > *Arjuna*." *Arjuna* shot strong arrows, strengthened by *mantras*, at *Duryodhana*, which were cut off by *Aṣvatthāman*; this weapon could not be used again lest it should slay *Arjuna* himself. *Arjuna* deprived *Duryodhana* of his chariot, and steeds, and weapons; when *Kṛshṇa* blew *Pāñcajanya* and *Arjuna* drew *Gāṇḍiva*, the *Kurus* fell down on the ground. The protectors of *Jayadratha* attacked *Kṛshṇa* and *Arjuna* (VII, 103). *Bhūriçravas*, etc. (μ) (with *Saindhava* horses, etc.), & *Arjuna*, who blew *Devadatta*, as *Kṛshṇa* blew *Pāñcajanya*; *Duryodhana* + *Bhūriçravas*, etc. (μ), & *Arjuna*; *Aṣvatthāman* & *Arjuna* (+ *Kṛshṇa*) (VII, 104). *Sañjaya* described to *Dhṛtarāshṭra* the standards (ν). *Arjuna*, assailed by many chariot-warriors, slew many of them (VII, 105). In the afternoon: The *Pāñcālas* and the *Pāṇḍavas* (desirous of slaying *Droṇa*) & the *Kurus*; *Bṛhatkshattra* (among the *Kaikeyas*) & *Droṇa*; *Kshemadhūrti* & *Bṛhatkshattra*; *Dhṛshṭaketu* (the *Cedi*) & *Kshemadhūrti*; *Viradhanvan* & *Dhṛshṭaketu*; *Dṛshṭadyumna* & *Droṇa*; *Vikarṇa* (Dhārtarāshṭra) & *Nakula*; *Durmukha* & *Sahadeva*; *Vyāghradatta* & *Sātyaki*; *Bhūriçravas* & the *Draupadeyas*; Rā. *Alambusha* (*Rshyaçṛṅga's* son) & *Bhīmasena*; *Yudhishṭhira* & *Droṇa*; *Yudhishṭhira* displayed great heroism; both he and *Droṇa* invoked the *Brāhma* weapon; *Yudhishṭhira*, in distress, getting upon the chariot of *Sahadeva* is borne away from the field (VII, 106). *Kshemadhūrti* & the *Kaikeya* prince *Bṛhatkshattra*, who slew *Kshemadhūrti*; *Viradhanvan* & *Dhṛshṭaketu* (advancing against *Droṇa*); Si. and Cā. wondered; *Viradhanvan* was slain by *Dhṛshṭaketu*; *Durmukha* (Dhārtarāshṭra) & *Sahadeva*; *Durmukha* mounted the chariot of *Niramitra*, who was slain by *Sahadeva*; *Nakula* & *Vikarṇa* (Dhārtarāshṭra), whom he vanquished; *Vyāghradatta* (*Magadha* prince) & *Sātyaki*, who slew him; the *Magadhas* & *Sātyaki*, who nearly exterminated them; the *Kurus* were routed; *Droṇa* & *Sātyaki* (VII, 107); *Bhūriçravas* & the *Draupadeyas*; *Çatānīka* (the son of *Nakula*), etc. (ξ), & *Bhūriçravas*, who was slain by the son of *Sahadeva*; Rā. *Alambusha* (son of *Rshyaçṛṅga*; recollecting the slaughter of his brother *Baka*) & *Bhīmasena*; *Alambusha* resorted to illusive tricks and caused a river of blood with Rā., etc., wafting away countless *Cedis*, etc. (ο); *Bhīma* employed the *Tvashṭra* weapon; *Alambusha* fled to *Droṇa* (VII, 108). *Ghaṭotkaca* & *Alambusha*; both availed themselves of their illusive power; the *Pāṇḍavas* (*Bhīmasena*, etc.) & *Alambusha*; *Bhīmasena's* son, etc. (π), & do., who was slain by *Ghaṭotkaca* (VII, 109). *Yuyudhāna* & *Droṇa*; *Yudhishṭhira* urged *Dhṛshṭadyumna* and all his troops, headed by *Bhīmasena*, to rescue *Yuyudhāna*; *Yudhishṭhira* (with all his troops) & *Droṇa*, who slew many and vanquished the *Pāṇḍavas*, etc. (ρ); *Yudhishṭhira* heard the sound of *Pāñcajanya* and thought *Arjuna* to be in distress; he requested *Sātyaki* to go to *Arjuna* and bring him news of his safety; *Arjuna* had said in the *Dvaitavana* to *Yudhishṭhira*, "even if *Kṛshṇa*, etc. (σ), assist us, I shall yet appoint *Sātyaki* for our aid, since there is none equal to him," and *Yudhishṭhira* had witnessed his reverence for *Arjuna* at *Dvārakā* when returning from the *tīrthas*, and at *Upaplavya* his affection for the *Pāṇḍavas*; "the day is about to end"; amongst the *Vṛshṇis* two were regarded as *atirathas*: *Pradyumna* and *Sātyaki* (in weapons equal to *Nārāyaṇa*, in strength to *Saṅkarshaṇa*, in bravery to *Arjuna*, surpassing *Bhīshma* and *Droṇa*) (VII, 110). *Sātyaki* hesitated to comply with *Yudhishṭhira's* request on the ground of the counter-commands of *Arjuna* ("only *Pradyumna* and *Sātyaki* are a match for *Droṇa* in battle"); "the *Saurāṣtras*, etc. (τ), D., As., men, Rā., K., M.-U., etc., are no match for *Arjuna* in battle." *Yudhishṭhira* pressed his request, saying that *Bhīma*, etc. (ψ), will protect him during *Sātyaki's* absence (VII, 111). *Sātyaki* agreed to obey *Yudhishṭhira*; "the distance from here is three *yojanas*"; he would crush the elephants of the *Āñjana* breed, mounted by *Mlecchas* (named *Rukmarathas*), commanded by *Karṇa* and devoted to *Duḥçāsana*, at *Karṇa's* command returning from the pursuit of *Arjuna* and waiting for *Sātyaki*, and also ordered by *Duryodhana*; he would also crush those 700 elephants ridden by *Kirātas* (sprung from the race of *Agni*) (ϵ) and formerly given by the *Kirāta* king to *Arjuna*; obtaining these and *Kṛpa*, etc. (φ), *Duryodhana* thought lightly of the *Pāṇḍavas*; "also the *Kāmbojas* (a full *akshauhiṇī*) are on the alert with their eyes on me." Then *Sātyaki* directed his chariot to be properly equipped; "I shall also have to encounter the *Çakas*." *Yudhishṭhira* caused quivers, etc., to be placed on *Sātyaki's* chariot (with steeds of the *Sindhu* breed); then *Sātyaki* set out (description) with his charioteer and friend, the younger brother of *Dāruka*. *Bhīmasena* also set out with *Sātyaki*, but was prevailed upon by *Sātyaki* to return and protect *Yudhishṭhira* (VII, 112). *Yudhishṭhira* followed *Sātyaki* in order to reach the chariot of *Droṇa*. *Dṛshṭadyumna* and king *Vasudāna* urged the warriors to protect *Sātyaki*. *Sātyaki* made the *Kurus* flee away. *Droṇa* & *Sātyaki*, who then, like *Arjuna*, avoided *Droṇa*, pointing out to his charioteer the *Aṅgas*, etc. (χ), and then smiting the great host of *Karṇa*. *Kṛtavarman* & *Sātyaki*, who slew *Kṛtavarman's* charioteer and issued out of the *Bhoja* division, while *Kṛtavarman* (himself urging his steeds) attacked *Bhīmasena*. *Yuyudhāna* & the *Kāmbojas*. *Droṇa* (making the *Bhoja* king protect his troops) pursued *Yuyudhāna*, while the *Pāṇḍava* host began to resist him. The *Pāñcālas* (headed by *Bhīmasena*) & *Kṛtavarman* (VII, 113). *Dhṛtarāshṭra* wondered before *Sañjaya* that even such an army as his should be slain ("it must be Destiny"), and asked about what passed. *Sañjaya*, quoting *Vidura*, rebuked *Dhṛtarāshṭra*, and then related: the *Pārthas* (ψ) (headed by *Bhīmasena*) & the *Bhoja* king *Kṛtavarman*; *Çikhaṇḍin* was brought away from the battle by his charioteer; *Kṛtavarman* vanquished all the *Pārthas*, etc. (ω) (VII, 114). *Sātyaki* turned back to check *Kṛtavarman*, whom he deprived of his chariot; then he broke the hostile division and proceeded on his way. *Sātyaki* & *Rukmaratha* (with the *Trigartas* and elephants, to the left of *Droṇa's* host; urged by *Duryodhana* they waited for *Sātyaki*); this elephant division fled away. The *Magadha* king *Jalasandha* (on an elephant) & *Yuyudhāna* (with white steeds), who slew

him; the *Kurus* fled away. *Droṇa* & *Yuyudhāna* (VII, 115). *Droṇa*, etc. (*αα*) & *Yuyudhāna*; *Duryodhana* fled away, mounting the chariot of *Citrasena*. *Kṛtavarman* & *Yuyudhāna*, who made him fall on his knees (VII, 116). *Droṇa* & *Sātyaki*, whose driver swooned away; *Sātyaki*, acting as his own driver, continued to fight with *Droṇa*, who was carried away by his steeds; the troops broke. *Droṇa* returned to the front of the array in order to check the *Pāṇḍavas* (VII, 117). King *Sudarçana* & *Sātyaki*, who slew him (VII, 118). *Sātyaki's* driver pronounced an eulogy (*ββ*) upon him. *Sātyaki* urged him to take him to the *Kāmbojas*; *Yuyudhāna* & the *Yavanas*, who fled away; thousands of *Kāmbojas*, etc. (*γγ*), were similarly slain by *Sātyaki*; Cā. and G. applauded him (VII, 119). *Yuyudhāna* proceeded towards *Arjuna*; *Duryodhana*, etc. (*δδ*), followed him behind and attacked him as he proceeded slowly; an awful carnage set in; *Duryodhana's* chariot was taken away by the steeds; the others then fled away. *Yuyudhāna* proceeded towards the chariot of *Arjuna* (VII, 120). *Dhṛtarāshṭra* wondered before *Sañjaya* at the feats of *Yuyudhāna* ("I think Destiny is now unpropitious"). *Sañjaya* blamed *Dhṛtarāshṭra* and *Duryodhana*, and then continued his narrative. At the command of *Duryodhana* the *Saṃçaptakas* rallying, with a number of *Çakas*, etc. (*εε*) (headed by *Duryodhana*), attacked *Sātyaki*; *Duḥçāsana* (with a large force of robbers) & *Sātyaki*; many elephants of the race of *Aïçana*, etc. (*ζζ*), were slain, and many steeds of the *Vanāyu* race, etc. (*ηη*), and many thousands of warriors; many *Daradas* & *Sātyaki*; they fled away. *Droṇa*, hearing the noise, told his charioteer to take the chariot to the spot where *Yuyudhāna* was; the charioteer remarked that the *Pāñcālas* and *Pāṇḍavas* were rushing against *Droṇa*; suddenly *Sātyaki* appeared, and the broken troops and *Duḥçāsana*, all struck with panic, rushed towards *Droṇa's* division (VII, 121). *Droṇa* rebuked *Duḥçāsana* for his cowardice (quoting his words to *Draupadī*), and told him to make peace with the *Pāṇḍavas* (*θθ*). *Duḥçāsana* (with *Mlecchas*) & *Sātyaki*. *Droṇa* & the *Pāñcālas* + the *Pāṇḍavas*, etc. (*ιι*); *Droṇa* slew the *Pāñcāla* prince *Virāṭaketu*, and his brothers *Citraketu*, *Sudhanvan*, *Citravarman*, and *Citraratha*; *Dhṛshṭadyumna* mounted *Droṇa's* chariot, but was then carried away by his own steeds; having caused a great carnage *Droṇa* once more took up his station in the midst of his own array (VII, 122). *Duḥçāsana* & *Sātyaki*; the warriors of *Duḥçāsana* (but not himself) fled away. *Duryodhana* urged a body of 3,000 *Trigartas* towards *Yuyudhāna*, who slew 500; then they turned towards *Droṇa*. While *Sātyaki* was proceeding towards *Arjuna* he was again attacked by *Duḥçāsana*, who was taken up by the *Trigarta* leader on his chariot; *Sātyaki* did not slay him, recollecting the words of *Bhīmasena*, but quickly proceeded along the track of *Arjuna* (VII, 123). D. and Cā. wondered. *Bhīmasena*, etc. (*κκ*), & the *Kauravas*. *Sātyaki* proceeded towards *Arjuna*. *Duryodhana* & the *Pāṇḍavas* (*λλ*); *Duryodhana* caused a great carnage. *Droṇa* (in order to reseue *Duryodhana*) & the *Pāñcālas*; a dreadful carnage took place. Then there arose a loud uproar from the place where *Arjuna* was (VII, 124). In the afternoon: *Droṇa* & the *Somakas* (and *Pāṇḍavas*); *Bṛhatkshattra* (of the *Kekayas*) & *Droṇa*; both invoked the *Brāhma* weapon; *Bṛhatkshattra* was slain by *Droṇa*, who then slew the *Cedi Dhṛshṭaketu* (the son of *Çiçupāla*; with steeds of the *Kāmboja* breed), and then *Dhṛshṭaketu's* son, and the son of *Jarāsandha*. The *Cedis*, etc. (*μμ*), & *Droṇa*, who slew them, especially the foremost among the *Cedis*. The *Pāñcālas* began to tremble and loudly called for *Bhīmasena* and *Dhṛshṭadyumna*. *Droṇa* slew *Kshatradharman* (*Dhṛshṭadyumna's* son), and caused *Cekitāna* to be carried away by his steeds. *Drupada* (censuring *Duryodhana*) (placing the *Pārthas* at his head) & *Droṇa* (for 85 years of age, with white locks, but behaving like a youth of 16) (VII, 125). *Yudhishṭhira* was anxious at not having obtained any intelligence of *Arjuna* and *Sātyaki*, and thought of sending *Bhīma* after *Sātyaki*, asking him to send him a message by uttering a leonine roar (VII, 126). *Bhīma* requested *Dhṛshṭadyumna* to protect *Yudhishṭhira*, and prepared to set out (description) after *Sātyaki* and *Arjuna*; the fierce blasts of *Pāñcajanya* were heard, filling *Yudhishṭhira* with fear. *Bhīma* (with his charioteer *Viçoka*) broke through the head of the *Kuru* array; the *Pāñcālas* and *Somakas* followed him behind; the brothers *Duḥçala*, etc. (*νν*), (with celestial weapons) he passed, and rushed against *Droṇa's* division; *Droṇa* & *Bhīmasena*; *Bhīma's* mace pressed *Droṇa's* chariot down into the earth; *Droṇa*, who had previously alighted, was saved; *Bhīma* slew eleven sons of *Dhṛtarāshṭra*: *Kuṇḍabhedin*, etc. (*ξξ*); *Dhṛtarāshṭra's* sons and the soldiers fled away. *Bhīmasena* then passed towards the division of *Droṇa* (VII, 127). *Bhīma* & *Droṇa*; *Bhīma* passing through the *Bhoja*, etc. (*οο*), division and beholding *Sātyaki*, proceeded with great speed and sighted *Arjuna*, to whom he made his presence known by a roar; *Arjuna* and *Kṛshṇa* uttered loud roars in return; *Yudhishṭhira* understood that all was safe, and thought of *Arjuna's* feats (*ππ*) (VII, 128). *Karṇa* & *Bhīmasena*; *Karṇa* mounted the chariot of *Vṛshasena*; *Bhīma* uttered a loud roar that gratified *Yudhishṭhira*. *Arjuna* stretched *Gāṇḍīva* and *Kṛshṇa* blew *Pāñcajanya* (VII, 129). *Duryodhana* saw *Droṇa*, and affectionately chided him for his having allowed *Sātyaki* and *Bhīma* to penetrate the *Kuru* host and approach to the aid of *Arjuna*. *Droṇa* counselled *Duryodhana* to make effective arrangements for the protection of *Jayadratha*. While going back towards *Jayadratha*, *Duryodhana* encountered the two brothers, the *Pāñcāla* princes, *Yudhāmanyu* and *Uttamaujas*, the protectors of the wheels of *Arjuna's* chariot, who had formerly, while *Arjuna* penetrated the *Kuru* host, been checked in their progress by *Kṛtavarman*, and were now proceeding towards *Arjuna* by the flank of the *Kuru* army. *Uttamaujas* ascended the chariot of *Yudhāmanyu*, which *Duryodhana* pressed down into the earth with his mace, and then *Duryodhana* ascended the chariot of the *Madra* king; *Yudhāmanyu* and *Uttamaujas*, ascending two other chariots, proceeded towards *Arjuna* (VII, 130). *Karṇa* proceeded against *Bhīma*. *Dhṛtarāshṭra* inquired about the battle (*ρρ*). *Sañjaya* related: *Bhīma* desired to avoid *Karṇa* and to proceed towards *Arjuna*; *Karṇa* insultingly challenged *Bhīma*, who turned back and encountered *Karṇa*; a fierce battle ensued between *Bhīma* and *Karṇa*, whom *Bhīma* deprived of his steeds and chariot. *Karṇa* mounted another chariot (VII, 131). Continuation of the battle between *Karṇa* and *Bhīma*, who recollected the woes in *Virāṭa's* city, etc. (*σσ*). *Bhīma's* horses of the hue of bears and *Karṇa's* of the hue of swans mingled together; *Kṛshṇa* and *Arjuna* became anxious for *Bhīma*; a great carnage took place (VII, 132). *Dhṛtarāshṭra's* eulogy on *Bhīma* (*ττ*); *Karṇa* was capable of encountering D., As., and men. *Sañjaya* continued: *Bhīma* again deprived *Karṇa* of his steeds and driver. *Duryodhana* dispatched his brother *Durjaya* to rescue *Karṇa*; *Bhīma* slew *Durjaya*; *Karṇa* wept (VII, 133). Riding upon another chariot *Karṇa* again encountered *Bhīma*, who again deprived him of his chariot. *Duryodhana* dispatched his brother

Durmukha to rescue *Karṇa*; *Bhīma* slew *Durmukha*, upon whose chariot *Karṇa* mounted, weeping; *Karṇa* fled, carried away by his steeds (VII, **134**). *Dhṛtarāshṭra's* observations on *Bhīma's* victory over *Karṇa* (*νν*); "I think Destiny reigns supreme." *Sañjaya* called *Dhṛtarāshṭra* "the root of this destruction of the world"; then he related: five brothers of *Duryodhana* (*φφ*) + *Karṇa* & *Bhīmasena*, who slew the five brothers, resisting *Karṇa* the while (VII, 135). *Karṇa* became despondent of his life; *Bhīma* again deprived *Karṇa* of his steeds, driver, and bow; *Karṇa* once more fled on foot; *Duryodhana* dispatched other brothers of his against *Bhīma*, who slew them all (*χχ*). *Karṇa* wept, recollecting the words of *Vidura*; then, riding upon another chariot he encountered *Bhīma* (description), who gladdened *Arjuna*, etc. (*ψψ*) (VII, 136). *Karṇa* sorrowfully surveyed the slain brothers of *Duryodhana*, and was hard pressed by *Bhīma*, who was applauded by Cā., *Bhāṛiçravas*, etc. (*ωω*); *Duryodhana* dispatched seven of his brothers to the rescue of *Karṇa*; they were all slain by *Bhīma* (*ααα*); *Bhīma* lamented the death of *Vikarṇa*, who was dear to him. Then he with a shout gladdened *Yudhishṭhira*, who rushed against *Droṇa*. Beholding the slaughter of thirty-one of his brothers by *Bhīma*, *Duryodhana* recollected the words of *Vidura* (*ββδ*) (VII, 137). *Bhīma* & *Karṇa*; a great carnage was caused by both (*Sindhus*, *Sauvīras*, *Kauravas*); Cā. and Si. were amazed (VII, 138). Continuation: D-r., Si., G., and Vd. applauded the two combatants. Pierced by *Karṇa*, *Bhīma's* driver sought refuge in *Sātyaki's* chariot; *Karṇa* cut off *Bhīma's* weapons; *Bhīma* leaped into the sky in order to snatch *Karṇa* off his chariot; *Karṇa* concealed himself on his vehicle; the *Kurus* and Cā. applauded *Bhīma*; *Bhīma's* weapons being exhausted he fled away from *Karṇa* and defended himself with the bodies of the elephants slain by *Arjuna*; but, recollecting *Arjuna's* vow, he did not take the life of *Karṇa*; and *Karṇa*, recollecting his promise to *Kuntī*, did not take the life of *Bhīma*, whom he touched with the end of his bow and insulted with his speech. *Arjuna* then forced *Karṇa* to fly, and speeded a terrible shaft after him when he was retreating, which was cut off by *Açvatthāman*, whom *Arjuna* then forced to flee away (VII, 139). *Dhṛtarāshṭra* lamented (*γγγ*). *Sañjaya* related: *Sātyaki* followed *Bhīma*; *Alambusha* (*rājavaro*, v. ‡5828) & *Sātyaki*, who slew him (!), and then proceeded, with his steeds of the *Sindhu* breed, towards *Arjuna*; *Duḥçāsana* and the *Dhārtarāshṭras* & *Sātyaki*, who slew the steeds of *Duḥçāsana*, gladdening *Arjuna* and *Kṛshṇa* (VII, 140). Fifty *Trigarta* princes & *Sātyaki*, who made them flee away, and then, passing through the *Çaraseṇas* and *Kaliṅgas*, approached *Arjuna*, and was eulogized (*δδδ*) by *Kṛshṇa*. *Arjuna* was not pleased with the arrival of *Sātyaki* on account of his anxiety for *Yudhishṭhira* (*εεε*) (VII, 141). *Bhāṛiçravas* & *Sātyaki*; they mutually addressed (*ξξξ*) and challenged each other, whereafter the fight began; each deprived the other of his chariot, then they fought with swords, then with fists and hands (descriptions); *Kṛshṇa* urged *Arjuna* to protect the tired *Sātyaki* against *Bhāṛiçravas*, who was fresh; *Sātyaki* succumbed to *Bhāṛiçravas*; *Arjuna* cut off one of the arms of *Bhāṛiçravas* (VII, 142). *Bhāṛiçravas* rebuked *Arjuna* for his unrighteous feat (*ηηη*); *Arjuna* justified his conduct (*θθθ*). *Bhāṛiçravas* (*b*), abandoning *Yuyudhāna*, desired to die in *prāya* (description); he acknowledged the justice of *Arjuna's* plea, and was blessed by *Arjuna* and *Kṛshṇa* (*ιιι*). Though forbidden by *Kṛshṇa*, etc. (*κκκ*), *Sātyaki* slew *Bhāṛiçravas* sitting in *prāya*. The warriors did not applaud *Sātyaki*; Si., Cā., men, and D. applauded *Bhāṛiçravas*; the soldiers thought that it had been ordained by the Creator that it should be so. *Sātyaki* justified his conduct (*λλλ*), quoting *Vālmīki* (VII, 143). *Dhṛtarāshṭra* asked *Sañjaya* how *Sātyaki* could be humiliated by *Bhāṛiçravas*. *Sañjaya* related the history of *Çini* (*e*) and of *Somadatta*, and praised the *Vṛshṇi* heroes, vanquishers of the very D., Dā., G., As., Y., U., and Rā. (VII, 144). *Arjuna* proceeded to *Jayadratha's* chariot. *Duryodhana*, etc. (*μμ*) & *Arjuna* (*μμ*). *Duryodhana* prevailed upon *Karṇa* to protect *Jayadratha* (*νν*); *Karṇa* promised to do his best (*ξξξ*); *Duryodhana*, etc. (*ooo*) (also *Açvatthāman*) (*f*) & *Arjuna* \+ *Bhīmasena* and *Yuyudhāna*); Si., Cā., and Pn. applauded *Karṇa* and *Arjuna*. *Arjuna* deprived *Karṇa* of his steeds, chariot, and driver. *Açvatthāman* made *Karṇa* ride on his chariot. *Arjuna* invoked the *Vāruṇa* weapon; he caused a great carnage (VII, 145). *Arjuna* employed the *Aindra* weapon, etc. (description). *Arjuna* & *Jayadratha* (+ *ooo*); *Arjuna* cut off *Jayadratha's* standard and slew his driver; *Jayadratha* was placed by six chariot warriors in their midst. *Kṛshṇa* covered the sun by means of his *yoga* power, so that all, except *Arjuna*, thought the sun to have set, and he urged *Arjuna* to cut off *Jayadratha's* head without delay; *Arjuna* caused such a carnage that the warriors abandoned *Jayadratha* in fear and fled away; *Kṛshṇa* again urged *Arjuna* to cut off *Jayadratha's* head without delay, telling him of *Jayadratha's* father *Vṛddhakshatra* (*g*), who was still engaged in penances outside *Samantapañcaka*; *Arjuna* should make the head fall upon the lap of *Vṛddhakshatra* himself, lest his own head should crack in 100 pieces; this *Arjuna* did, and as the head fell down from *Vṛddhakshatra's* lap the latter's head split into 100 pieces. *Kṛshṇa* then withdrew the darkness created by him; *Kṛshṇa* and *Arjuna* blew their conches, and *Bhīma*, by a tremendous shout, communicated to *Yudhishṭhira* the message of victory. *Yudhishṭhira* & *Droṇa*, after the sun had set; and *Arjuna* fought with many mighty chariot warriors (VII, 146). *Kṛpa* + *Açvatthāman* & *Arjuna*; *Kṛpa* was carried away by his driver, and *Açvatthāman* fled. *Arjuna*, grieved at *Kṛpa's* death-like swoon (*πππ*), *Karṇa* & *Arjuna* + *Sātyaki* + the two *Pāñcāla* princes (*Arjuna's* wheel protectors). *Kṛshṇa* told *Arjuna* to avoid *Karṇa* because the latter had yet the lance that *Indra* had given him. *Karṇa* & *Sātyaki* (upon *Kṛshṇa's* chariot with *Dāruka* and the horses *Çaibya*, etc. (*ppp*), *Kṛshṇa* having known before the encounter that *Sātyaki* would be deprived of his chariot by *Bhāṛiçravas*, and having therefore ordered *Dāruka* to let his chariot be equipped the next day, and now calling *Dāruka* by blowing his conch in the *Ṣhabha* note; neither D., G., Y., U., Rā., nor men could conquer the two *Kṛshṇas*; D. with *Brahmāṇa* and Si. knew their prowess); *Yudhāmanyu* and *Uttamaujas* (abandoning *Arjuna's* chariot) & *Karṇa*; such a battle had never been heard of even between D., G., As., U., or Rā.; D., G., and Dā. looked at; *Sātyaki* slew *Karṇa's* charioteer and steeds. *Vṛshasena*, etc. (*ooo*), & *Sātyaki*. *Karṇa* ascended the chariot of *Duryodhana*. *Sātyaki* did not slay the *Dhārtarāshṭras* (*Duḥçāsana*, etc.) on account of the vow of *Bhīmasena*. *Açvatthāman*, *Kṛtavarman*, etc., were all vanquished by *Sātyaki* with only one bow; "in this world there are only three mighty bowmen: *Kṛshṇa*, *Arjuna*, and *Sātyaki*," said Sañjaya. The younger brother of *Dāruka* soon brought another chariot (description) to *Sātyaki*; *Sātyaki* ascended it, and *Dāruka* went to *Kṛshṇa*. A new chariot was brought for *Karṇa* also. *Sañjaya* told *Dhṛtarāshṭra* that thirty-one of his

sons had been slain by *Bhīmasena*, etc. (ττ) (VII, **147**). Insulted by *Karṇa*, *Bhīma* addressed *Arjuna* in order to induce the latter to permit him to slay *Karṇa*; *Arjuna* rebuked *Karṇa* (*νν*), and vowed to slay his son *Vṛshasena* in his presence. *Kṛshṇa* congratulated *Arjuna* (*φφ*), who attributed the victory to *Kṛshṇa*; *Kṛshṇa* pointed out to *Arjuna* the results of that day's battle; then he blew *Pāñcajanya* and went and informed *Yudhiṣṭhira* (VII, **148**). *Kṛshṇa* congratulated *Yudhishṭhira*, who attributed the success to *Kṛshṇa*'s grace (*χχχ*); *Kṛshṇa* and *Arjuna* once more congratulated him (*ψψψ*); then *Bhīma* and *Sātyaki*, whom *Yudhishṭhira* congratulated (*ωωω*) and embraced (VII, **149**). *Duryodhana*'s despondency (*α'*) and cheerless address to *Droṇa* (*β'*), whom he censured for treating *Arjuna* leniently; "it seems that *Karṇa* only now wishes us victory" (VII, **150**). *Droṇa*'s reply to *Duryodhana* (*γ'*); he vowed to slay all the *Pāñcālas* before doffing his armour; he asked *Duryodhana* to tell *Açvatthāman* to avenge himself on the *Somakas*, etc., even at the risk of his life. Then he proceeded against the *Pāṇḍavas* (VII, **151**). *Duryodhana* communicated to *Karṇa* his suspicions about *Droṇa*'s sincerity (*δ'*); *Karṇa* removed *Duryodhana*'s suspicions of *Droṇa* (*ε'*), and attributed the ill-success of the *Kurus* to destiny. Meanwhile the *Pāṇḍava* divisions appeared for battle, and a fierce battle ensued (VII, **152**).

Jayadrathavimokshana(ṃ) ("the setting free of Jayadratha"). § 10 (Parvasaṅgr.): I, **2**, 325 (i.e. Jayadrathavimokshaṇaparvan).

[Jayadrathavimokshaṇaparvan] ("the setting free of Jayadratha," the 47th of the minor parvans of Mhbh.). (Cf. Jayadrathavimokshana.) § 523 (cf. Draupadihar.): *Bhīma* seized *Jayadratha* by the hair, and holding him high up in the air thrust him on the ground, etc., and regretted that *Yudhishṭhira* had forbidden to kill him. He then with his arrow shaved *Jayadratha*'s head, leaving only five tufts of hair, and made him promise to say in public assemblies, "I am the slave of the *Pāṇḍavas*." They then bound him and thrust him into the chariot; then they drove towards the hermitage and presented him to *Yudhishṭhira*. *Yudhishṭhira* and *Draupadī* set him free with his army. § 524: *Jayadratha* went to *Gaṅgādvāra*, and pleased *Çiva* so that he deigned to accept his offerings in person and granted him a boon. *Jayadratha* asked that he might be able to defeat in battle all the five *Pāṇḍavas* on their chariots. This *Çiva* declared to be impossible, as *Arjuna* (*b*) was invincible, and was protected by *Kṛshṇa*, who was *Vishṇu* (*c*). *Çiva* then briefly reminded *Jayadratha* of four incarnations of *Vishṇu* (*d*). "Thou shalt, however, be able to vanquish for a single day only the rest of *Yudhishṭhira*'s forces and the four *Pāṇḍavas*, but not *Arjuna*." Then *Çiva* vanished with *Umā*. *Jayadratha* returned home, and the *Pāṇḍavas* continued to dwell in *Kāmyaka* (III, **272**).

Jayājayau = Çiva (1000 names[1]).

Jayānīka[1], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 156*ν*, 6911 (is slain by Açvatthāman).

Jayānīka[2], a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158$_{\chi}$, 7011 (brother of Virāṭa ?).

Jayanta[1], son of Indra and Çacī. § 177 (Pāṇḍudigvijaya): I, **114**, 4472 (*"n iva Paulomī parishvojya*).—§ 253 (Haraṇāharaṇap.): I, **221**, 8025 (*"m iva Paulomī*, sc. *ajīyant*).

Jayanta[2] (one of the occult names which Yudhishṭhira gave to the Pāṇḍavas). § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jayanta[3], a Pāñcāla prince. § 672 (Rathātirathas.): V, **171**, 5903 (a mahāratha in the army of Yudhishṭhira).

Jayanta[4], a Rudra. § 665 (Mokshadh.): XII, **208***ā*, 7586.

Jayanta[5] = Vishṇu (1000 names).

Jayanta[6], one of the Ādityas. § 770 (Ānuçāsanik.): XIII, **151***γ*, 7093.

Jayantī, a river (?). § 362 (Tīrthayātrāp.): III, **83**, 5089 (*"yāṃ . . . Somatīrthaṃ samāviçet*).

Jayapriya, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, 158$_{\chi}$, 7011 (brother of Virāṭa ?).

Jayapriyā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2630.

Jayarāta, a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **155**, 6710 (is slain by Bhīmasena).

Jayasena[1], a Māgadha prince. § 264 (Sahishṇukrīyāp.): II, **4***β*, 121 (*Māgadhaḥ*, waited upon Yudhishṭhira). Cf. Jayatsena[1].

Jayasena[2], a son of Dhṛtarāshṭra. § 583 (Bhishmavadhap.): VI, **77***κ*, 3343 (attacked Bhīmasena). Cf. Jayatsena[4].

Jayātmaja ("the son of Jaya, i.e. Arjuna") = Abhimanyu: III, †10270.

Jayatsena[1], a Māgadha king, the son of Jarāsandha. § 130 (Aṃçāvat.): I, **67**, 2634 (incarnation of the eldest of the Kālakeyas).—§ 232 (Svayaṃvaraup.): I, **186**, 6988 (*Sahadeva-J°au*, present at the svayaṃvara of Draupadī).—§ 290 (Çiçupālavadhap.): II, **44**, 1538 (*Māgadhaṃ*).—§ 554 (Sainyodyogap.): V, **4***η*, 71, 82.—§ 555 (do.): V, **19***τ*, 577 (*Māgadhaḥ . . . Jarāsandhiḥ* (*C. Ja°*), came with one akshauhiṇī of troops to Yudhishṭhira).—§ 561 (Yānasandhip.): V, **50***η*, 2014 (*Jārāsandhiḥ Sahadevo J°aç ca tāv ubhau*, had sided with Yudhishṭhira); **66***εε*, 2503 (*pārthivaṃ*, the same?, among the allies of Duryodhana).—§ 573 (Ambopākhyānap.): V, **190***ν*, 7637 (in the army of Yudhishṭhira).—§ 576 (Bhagavadgītap.): VI, **16***α*, 623 (*pārthivaḥ*, the same?, with one akshauhiṇī of troops in the army of Duryodhana).—§ 587 (Bhishmavadhap.): VI, **108***α*, 5007 (*Māgadhaḥ*, in the army of Duryodhana); **114**, 5319 (fought with Bhīmasena).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1109 (fought with a son of Dhṛtarāshṭra).—§ 604 (Karṇap.): VIII, 5ζ, 120 (*Jārāsandhiḥ . . . Māgadhaḥ*, had been slain by Abhimanyu).—§ 608 (do.): VIII, **73**, 3657 (*Māgadhānām ādhipatiḥ*, had seven days before been slain by Abhimanyu).—§ 610 (Çalyap.): IX, 6ξ, 294 (the same?).—§ 619 (Strīvilāpap.): XI, **25***κ*, 712 (*Māgadhānām adhipatiṃ*, had been slain).—§ 795 (Svargārohaṇap.): XVIII, 5λ, 149. Cf. Jārāsandhi, Māgadha.

Jayatsena[2], son of Sarvabhauma and Sunaadā Kaikeyī. § 156 (Pūruvaṃç.): I, **95**, †3769, ††3770 (married to Suçravā Vaidarbhī and father of Avacīna).

Jayatsena[3], one of the occult names which Yudhishṭhira gave to the Pāṇḍavas. § 549 (Pāṇḍavapr.): IV, **5**, 176.—§ 551 (Kīcakavadhap.): IV, **23***a*, 804.

Jayatsena[4], a son of Dhṛtarāshṭra. § 583 (Bhishmavadhap.): VI, **79**[19], 3487 (*sutaṃ tava*, i.e. Dhṛtarāshṭra's), 3491, 3492 (fought with Çrutakīrti and Çatānīka).—§ 587 (do.): VI, **116**, 5400 (*tanayas tava*, rescued Paurava).—§ 611 (Çalyap.): IX, **26***ρ*, 1405 (among eleven sons of Dhṛtarāshṭra who attacked Bhīmasena), 1411 (slain by Bhīmasena). Cf. Kaurava.

Jayatsenā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Jayāvatī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2622.

Jayin = Vishṇu (1000 names).

Jetā ripūṇāṃ = Skanda: III, 14644.

Jetṛ = Vishṇu (1000 names).

Jharjharin = Çiva (1000 names[1]).

Jhillin, a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, **186**, 7000 (present at the svayaṃvara of Draupadī). — § 253 (Haraṇāharaṇap.): I, **221**, 7992 (came to the nuptials of Arjuna and Subhadrā).—§ 589 (Droṇābhishekap.): VII, **11***ξ*, 409.

Jillika (*Jh°*, B.), pl. (*°ās*), a people. § 574 (Jambūkh.): VI, **9***ν*, 367 (in the south).

Jīmūta[1] = Sūrya (the Sun): III, 152.

Jīmūta[2], name of an athlete. § 550 (Samayapālanap.): IV, **13**, 347 (*malla°*), 362 (vanquished and slain by Bhīmasena).

Jīmūta[3], a ṛshi. § 565 (Gālavacarita): V, **111**, 3843 (*vipraraheḥ*, a gold-mine of Himavat presented itself to *J.*, after whom gold is named *jaimūta*).

Jīrṇadamshtra = Çiva (1000 names[1]).

Jishṇu[1] = Arjuna, q.v.

Jishṇu[2] = Vishṇu (Kṛshṇa): V, 2571 (= Kṛshṇa, etymology); VI, 2074 (*°r Vajrabhṛtva*, sc. *uktaḥ*, only C.; B. has *Vi°*); VII, 2963 (*Vishṇo*, = Kṛshṇa); VIII, †4060 (*Vishṇoḥ*, = Kṛshṇa); XII, 1503 (*Vishṇo*, = Kṛshṇa), 1602 (*Vishṇuṃ*, = Kṛshṇa); XIII, 7106 (*Vishṇuḥ*); XIV, 1085 (*Vishṇuḥ*, = *mahān ātmā*).

Jishṇu[3], a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Jishṇukarman, a Pāṇḍava warrior. § 608 (Karṇap.): VIII, **56***νν*, 2739 (slain by Karṇa).

Jita[1] = Çiva (1000 names[2]).

Jita[2] = Vishṇu (1000 names).

Jitakāma = Çiva (1000 names[2]).

Jitakrodha = Vishṇu (1000 names).

Jitamanyu = Vishṇu (1000 names).

Jitāmitra = Vishṇu (1000 names).

Jitāri, son of Avikshit and grandson of Kuru. § 154 (Pūruvaṃç.): I, **94**, 3741 (the eighth son of Avikshit).

Jitātman, a Viçvadeva. § 749 (Ānuçāsanik.): XIII, **91**, 4356 (enumeration).

Jitavatī. § 164 (Āpavop.): I, **99**, 3940 (daughter of Uçînara and friend of the wife of the Vasu Dyaus).

Jitendriya = Çiva (1000 names[2]).

Jīva[1] = Çiva (1000 names[1]).

Jīva[2] = Vishṇu (1000 names).

Jīvala, a charioteer of King Ṛtuparṇa. § 349 (Nalopākhyāṇap.): III, **67**, 2640, 2641, 2644.

Jīvana[1] = Sūrya (the Sun): III, 152.

Jīvana[2] = Çiva (1000 names[2]).

Jīvana[3] = Vishṇu (1000 names).

Jñānagamya = Vishṇu (1000 names).

Jñāna(m) uttama(m) = Vishṇu (1000 names).

Jñānapāvana, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 7081.

Jñānātman = Kṛshṇa: XII, 1666.

Jñeyātman = Kṛshṇa: XII, 1629.

Jṛmbhaka, pl. (*°ās*), a kind of being. § 606 (Skandayuddha): III, **231**, 14548 (followed Rudra, *grahaviçeshaiḥ*, Nīl.).

Jṛmbhikā ("yawning," personif.). § 555 (Indravijaya): V, **9**, 282 (*Vṛtravāṇçinīṃ*, created by Indra), 283 (*tataḥ prabhṛti lokasya J°ā prāṇasaṃçritā*).

Jṛmbhita = Çiva (1000 names[1]).

Jvālā, daughter of Takshaka. § 156 (Pūruvaṃç.): I, **95**, ††3778 (*Takshakaduhitaraṃ*, wife of Ṛiksha and mother of Matināra).

Jvālājihva, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2535 (given to Skanda by Agni; C. has by error *°āṃ*).

Jvalana = Agni, q.v.

Jvalanāstra ("the weapon of Fire"). § 608 (Karṇap.): VIII, **89**, 4542 (employed by Arjuna). Cf. Āgneya[2].

Jvalanasūnu = Skanda: IX, 2554.

Jvalanātmaja = Skanda: IX, 2459; XIII, 4202.

Jvalin = Çiva (1000 names[2]).

Jvara ("fever"). § 6945 (Jvarotpatti): XII, **284**, 10255, 10259, 10262, 10271.

[Jvarotpatti(h)] ("the origin of fever"). § 6945 (Mokshadh.): *Bhīshma* said: In days of yore there was a summit of *Meru*, named *Jyotishka*, belonging to *Savitṛ* (*Sāvitraṃ*). There *Çiva* used to sit with *Pārvatī*, waited upon by D., V., etc. (*a*). After some time the *Prajāpati Dakcha* commenced to perform a sacrifice, whither all the gods headed by *Indra*, with the permission of *Çiva*, repaired mounted on their chariots, proceeding to that spot whence the *Gaṅgā* is said to issue. *Pārvatī* asked why *Çiva* did not himself proceed thither, and was told that in days of yore the deities made an arrangement in consequence of which no share was assigned to *Çiva* of offerings in sacrifices. He was filled with grief. *Çiva* ordered *Nandin* to wait there, and summoning all his *yoga* force, he, with all his terrible followers, came and destroyed that sacrifice (description); it assumed the form of a deer and tried to fly away through the skies, pursued by *Çiva* with bow and arrow. A drop of sweat fell from his forehead down on the earth; there appeared a terrible fire, whence issued a dreadful being of very short stature, etc. (description), who consumed the embodied form of sacrifice and then attacked D. and Ṛ., who fled in all directions. The earth began to tremble, etc. *Brahmān* appeased *Çiva* by promising him a share of the sacrificial offerings; the being that had sprung from his sweat should be distributed among all creatures as fever (description of the distribution). Blessing upon the reader (XII, **284**).

Jyaishṭha, name of a month. § 759 (Ānuçāsanik.): XIII, **109**, 5378.

Jyeshṭha[1], a brahman. § 717*b* (Nārāyaṇīya): XII, **349**, I), 13593 (*sāmavedagataṃ devjaṇ J°nāmābhivikhyātaṃ*, obtained the cult of Nārāyaṇa from the Barhishads and communicated it to King Avikalpana).

Jyeshṭha[2] = Çiva (1000 names[1]).

Jyeshṭha[3] = Vishṇu (1000 names).

Jyeshṭhā, a nakshatra (v. Su. Si.). § 569 (Bhagavadgīṇāp.): V, **143***θ*, 4841 (*kṛteā cāṅgārakaṃ vakraṃ J°āyāṃ*, omens).—§ 574 (Jambūkh.): VI, **3**, 83 (*çveto grahaḥ prajvalitaḥ sadhūma iva pāvakaḥ | Aindraṃ tejasvi nakshatraṃ J°ām ākramya tishṭhati*, omens).—§ 746 (Ānuçāsanik.): XIII, **64**, 3274 (result of making gifts under the constellation of *J.*).—§ 749 (do.): XIII, **88***a*, 4263 (result of performing a çrāddha under the constellation of *J.*).—§ 752*b* (Chattrapānashotpatti): XIII, **95**, 4609 (*madhyāhnaṃ ārudhe J°mūle divākare*).—§ 759 (Ānuçāsanik.): XIII, **106***β*, 5156 (*°mūlaṃ . . . muṣaṃ*, i.e. the month of Jyaishṭha); **110**, 5393 (description of the cāndravrata). Cf. Aindra.

Jyeshṭhapushkara, a tīrtha. § 471 (Mārkaṇḍeyas.): III, **200**, 13415 (*kapilāyāṃ dattāyāṃ yat phalaṃ J°e*).—§ 766 (Ānuçāsanik.): XIII, **130**, 6107, 6132 (*tasmāt tu kapilā deyā Kaumudyāṃ J°e*). Cf. Pushkara.

Jyeshṭhasāman, name of a sāman. § 717*b* (Nārāyaṇīya): XII, **349**, VI), 13593 (*°vrato Hariḥ*).—§ 730*y* (Upamanyu): XIII, 14*φ*, 876 (sung by Nārāyaṇa).—§ 7*ν*4 (Ānuçāsanik.): XIII, **90**, 4296 (*°gaḥ*).

Jyeshṭhasthāna, a tīrtha. § 372 (Tīrthayātrāp.): III, **85,** 8204.

Jyeshṭhila, a tīrtha. § 370 (Tīrthayātrāp.): III, **84,** 8112.

Jyeshṭhilā, a river. § 268 (Varuṇasabhāv.): II, **9,** 373 (among the rivers present in the palace of Varuṇa).

Jyotika, a serpent. § 47 (Sarpanāmak.): I, **35,** 1558 (enumeration). Cf. Jyotishka.

Jyotirathā, a river. § 574 (Jambūkh.): VI, **9**λ, 384 (in Bhāratavarsha). Cf. next.

Jyotirathyā, a river. § 370 (Tīrthayātrāp.): III, **85,** 8150 (*Çonasya J°yājyāḥ saṅgame*). Cf. the prec.

Jyotis[1] ("Light"), son of the Vasu Ahas. § 116 (Vasu, pl.): I, **66,** 2587.

Jyotis[2], a companion of Skanda. § 615*a* (Skanda): IX, **45,** 2535 (given to Skanda by Agni).

Jyotis[3] = Kṛshṇa: XII, 1643. Do.[4] = Vishṇu (1000 names).

***jyotis,** pl. (*°ṛshi*) (the heavenly bodies), selected passages: III, 13085 (*°ṛṣhi pratishṭāni*); VI, 1225 (*°shāṃ raviṃ aṃçumān,* sc. *asmi* says Kṛshṇa); IX, 2133 (*°shāṃ vyatikramaḥ*), 2513 (came to the investiture of Skanda), 2647 (*°shāṃ ādhipatyam,* sc. the Sun's); XII, 4614, 4515, 13536 (*°shāṃ ayanaṃ*); XIII, 4730 (*°shāū ca viçeshyaṃ*); XIV, 1177 (*°shāṃ Indraḥ,* sc. *rājā*).

Jyotishāṃ ayana(m) = Çiva (1000 names[2]).

Jyotishāṃ nidhiḥ = Çiva (1000 names[1]).

Jyotishka[1], a serpent. § 564 (Mātaliyop.): V, **103**γ, 3631 (enumeration). Cf. Jyotika.

Jyotishka[2], a weapon. § 592 (Saṃçaptakavadhap.): VII, **30,** 1315 (*uttamāstre,* Arjuna dispelled the darkness by means of *J.*).

Jyotishka[3], a summit of Meru. § 694*b* (Jvarotpatti): XII, **284,** 10212 (*Meroḥ Çṛiṅgaṃ Sāvitraṃ*).

Jyotsnākālī, a daughter of Soma. § 564 (Mātaliyop.): V, **98,** 3534 (wife of Pushkara, the son of Varuṇa). Cf. Somaputrī.

K

Ka[1] ("who") = Brahmān. § 3 (Anukram.): I, **1,** 32 (issued from the primordial egg).

Ka[2] = Dakshа: XII, 7573.

Ka[3] = Vishṇu (1000 names).

Kabandha[1], a Rākshasa. § 530 (Viçvāvasumokshaṇa): III, **279,** 16072, 16083 (slain by Rāma and Lakshmaṇa; from his body then issued the Gandharva Viçvāvasu, who on account of a curse had become a Rākshasa).

***Kabandha**[2], the trunk of Rāhu: III, 13087 (*°āntarhito Bhānuḥ*); V, 3811 (*°aḥ . . . Svarbhānoḥ*).

Kaca, a brahman, the son of Bṛhaspati. § 145 (Sambhavap.): *Janamejaya* said: How did *Yayāti* get *Devayānī*? *Vaiçaṃpāyana* related: In the many battles between the gods and the *Asuras,* the gods had for their purohita *Bṛhaspati Āṅgirasa,* and the *Asuras Uçanas Kāvya* (i.e. *Çukra*). As *Uçanas,* by his science *Saṅjīvinī,* restored the fallen *Dānavas* to life, and *Bṛhaspati* was unable to revive the fallen gods, the gods prevailed upon *Bṛhaspati's* son *Kaca* to repair to *Uçanas* and conciliate him and his daughter *Devayānī* and learn the *Saṅjīvinī. K.* then repaired to the capital of *Vṛishaparvan,* the king of the *Dānavas,* and promising to practise *brahmacarya* for 1,000 years he was accepted by *Uçanas* as his pupil. Young as he was he, by singing and dancing and playing on instruments, etc., soon gratified *Devayānī.* After 500 years the *Dānavas,* having discovered who he was, slew him, and one time hacked his body to pieces and gave it to wolves and jackals, another time they pounded it into paste and mixed it with the waters of the ocean, but both times *Devayānī* prevailed upon *Uçanas* to restore *K.* to life by the *Saṅjīvinī,* summoning him and saying, "Come." Then slaying him for the third time they burned the body and mixed the ashes with the wine (*surā*) which *Uçanas* drank. As *Devayānī* again asked her father to revive *K., Uçanas* said: "It is of no use, as he is always killed again; thou art always worshipped by the Brāhman (i.e. the Veda, Nīl.), the brahmans, the gods including *Indra,* the *Vasus,* the *Açvins,* the enemies of the gods and the whole world, therefore do not grieve for a mortal." As *Devayānī* said she would starve, *Çukra* imparted the *Saṅjīvinī* to *K.*, who, though reduced to powder, remembered everything. *K.* then came out, ripping open the stomach of *Çukra* and then revived *Çukra* by the *Saṅjīvinī. Uçanas* declared that henceforth that brahman who would drink wine should be reckoned to have committed the sin of slaying a brahman. *K.* stayed with *Çukra* for 1,000 years (I, **76**). When *K.* was about to return to the gods *Devayānī* asked him to become her husband, and as he refused (saying that she was a sister to him) she cursed him, saying that his science should bear no fruit. *K.* again cursed *Devayānī,* saying that no ṛshi's son should take her hand, and that his science should bear fruit, if not to himself, at least to him to whom he might impart it. Then he went to the abode of *Indra,* and the gods declared that he should become a sharer with them in sacrificial offerings (I, **77**): I, **76,** 3199 (*jyeshṭhaṃ putraṃ Bṛhaspateḥ*), 3199 (*Bṛhaspatisutaḥ*), 3201 (*ṛsher Āṅgirasaḥ pautraṃ putraṃ çākshād Bṛhaspateḥ*), 3203, 3204, 3209, 3212, 3213, 3214, 3215, 3216, 3219 (*Bṛhaspatisutaḥ*), 3223, 3226, 3227, 3228 (*Bṛhaspateḥ sutaḥ*), †3232, (†3237), †3239, †3240, †3241, †3244, †3245, †3248, †3253, 3255; **77,** (3261), 3265, (3267), 3271, (3272), 3276, 3277.—§ 146 (Devayānī): I, **78,** 3279; **80,** 3335 (*Āṅgirasaṃ,* all. to § 145).—§ 537 (*Rājadh.*): XII, **47**η, 1596 (among the ṛshis who surrounded Bhīshma.)—§ 734 (Ānuçāsanik.): XIII, **26***a,* 1765 (do.). Cf. Āṅgirasaḥ pautra(ḥ), Āṅgirasa, Bṛhaspatisuta.

Kaccha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 364 (only B., C. has *Kakshāḥ*).

Kacchapa, a serpent. § 191 (Arjuna): I, **123***a,* 4828 (present at the birth of Arjuna).

kāçakuçādayaḥ ("kāça-grass, kuça-grass, etc.," personif.): II, 336 (in the palace of Yama), 343 (do.).

Kāçapaunḍra, pl. (*°āḥ*), a people. § 607 (Karṇap.): VIII, **45**μ, 2084.

Kaçeraka, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10,** 397 (in the palace of Kubera).

Kāçeyī ("the daughter of the Kāçi king") = Sunandā: I, ††3875 (*S°*).

Kāçi, pl. (*°āyaḥ*), a people. § 177 (Pāṇḍu): I, **113,** 4456 (vanquished by Pāṇḍu).—§ 190*d* (Arjuna): I, **123,** 4796 (it is prophesied that Arjuna shall vanquish the *K.*, etc.).—§ 561*e* (Bhīmasena): V, **50,** 1986 (had been vanquished by Bhīmasena).—§ 561*g* (Sahadeva): V, **50,** 1997 (had been vanquished by Sahadeva).—§ 561 (Yānasandhip.): V, **57***o,* 2264 (among the allies of Yudhishṭhira).—§ 562 (Bhagavadyānap.): V, **72***a,* 2594 (do.).—§ 565 (Gālavacarita): V, **117,** 3960 (*°inām īçvaraḥ,* sc. Divodāsa).—§ 573 (Ambopākhyānap.):

V, **178**, 6033 (*°nagaraṃ*, i.e. Vārāṇasī); **198**, 7623 (*Cedi-Kāçi-Karūshānāṃ netāraṃ . . . Dhṛshṭaketuṃ*). — § 574 (Jambūkh.): VI, **9**μ, 347 (*°Koçalāḥ*, only C., B. has *Kānti-Kosalāḥ*), 349 (*Kāçeṣu 'para-Kāçyaḥ*).—§ 576 (Bhagavadgītāp.): VI, **13**, 500 (*°puryāṃ*, i.e. Vārāṇasī).—§ 578 (Bhīshmavadhap.): VI, **47**^{28}, 1811 (*Cedi-K°-Karūsheshu*, in the army of Yudhishṭhira, attacked by Bhīshma).—§ 580 (do.): VI, **56**η, 2415 (*Cedi-K°-Karūshaiḥ*, followed Dhṛshṭaketu).—§ 586 (do.): VI, **106**ν, 4819 (*Cedi-K°-Karūshāṇāṃ sahasrāṇi caturdaça*, are slain by Bhīshma).—§ 587 (do.): VI, **116**ν, 5446 (do.).—§ 588 (do.): VI, **122**, 5832 (*°puraṃ*, i.e. Vārāṇasī).—§ 589 (Droṇābhishekap.): VII, **11**ν, 397 (*°Kāṃcalān*, had been vanquished by Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, **125**μμ, 5069 (*°Koçalāḥ*, attacked Droṇa).—§ 604 (Karṇap.): VIII, **8**η, 236 (*°-Koçalān*, vanquished by Karṇa and caused to pay tribute to Duryodhana).—§ 608 (do.): VIII, **73**, 3562 (*Cedi-K°-Pāñcālān*, had been vanquished by Bhīshma in the great battle). — § 722 (Ānuçāsanik.): XIII, **5**, 255 (*vishaye K°rājasya*).—§ 736*b* (Vitathavyop.): XIII, **30**, 1949 (ruled by Haryaçva, then by Sudeva, then by Divodāsa), 1990 (*vishayaḥ K°tmāṃ*).—§ 738 (Ānuçāsanik.): XIII, **32**, 2052 (*°rājyaṃ*, ruled by Vṛshadarbha Uçīnara), 2080 (*°tmāṃ ṭçvarāḥ*, i.e. Vṛshadarbha Uçīnara).—§ 744 (do.): XIII, **44**β, 2441 (had been defeated by Bhīshma at the svayaṃvara of Ambā, etc.).—§ 777 (do): XIII, **169**, 7785 (*°puryāṃ*, i.e. Vārāṇasī, do.).—§ 785 (Anugītāp.): XIV, **83**, 2469 (the sacrificial horse proceeded to the *K.*, etc.). Cf. Kāçika, pl., Kāçya, pl.

Kāçīça[1] (“the king of the Kāçis”), contemporary with the great battle. § 609 (Çalyap.): IX, **2**, 73 (among the allies of Duryodhana).

Kāçīça[2] (do.) = Divodāsa: XIII, 1954 (*D°*).

Kāçīçvarasya tīrtha(m) (B. °*aṃ*). § 364 (Tīrthayātrāp.): III, **83**, 6027.

Kāçika (“the Kāçi prince”?). § 572 (Rathātiratha-saṅkhyānap.): V, **171**, 5907 (a ratha in the army of Yudhishṭhira).

Kāçika, pl., a people = Kāçi, pl. § 592 (Saṃçaptakavadhap.): VII, **24**σ, 1052 (only B., C. has *Kaçikāḥ*, among the allies of Duryodhana).—§ 604 (Karṇap.): VIII, **6**, 173 (followed Abhibhū).

Kāçikanyā (“the daughter of the Kāçi king”) = Ambā: V, 2000 (re-born as Çikhaṇḍin), 7030, 7043, 7179, 7352, 7356, 7364.

Kāçikarūsharāja (“the king of the Kāçis and the Karūshas”) = Alarka: III, †957 (*A°*).

Kāçin, a son of Kavi. § 747*b* (Suvarṇotpatti): XIII, **85**ι, 4150 (the seventh son of Kavi).

Kāçinagara (“the city of the Kāçis”) = Vārāṇasī: V, 6033.

Kāçinandana (“the son of the Kāçi king”) = Sudeva: XIII, 1953.

Kāçipa (“the king of the Kāçis”) = Suvarṇanāman: I, †1809 (*S.*, father of Vapuṣṭamā, the wife of Janamejaya Pārikshita).

Kāçipati[1] (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, **102**, 4083 (*°eḥ kanyāḥ*, robbed by Bhīshma and given in marriage to Vicitravīrya), 4132 (*°eḥ sutā jyeshṭhā*, i.e. Ambā), 4136 (*jyeshṭhāṃ Ambāṃ K°eḥ sutāṃ*).—§ 171 (Vicitravīryasutotp.): I, **106**, 4298 (*°eḥ sutā*, i.e. Ambikā).—§ 573 (Ambopākhyānap.): V, **173**, 5953 (*°eḥ puryāṃ*, i.e. Vārāṇasī); **174**, 5967 (*°eḥ kanyāḥ*, robbed by Bhīshma), 5969 (*jyeshṭhā K°eḥ sutā*, i.e. Ambā); **175**, 5994 (*°eḥ sutāṃ*, = do.), 5995 (*jyeshṭhā K°eḥ sutā*, = do.); **186**, 7367 (*°eḥ sutā*, = do.); **192**, 7551 (*jyeshṭhā K°eḥ kanyā Ambā*). Cf. Kāçīrāja.

Kāçipati[2] (do.), contemporary of the great battle. § 561 (Yānasandhip.): V, **50**η, 2007 (*Vārāṇasyāṃ*, has sided with Yudhishṭhira, C. has by error *Kāçi°*).—§ 589 (Droṇābhishekap.): VII, **8**θ, †248 (*Çaibyātmajaḥ* ?, attacked Droṇa). Cf. Kāçīrāja[2], Kāçya[2].

Kāçipati[3] (do.) = Pratardana: XII, 8594 (*P°*); XIII, 6249 (*P°*).

Kāçipura (“the city of the Kāçis”) = Vārāṇasī: VI, 5832.

Kāçipurī (do.) = Vārāṇasī: VI, 5060; XIII, 7785.

Kāçirāja[1] (“the king of the Kāçis”), one or more princes. § 130 (Aṃçāvat.): I, **67**, 2676 (incarnation of the Asura Dīrghajihva).—§ 589 (Droṇābhishekap.): VII, **10**, 364 (*yaḥ* — i.e. Dhṛshṭadyumna — *putraṃ K°sya Vīrāṇasyāṃ mahārathaṃ | samare strīshu gṛdhyantaṃ bhallenāpiharad rathāt*).—§ 793 (Mausalap.): XVI, **6**κ, 159 (had been slain by Kṛshṇa).

Kāçirāja[2] (do.), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, **102**, 4093 (held a svayaṃvara, at which Bhīshma robbed his three daughters).—§ 572 (Rathātiratha-saṅkhyānap.): V, **168**, 5842 (*°svayaṃvare*, all. to § 167). Cf. Kāçipati[1].

Kāçirāja[3] (do.), the father of the two wives of Bṛhadratha. § 275 (Rājasūyaprāmhop.): II, **17**, 692 (*°sya sute yamaje*, mothers of Jarāsandha).

Kāçirāja[4] (do.) = Subāhu: II, 1080 (*S°*, vanquished by Bhīmasena on his digvijaya).

Kāçirāja[5] (do.), contemporary of the great battle. § 553 (Vairāhikap.): IV, **72**, 2351 (came to Yudhishṭhira with one akshauhiṇī of troops; C. has by error *Kāçi°*).—§ 562 (Bhagavadyānap.): V, **80**ε, 2857 (among the allies of Yudhishṭhira); **83**θ, 2950.—§ 576 (Bhagavadgītāp.): VI, **25**θ, 834 (in the army of Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **50**π, 2088 (in the kraunīcavyūha of Yudhishṭhira); **51**αα, 2117.—§ 582 (do.): VI, **71**, 3138 (fights with Āvantya).—§ 589 (Droṇabhishekap.): VII, **8**θ, †251.—§ 604 (Karṇap.): VIII, **6**, 173 (*Abhibhūḥ* ?, has been slain by the son of Vasudāna). Cf. Abhibhū, Kāçipati[3], Kāçya[2].

Kāçirāja[6] (do.) = Sudeva: XIII, 1952 (*S°*).

Kāçirājaduhitarau (“the two daughters of the Kāçi king”) = Ambikā and Ambālikā: I, ††3804 (*Ambikāmbālike*).

Kāçirājan = Kāçirāja[2] (?): V, 6040.

Kāçirājasutā (“the daughter of the Kāçi king”) = Ambā: V, 6067, 7004, 7054, 7118.

Kāçirājasutāḥ (“the daughters of the Kāçi king”) = Ambā, Ambikā, and Ambālikā: V, 5950.

Kaçirājasute[1] (“the two daughters of the Kāçi king”) = Ambikā and Ambālikā: I, 4154.

Kāçirājasute[2] (do.) = the wives of Bṛhadratha: II, 726.

Kāçisuta (“the daughter of the Kāçi king”) = Ambā: V, 7345, 7388 (*jyeshṭhā*).

Kāçisute (“the two daughters of the Kāçi king”) = Ambikā and Ambālikā: I, 4360.

Kāçmīra, pl. (*°ḍāḥ*), a people (the inhabitants of Kashmir). § 295 (Dyūtap.): II, **52**, 1870 (brought tribute to Yudhishṭhira).—§ 358 (Tīrthayātrāp.): III, **82**, 5032 (*eshu eva nāgasya bhavanaṃ Takshakasya ca | Vitastākhyaṃ iti khyātaṃ sarvapāpapramocanaṃ*).—§ 574 (Jambūkh.): VI, **9**μ, 361 (*o*), 375.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**β, 2435 (*°Daradān*, had been vanquished by Rāma Jāmadagnya). Cf. Kāçmīraka, pl.

Kāçmīra, adj. ("belonging to the Kāçmīras"): § 549 (Pāṇḍavapraveçaṇa.): IV, **9**, 254 (*°iva turaṅgamī*).

Kāçmīraka, adj. (do.). § 279 (Arjuna): II, **27**, 1025 (*°ān vīrān kshatriyān*, vanquished by Arjuna on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1271 (*rājā*, came to the rājasūya of Yudhishṭhira).

Kāçmīraka, pl. (°*kāḥ*), a people, = Kāçmīra, pl. § 342 (Indralokābhigamanap.): III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 397 (had been vanquished by Kṛshṇa).

Kāçmīramaṇḍala ("the region of the Kāçmīras"). § 410 (Plakshāvatāraṇagamana): III, **130**, 10545 (*g*: Here took place a conference between Agni and Kāçyapa, and between Nahusha's son and the sthita of the north).—§ 733*δ* (Candrabhāgā): XIII, **25**, 1695 (with many rivers, which fall into the Indus).

Kāçya [1] ("the king of the Kāçis"), the father of Ambā, Ambikā, and Ambālikā. § 167 (Vicitravīryop.): I, **102**, 4128 (*°sya sutāḥ*, i.e. Ambā, etc.).—§ 573 (Ambopākhyānap.): V, **178**, 7067 (*sutāṇ K°sya*, i.e. Ambā). Cf. Kāçipati, Kāçīrāja.

Kāçya [2] (do.), the Kāçi king at the time of Yudhishṭhira. § 296 (Dyūtap.): II, **53**, 1916 (waited upon Yudhishṭhira at the rājasūya).—§ 299 (Dyūtap.): II, **68**, 2252.—§ 554 (Sainyodyogap.): V, **4***η*, 82 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 570 (Sainyaniryāṇap.): V, **151***δ*, 5160 (*putraḥ K°sya vā Vibhuḥ (cāhibhuḥ*, B.)).—§ 572 (Rathātirathasaṅkhyānap.): V, **171**, 5915 (a ratha in the army of Yudhishṭhira).—§ 573 (Ambopākhyānap.): V, **198***n*, 7650 (*putraḥ K°sya vā vibhuḥ* (so also B.)).—§ 576 (Bhagavadgītāp.): VI, **25***κ*, 846 (in the army of Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **51***ω*, 2110 (*putraḥ K°sya vā Vibhuḥ (cāhibhuḥ*, B.)).—§ 585 (do.): VI, **93***ψ*, 4151 (do. (do.)).—§ 592 (Saṃçaptakavadhap.): VII, **23***o*, 976 (*°syāhimukhaṃ*—B. *°bhuvaḥ—putraṃ*, description of his horses), 990 (*°sya putraḥ ne Vibhuḥ (cāhibhuḥ*, B.), followed Dhṛshṭaketu); **25**, 1109 (three sons of Dhṛtarāshṭra resisted *Nila-K°-Jayatsenāḥ*).—§ 599 (Jayadrathavadhap.): VII, **85***δ*, 3049 (*putraḥ K°sya vā Vibhuḥ (cāhibhuḥ*, B.)); **95**, 3528 (*°syāhibhuvaḥ putraṃ*, attacked by Çaibya Govāsana); **96**, 3552 (*°putraṃ*, do.). Cf. Abhibhū, Kaçipati [3], Kaçīrāja [4].

Kāçya [3] = Babhru [1] (v. Additions): V, †805 (*B°*).

Kāçya [4], a ṛshi. § 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma).—§ 730 (Ānuçāsanik.): XIII, **14***ββ*, 991.

Kāçya, pl. (°*kāḥ*), a people, = Kāçi, pl. § 608 (Karṇap.): VIII, **47***a*, 2226 (*°Matsyaiḥ*).

Kāçyā [1] ("daughter of the Kāçi king") = Balandharā, the wife of Bhīmasena: I, ††3829 (*B°*).

Kāçyā [2] (do.) = Ambā: V, 7026, 7188, 7352.

Kaçyapa, a ṛshi and prajāpati, son of Marīci. § 27 (cf. Astīkap.): Sauti related: Kadrū and Vinatā, the daughters of Prajāpati, obtained from their husband *K.* the boon that Kadrū would have 1,000 snakes as her offspring, and Vinatā two sons, who would surpass the 1,000 sons of Kadrū. Then *K.* went to the forest. After a long time Kadrū brought forth 1,000 eggs and Vinatā two. After 500 years the 1,000 eggs of Kadrū burst, but the twins of Vinatā did not yet appear. Vinatā then broke one of the eggs, and out came Aruṇa (who afterwards became the charioteer of the Sun (*Sūrya*)). His lower extremities were yet undeveloped, and he cursed his mother, saying that she should serve as a slave, but be delivered by her other son, if she would wait 500-years patiently without breaking the egg. After the expiration of the 500 years Garuḍa came out of the egg (*I*, **16**): I, **16**, 1074 (*Prajāpatisamaḥ*), 1075, 1078, 1081.—§ 29 (Kadrū): I, **20**, 1202, 1204 (*Prajāpatiṃ*, received from Brahmán the knowledge of neutralizing poisons—*vishaharīṃ vidyāṃ*, cf. Kāçyapa [1]).—§ 33 (Garuḍa): I, **23**, 1257 (*rsheḥ sutaḥ . . . K°sya*, i.e. Garuḍa).—§ 35 (Aruṇa): I, **24**, 1275 (*°sya suto dhīmān Arunety abhiçrutaḥ*).—§ 41 (Garuḍa): I, **29**, (1347) (*mahān rsheḥ*), (1352) (told Garuḍa of Supratīka and Vibhāvasu).—§ 43 (do.): I, **30**, 1393, 1397, (1398), 1399, (1400), 1402, 1404 (propitiated the Vālakhilyas for Garuḍa).—§ 44 (do.): I, **30**, 1425 (*°sya muneḥ putraḥ*, i.e. Garuḍa).—§ 45 (Vālakhilya, pl.): I, **31**, 1437, 1440 (*Prajāpateḥ*), 1441, 1450, 1451 (*Prajāpatiḥ*), 1452 (do.), 1456, 1460, 1463 (at the sacrifice which *K.* performed in order to have a son, Indra disregarded the Vālakhilyas, who cursed him saying that there should arise another Indra; according to this *K.* begat on Vinatā an Indra of the winged creatures (viz. Garuḍa) and Aruṇa).—§ 48 (Çesha): I, **36**, 1574 (*varadānāt . . . K°sya*).—§ 49 (Vāsuki): I, **37**, 1619 (*prasādanaṃ . . . K°sya*).—§ 86 (Amçāvat.): I, **65**, 2519 (*Marīceḥ K°ḥ putraḥ*, progenitor of the creatures).—§ 115 (do.): I, **66**, 2577 (married thirteen daughters of Dakshа).—§ 118 (do.): I, **66**, 2598 (*Marīceḥ K°ḥ putraḥ*, from him the gods and Asuras were born).—§ 138 (Dakshа Prācetasa): I, **75**, 3134 (married thirteen daughters of Dakshа). — § 139 (Manu Vaivasvata): I, **75**, 3135 (upon the best of the daughters of Dakshа (i.e. on Aditi) *K.* begat the Ādityas). — § 164 (Āpavop.): I, **99**, 3927 (had begotten [Nandinī] the homa cow of Vasishṭha with Surabhī).—§ 191 (Arjuna): I, **123**, 4807 (among the seven maharshis, present at the birth of Arjuna).—§ 201 (Droṇa): I, **130**, 5128 (Rāma Jāmadagnya gave the whole earth to *K.*, cf. § 398).—§ 270 (Brahmasubhār.): II, **11**, 436 (among the *prajānāṃ patayaḥ* in the palace of Brahmán).—§ 300 (Prahlāda): II, **68**, 2320, (2323), 2334 (answered a question put by Prahlāda).—§ 317*b* (Kṛshṇa): III, **12**, 512 (worshipped Kṛshṇa). — § 327 (Draupadīpratīkṣap.): III, **31**, 1199 (*ṛshiḥ*).—§ 376 (Tīrthayātrāp.): III, **85**, 8262 (among the ṛshis who expect Yudhishṭhira on his tīrthayātrā).—§ 392*e* (Svayambhuvo vaṃsaḥ): III, **114**, 10112, 10115 (Brahmán gave the earth to *K.* as dakshiṇā; resuming this, the earth sank to Rasātala, but was appeased by *K.*).—§ 398 (Paraçu-Rāma): III, **117**, 10207, 10208, 10209 (Rāma gave to *K.* the earth, etc.).—§ 459 (Mārkaṇḍeyas.): III, **189**, 12955 (*Prajāpatiḥ*, identif. with Nārāyaṇa).—§ 491 (Āṅgirasa): III, **220**, 14164 (name of a fire, but read with B. *Kāçyapanya*).—§ 524*d* (Vishṇu): III, **272**, 15839 (begat upon Aditi the dwarf incarnation of Vishṇu).—§ 564 (Mātaliyop.): V, **101**, 3589 (through Vinatā the progenitor of the Suparṇas (through Garuḍa)); **103**, 3633 (progenitor of the serpents); **105**, 3683 (Garuḍa and Indra are both sons of *K.* and a daughter of Dakshа).—§ 565 (Gālavac.): V, **108**, 3766 (the children of *K.* first multiplied (*pravṛddhāḥ*) in the east); **110**, 3803 (*bhagavān devaḥ*, anointed Varuṇa as king [of the west]—read with B. *Varuṇaṃ saṃbhāyaseçayat*), 3819 (*maharsheḥ K°syātra*—i.e. in the west—*Mārteasya niveçanaṃ*); **117**, 3971 (*reme . . . Adityāṃ K°o yathā*). — § 574 (Jambūkh.): VI, **6**, 215 (*Prajāpatiḥ*, repairs to Meru on the parvans). — § 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**, 2442, 2443 (C. by error *Kā°*), 2446 (*K.* received from Rāma Jāmadagnya a golden altar, eighteen nalas high, and the earth; moreover, at his horse-sacrifice 100,000 elephants; *K.* then ordered Rāma

to go out of the earth).—§ 599 (Jayadrathavadhap.): VII, 94ϵ, 3453 (mentioned in a blessing to Duryodhana).—§ 602 (Droṇābhishekap.): VII, 190 ν, 8727.—§ 615u (Skanda): IX, 45γ, 2512 (came to the confluence of Skanda), 2525 (anointed Skanda).—§ 615bb (Māmatīrtha): IX, 49, 2837 (*mamātmanaṃ*, assisted Rāma Jāmadagnya at his sacrifices and received as dakshiṇā the earth with her oceans).—§ 638 (Rāmopākhyānap.): XII, 49, 1779, 1782, 1787, 1789, 1803 (when Rāma Jāmadagnya had given the earth to *K.* as dakshiṇā *K.* ordered Rāma to quit his territory and repair to the bank of the southern ocean, where Rāma took up his abode in Çūrpāraka. *K.* gave the earth to the brahmans; when the earth had sunk to Rasātala, *K.* held her on his lap (*ūruṇā*), therefore she was called Urvī; the earth begged of *K.* a king; *K.* then sought out those kshatriyas who had been preserved, and installed them as kings).—§ 641 (Rājadh.): XII, 73, 2780 (*Aila-K° saṃvādaṃ*), (†2782), †2792, (†2793), (†2795). (†2797), (†2799) (discourse between Aila and *K.*).—§ 6585 (Kṛtaghnop.): XII, 169, 6336 (*sṛṣṭātmasaṃbharaḥ*, sc. Rājadharman (Nāḍījaṅgha), the king of the cranes); 170, 6343 (*°sya putro 'haṃ mātā Dākshāyaṇī ca me*, says Rājadharman).—§ 659 (Mokshadh.): XII, 180, 6728 (read *Kāçyapa* with B.).—§ 664 (do.): XII, 207, 7535 (son of Marīci, C. has *Kaç°*); 7538 (*Mārīcaḥ*, married thirteen daughters of Dakshe, among whom Diti was the eldest; his progeny, C. has *Kaç°*).—§ 665 (do.): XII, 208a, 7574 (son of Marīci; some call him *K.*, others Arishṭanemi), (β), 7582 (father of the twelve Ādityas (enumerated)).—§ 666 (do.): XII, 209, 7609 (*maharshiṇā*, narrated the history of the boar incarnation of Vishṇu).—§ 702 (do.): XII, 297δ, 10874 (among the ṛshis who have obtained their positions by way of penances, but B. has *Kaç°* (= Ṛshyaçṛṅga ?)), 10877 (originally only four gotras arose: Āṅgiras, *K.*, Vasishṭha, and Bhṛgu; C., however, has *Kaç°*).—§ 707 (do.): XII, 319β, 11785 (*pituḥ*, sc. Viçvāvasu's, had instructed Viçvāvasu).—§ 717b (Nārāyaṇīya): XII, 340, 12945 (Nārāyana says that he will take birth as the twelfth Āditya, son of Kaçyapa and Aditi); 343, XI), ††13219 (married thirteen daughters of Dakshа), 13248 (*Prajāpatiḥ*, called Kṛshna Vyāshākapi).—§ 738b (Bhaṅgāsvanop.): XIII, 12, 556 (*°sya*—sc. *putrāḥ*—*surāsurāḥ*), 557 (*°sya sutāç caiva Asuraç ca sutās tathā*).—§ 730 (Āṇuçāsanik.): XIII, 14$\beta\beta$, 991 (praised Çiva).—§ 744 (do.): XIII, 47, 2561 (*maharshir api caitad vai Mārīcaḥ K°a*—B. *Kaṇ°—bravīt*).—§ 746 (do.): XIII, 66, 3318 (*maharshiḥ*, sesame seeds sprung from the limbs of *K.*).—§ 747b (Suvarnotpatti): XIII, 85, 4124 (*Mārīcaḥ*).—§ 749 (Āṇuçāsanik.): XIII, 92δ, 4392 (*mahān ṛshiḥ*, among the masters of yoga).—§ 750b (Bisastainyop.): XIII, 93a, 4416, (β), (4440), (γ), (4463), (δ), (4486), 4486 (etymology of his name), (ϵ), (4517).—§ 751b (Çapathavidhi): XIII, 94a, †4550, (β), (4564).—§ 768b (Umā-Maheçvarasaṃv.): XIII, 146γ, 6752 (husband of Aditi).—§ 768e (Balarāma): XIII, 148, 6864 (*Suparṇaḥ . . . K°syātmajaḥ*, i.e. Garuḍa).—§ 770 (Āṇuçāsanik.): XIII, 151ϵ, 7116 (among the seven gurus of Dhanecvara in the north).—§ 772c (Pavanārjunasaṃv.): Vāyu said: The earth vying with the *Aṅga* king abandoned her character as earth (*tyaktvā mahīttvaṃ*) and disappeared (*? nāçaṃ jagāma*). *K.* then paralysed her (XIII, 154). Vayu repeated: Once a king named *Aṅga* wished to give away the whole earth as dakshiṇā to the brahmans. The goddess of the earth, 'Brahmán's daughter,' then left this king and his kingdom to meet with destruction, and departed for the region of Brahmán. Leaving his body by way of yoga (*samāhitaḥ*, *K.* then entered the earth, which penetrated by *K.* (*Kāçyapī*) grew in prosperity and righteousness for 30,000 celestial years, then the goddess came to *K.* and became his daughter (*Kāçyapī*): XIII, 154, 7214; 155, 7235, 7238, 7239.—§ 775 (Āṇuçāsanik.): XIII, 166a, 7643 (*Mārīcaḥ*).—§ 782g (Guruçishyasaṃv.): XIV, 35b, 961. Cf. Devarshi, Kāçyapa, Maharshi, Mārīca, Prajāpati.

Kāçyapa[1], one or more brahmarshis of Kaçyapa's race. § 17 (Uttaṅka): I, 3, 844 (all. to § 51).—§ 51 (Parikshit): I, 42, 1757 (*devijasattamaḥ*), 1760, (1762), (1765); 43, 1766, (1768), 1769, 1771, 1772, 1774 (*devijasattamaḥ*), 1781, 1783, 1784, 1785 (*K.* was going to Hāstinapura to cure Parikshit from the bite of Takshaka; on the way he met with Takshaka, to whom he showed his power by reviving a banyan-tree which was bit by Takshaka. Then Takshaka gave *K.* much wealth and prevailed upon him to return home).—§ 56 (do.): I, 50, 1979 (*Brahmarshiḥ*), (1980), 1983, 1984, 1987 (repetition of § 51).—§ 57 (Janamejaya): I, 50, 1994, 1998 (*saṃvādaṃ pannagendrasya K°sya ca*), 2010, 2011, 2012 (*devijasattamaṃ*, repetition from § 51).—§ 324 (Dvaitavanapr.): III, 26a, 985 (among the brahmans who waited upon Yudhishṭhira).—§ 327 (Draupadīpratāpav.): III, 29, 1099 (some gāthās (vv. 1100–8) of his are quoted), 1109.—§ 410g (Kāçmīramaṇḍala): III, 130, 10546 (*Agneḥ saṃvādaṃ K°sya*, in the country of the Kāçmīras).—§ 455 (Brāhmaṇamāhātmyak.): III, 185, 12697.—§ 459 (Mārkaṇḍeyas.): III, 189, 12955 (read with B. *Kaç°*, q.v.).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, 70, 2443 (read with B. *Kaç°*, q.v.).—§ 637 (Rājadh.): XII, 47η, 1597 (among the ṛshis who surrounded Bhīshma).—§ 659 (Mokshadh.): XII, 180, 6693 (*Indra-K°-saṃvādaṃ*), 6694 (*ṛshisuteṣu*), 6698, 6708, 6721, 6728 (C. by error *Kaṇ°*), 6741, 6743 (discourse between *K.* and Indra in the shape of a jackal).—§ 664 (Mokshadh.): XII, 207, 7535 (read with B. *Kaç°*, q.v.), 7538 (do.).—§ 665 (do.): XII, 208ι, 7598 (among the ṛshis of the north).—§ 702 (do.): XII, 297, 10874 (only B., C. has *Kaç°*, q.v.), 10877 (only C., but read with B. *Kaç°*, q.v.).—§ 732 (Āṇuçāsanik.): XIII, 22a, 1540, (1542), 1545 (discourse between the Earth, Agni, *K.*, and Mārkaṇḍeya).—§ 733 (do.): XIII, 25ι, 1755 (had discoursed to Āṅgiras about the tīrthas).—§ 734 (do.): XIII, 26a, 1762 (among the ṛshis who came to see Bhīshma).—§ 744 (do.): XIII, 47, 2561 (only B., C. has *Kaç°*, q.v.).—§ 746 (do.): XIII, 62, 3136 (Rāma Jāmadagnya had given the earth to *K.* as dakshiṇā, cf. Kaçyapa).—§ 747 (do.): XIII, 84β, 3968 (questioned by Rāma Jāmadagnya; is not *Kaç°* to be read ?).—§ 768 (do.): XIII, 139a, 6298 (came to see the penances of Kṛshna).—§ 770 (do.): XIII, 151ν, 7157.—§ 775 (do.): XIII, 166ϵ, 7668 (one of the ṛshis of the west).—§ 782 (Anugītāp.): XIV, 16, 425, 429, 432, 453; 17, (455) (instructed by an ascetic). Cf. Kaçyapa and the following headings.

Kāçyapa[2] ("son or descendant of Kaçyapa") = Kaṇva : I, 2870, 2874 (*maharshiṃ K°ṃ . . . Kaṇvaṃ*), 2875 (*munīṃ*), 2893, †2894, 2975.

Kāçyapa[3] (do.) = Vibhāṇḍaka : III, 9990 (*āçramaḥ . . . K°sya*), 9992 (*°sya sutaḥ*, i.e. Ṛshyaçṛṅga), 10001, 10030 (*°āçramāt*), 10031, †10047 (*P°*), †10075, †10077 (*°syaikaputraṃ*, i.e. Ṛshyaçṛṅga), †10085.

Kāçyapa[4] (do.) = Rājadharman (Nāḍījaṅgha) : XII, 6350, 6352, 6374.

Kāçyapa[5] (do.) = Viçvāvasu : XII, 11777, 11802, 11805.

Kāçyapa[6] (do.) = Indra (?) : XIII, 624.

Kāçyapa[2], name of a fire. § 491 (Āngirasa): III, **220**, 14156 (= Uktha, Nīl.). 14164 (C. by error *Kaº*).

Kāçyapa, dual (*ºau*) ("descendants of Kaçyapa"), = Yaja and Upayaja: I, 6363 (*gotrataḥ K°au*).

Kāçyapa, pl. (*ºāḥ*) (do.). § 324 (Dvaitavanapr.): III, **26**, 970 (accompany Yudhishṭhira).—§ 395 (Tīrthayātrāp.): III, **115**, 10126.—§ 656*b* (Khadgotpattik.): XII, **166***β*, 6142.

Kaçyapadvīpa (B. *Kaº*). § 574 (Jambūkh.): VI, **6**, 251 (*K.* and Nāgadvīpa are the two ears [of the hare-shaped Jambudvīpa]).

Kāçyapanandana, pl. (*ºāḥ*) = the gods: XIII, 3330.

Kāçyapaputra ("the son of Kaçyapa [i.e. Vibhāṇḍaka]") = Ṛishyaçṛiṅga: III, †10037.

Kāçyapātmaja (do.) = Ṛishyaçṛiṅga: III, 9994 (*Kº*).

Kāçyapeya[1] ("the son of Kaçyapa") = Garuḍa: I, 1247.

Kāçyapeya[2] ("descendant of Kaçyapa") = Dāruka: VII, 6352.

Kāçyapeya, pl. (*ºāḥ*) ("the sons of Kaçyapa") = the Ādityas: XIII, 7094 (*Aº*).

Kāçyapī ("the son of Kaçyapa") = Rājadharman (Nāḍījaṅghu): XII, 6346.

Kāçyapī ("the daughter of Kaçyapa") = the Earth: XIII, 3164, 4350 (*Vaishṇavī K°ī*), 7287 (*Bhūmiḥ*), 7238.

Kādraveya, pl. (*ºāḥ*) ("sons or descendants of Kadrū") = the serpents. § 49 (Vāsuki): I, **37**, 1597 (held a consultation about the means of being delivered from death at the snake-sacrifice).—§ 100 (Aṃçāvat.): I, **65**, 2549 (six *K.s* enumerated).—§ 191 (Arjuna): I, **123**, 4806 (present at the birth of Arjuna).—§ 608 (Karṇap.): VIII, **87**χ, 4415 (sided with Arjuna). Cf. Kadrūja, pl., Kadrūputra, pl., Nāga, pl., Sarpa, pl.

Kadru = Çiva (1000 names[2]).

Kadrū, daughter of Dakṣha, wife of Kaçyapa, and mother of the serpents. § 27 (Kaçyapa): I, **16**, 1074 (daughter of Prajāpati (i.e. Dakṣha), married to Kaçyapa), 1076 (chose to have 1,000 nāgas as her sons), 1080.—§ 27*b* (do.): After a long time *K.* brought forth 1,000 eggs, which burst after 500 years: I, **16**, 1082.—§ 29 (cf. Āstīkap.): Once *K.* and Vinatā bet about the colour of Uccaiḥçravas, and she who lost should become the other's slave, Vinatā asserting that he was all white, *K.* that he was black in his tail. *K.* ordered her sons to transform themselves into black hair and cover the horse's tail. When they refused she cursed them, saying that the Fire (*Pāvaka*) should consume them at the snake-sacrifice of Janamejaya. Seeing that the snakes had multiplied exceedingly, Brahmā, with all the gods, sanctioned this curse, which had been "indicated in the Purāṇas" (so PCR., *dṛishṭaṃ purātanaṃ*, v. 1204), and propitiated Kaçyapa by bestowing upon him the knowledge of neutralizing poisons: I, **20**, 1190, (1192), 1194, 1197, 1201.—§ 36 (do.): In the morning *K.* and Vinatā went to inspect Uccaiḥçravas. Description of Samudra (the Ocean) (*b*); I, **21**, 1205.—§ 31 (do.): The Nāgas (serpents), notwithstanding their refusal, went and became hairs in the horse's tail. Second description of the Ocean, v. Samudradarçana (*b*): I, **22**, 1227 (*K°ç ca Vinatā caiva Dākshāyaṇyau*).—§ 32 (do.): Vinatā, having lost the wager, became the slave of *K.* [but was afterwards released by] Garuḍa (*b*): I, **23**, 1235, 1237.—§ 35 (do): Some time afterwards *K.* ordered Vinatā to carry her to a remote place, inhabited by the Nāgas, in the midst of the Ocean; the snakes which were carried by Garuḍa (*b*) became scorched by the rays of the sun: I, **25**, 1281.—§ 37 (Indra): I, **25**, 1285 (*K.* then praised Indra).—§ 38 (cf. Āstīkap.); Indra then caused a downpour of rain, and the snakes with their mother reached Rāmaṇīyaka: I, **26**, 1296.—§ 47 (Sarpanāmak.): I, **35**, 1547 (enumeration of the principal sons of *K.*).—§ 48 (Çesha): I, **36**, 1566 (Çesha left his mother *K.*).—§ 49 (Vāsuki): I, **38**, 1628 (all. to § 29).—§ 60 (Sarpasattra): I, **54**, 2071 (*Pannagānāṃ . . . mātā*, repetition from § 29).—§ 87 (Aṃçāvat.): I, **65**, 2521 (*Dakshakanyā*, wife of Kaçyapa).—§ 129 (do.): I, **66**, 2634 (Surasā gave birth to the Nāgas, Kadrū to the Pannagas).—§ 270 (Brahmasabhāv.): II, **11**, 457 (*nāḥ*, in the palace of Brahmā).—§ 502 (Manushyagrahak.): III, **230**, 14471 (*K.* introduces herself in a suitable form into the body of a pregnant woman and causes the destruction of the fœtus, and the mother is caused to give birth to a nāga (serpent)).

Kadrūja, pl. (*ºāḥ*) ("the sons of Kadrū") = the serpents. § 775 (Ānuçāsanik.): XIII, **166***a*, 7644 (*pannagāḥ*). Cf. Kādraveya, pl., Kadruputra, pl.

Kadrūputra, pl. (*ºāḥ*) (do.) = the serpents. § 27 (Kaçyapa): I, **16**, 1077 (*°ādhikau bale*, sc. Garuḍa and Aruṇa), 1084.—§ 39 (Rāmaṇīyaka): I, **27**, 1312.—§ 46 (Garuḍa): I, **34**, 1531. Cf. Kādraveya, pl., Kadrūja, pl.

Kāhali = Çiva (1000 names[2]).

Kahoḍa, a brahman, father of Aṣhṭāvakra. § 412 (Aṣhṭāvakrīya): III, **132**, †10603 (disciple of Uddālaka, whose daughter Sujātā he married; on her he begot Aṣhṭāvakra), †10612 (went to the sacrifice of Janaka, where he was vanquished by Bandin in a controversy, and drowned); **134**, †10681 (when Bandin had been vanquished by Aṣhṭāvakra *K.* arose from the water), (10683).

Kahoḍasūnu ("the son of Kahoḍa") = Aṣhṭāvakra: III, †10599 (*Aº*).

Kaiçika, pl. (*ºāḥ*), a people. § 273 (Rājasūyarāmbhap.): II, **14**, 585 (*Pāṇḍya-Kratha-K°ān*, had been vanquished by Bhīshmaka).

Kaikaya (B., probably more correctly Kekaya), pl. (*ºāḥ*), name of a people (= Kekaya, pl.), especially five brothers who joined Yudhishṭhira (the rest followed Duryodhana). § 130 (Aṃçāvat.): I, **67**, 2647 (five Asuras were re-born among the *K.*).—§ 295 (Dyūtap.): II, **52**, 1870 (*Madra-Aºāḥ*, among the peoples who brought tribute to Yudhishṭhira).—§ 556 (Sukṛijayasaṃp.): V, **22**, †664 (v. Kaikeya, pl.).—§ 561 (Yānasandhip.): V, **57***ξ*, 2248 (*bhrātaraḥ pañca*, have chosen the *Kaikeyāḥ* (*Kekayāḥ*, B.) in Duryodhana's army as their share); **61***ψ*, 2406 (among the allies of Yudhishṭhira; the five brothers ?).—§ 562 (Bhagavadyānap.): V, **83***ø*, 2951 (worshipped Kṛishṇa; the five brothers ?).—§ 569 (do.): V, **144**λ, 4887 (among the allies of Yudhishṭhira).—§ 576 (Bhagavadgītāp.): VI, **18***ā*, 688 (in the army of Duryodhana); **20**, †752 (*bhrātaraḥ*, do.).—§ 581 (Bhīshmavadhap.): VI, **61**[3]*ā*, 2691 (attacked Arjuna), (*e*), 2695 (attacked by Dhṛishṭadyumna).—§ 582 (do.): VI, **72***η*, 3169 (attacked by Sātyaki, etc.); **75**[2], 3309 (vanquished by Droṇa and Bhīshma).—§ 585 (do.): VI, **97**λλ, 4443 (Bhīshma had promised to slay the *K.*, etc.).—§ 587 (do.): VI, **117***ρ*, 5485 (attacked Arjuna); **119***αα*, 5549 (abandoned Bhīshma).—§ 589 (Droṇābhishekap.): VII, **8***θ*, †247 (*°ānāṃ pravarāṃç ca pañca*, in Yudhishṭhira's army).—§ 590 (do.): VII, **16**, 629 (in Yudhishṭhira's army).—§ 592 (Saṃçaptakavadhap.): VII, **20***η*, 799 (in the army of Duryodhana); **21***ι*, 883 (defeated by Droṇa) (λ), 915 (do.), 919 (do.); **23***ο*, 963 (followed Virāṭa), 966 (*bhrātaraḥ pañca*, description of their horses); **25**, 1085 (*yuddhaṃ . . . Matsyānāṃ K°aiḥ*

sārdhaṃ), 1105 (*bhrātṝn pañca*, fought with Karṇa).—§ 593 (Abhimanyuvadhaparvan): VII, **35***δ*, 1511 (proceeded against Droṇa); **40***υ*, 1695 (in the army of Yudhiṣṭhira); **42***π*, 1743 (do.); **48***ρ*, 1770 (do.), (*σ*), 1780 (do.); **49**, 1934 (*°ānāṃ rathān sapta*, slain by Abhimanyu).—§ 596 (Pratijñāp.): VII, **78***ε*, 2744 (in Yudhiṣṭhira's army).—§ 597 (do.): VII, **83**, 2950 (*sa-K°m*, do.).—§ 598 (Jayadrathavadhap.): VII, **85***δ*, 3049 (in Yudhiṣṭhira's army).—§ 599 (do.): VII, **91***β*, 3255 (in Duryodhana's army); **98***κ*, 3661 (*sa-K°ḥ*, proceeded against Droṇa); **106**, 3971 (*Bṛhatkṣattraḥ K°ānāṃ mahārathaḥ*, proceeded against Droṇa); **110***ρ*, 4165 (defeated by Droṇa); **111***ν*, 4283 (*bhrātaraḥ pañca*, protect Yudhiṣṭhira); **114***ω*, 4539 (vanquished by Kṛtavarman); **125**, 5021 (*Bṛhatkṣattraḥ K°ānāṃ mahārathaḥ*, attacks Droṇa), 5040 (are slain by Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **154***β*, 6650 (*sa-K°ḥ*, proceeded against Droṇa); **155***η*, 6696 (are slain by Droṇa), (*ε*), 16726 (*Drupada-Virāṭa-K°āḥ*); **156***ι*, 6779 (followed Bhīmasena); **157***π*, 6967 (followed Bhīmasena and Arjuna); **159**, 7135 (in Yudhiṣṭhira's army); **160***ζδ*, 7155 (do.).—§ 601 (Droṇavadhap.): VII, **184***α*, 8368 (do., shall proceed against Droṇa).—§ 603 (Nārāyaṇāstram.): VII, **193***δ*, 8934 (defeated by Droṇa); **195***ι*, 9018 (in Yudhiṣṭhira's army).—§ 604 (Karṇap.): VIII, **3***δ*, 70 (do., defeated by Karṇa); **8**, 235 (in C. is printed *Kaikayāḥ*, probably for *Kaikeyāḥ*, had formerly been vanquished by Karṇa); **9**, 283 (*°aiḥ*).—§ 605 (do.): VIII, **12***ββ*, 459 (in Yudhiṣṭhira's army); **30***ξξ*, 1231 (attacked Karṇa).—§ 608 (do.): VIII, **46**, 2143 (protected Duryodhana); **47***κ*, 2226 (in Yudhiṣṭhira's army, attacked by Kṛpa, etc.); **49***υ*, 2309 (checked Karṇa); **54***ιι*, 2625 (resisted by Karṇa); **56**, 2695 (are slain by Karṇa), (*ρρ*), 2762 (fought with Bhīmasena); **63**, 3176 (attacked by Karṇa); **73**, 3662 (had been slain by Bhīshma), 3668 (do.). Cf. Kaikeya pl., Kekaya pl.

Kaikaya[1] = Bṛhatkshattra: VII, 4013 (*B°*, but B. has *Kaikeyaḥ*), 4015 (B. has *Kaikeyasya*); VIII, 117 (*B°*, but B. has *Kekayaḥ*).

Kaikaya[2] = Vinda: VIII, 521 (B. has *Kekayaḥ*).

Kaikaya[3]. § 590 (Droṇābhishekap.): VII, **14***α*, 577 (read for *Kaikayo Kaikeyū(ḥ)*, B. has *Kekayū(ḥ)*).—§ 599 (Jayadrathavadhap.): VII, **106**, 3983 (read *Kaunteyena* with B.).

Kaikaya[4], a king of the Kekayas. § 641 (Rājadh.): XII, **77**, 2912 (seized by a Rākshasa). Cf. Kaikeya, Kaikeyarāja.

Kaikaya, dual (*°au*) = Vinda and Anuvinda: VIII, 497 (only C., B. has *Kaikeyau*).

Kaikayarājaputra (B. *K°*) ("the son of the king of the Kekayas"). § 604 (Karṇap.): VIII, **7**, †202 (in Duryodhana's army).

Kaikayarājaputra (B. *K°*), pl. (*°āḥ*) ("the sons of the king of the Kekayas"). § 342 (Indralokābh.): III, **51**, 2009 (will join the Pāṇḍavas).

Kaikeya (B. mostly Kekaya), pl. (*°āḥ*), in most passages denoting five brothers, sons of the king of the Kekayas, but sometimes the people (= Kekaya, pl.). § 264 (Sabhākriyāp.): II, **4***β*, 126 (among the princes who waited upon Yudhiṣṭhira).—§ 317 (Arjunābhigamanap.): III, **12**, 462 (*bhrātaraḥ*, came to the Pāṇḍavas in the wood).—§ 321 (Saubhavadhop.): III, **22**, 899 (= do., took leave of the Pāṇḍavas).—§ 327 (Draupadīparitāpav.): III, **33**, 1352 (also B., will assist the Pāṇḍavas).—§ 342 (Indralokābhigamanap.): III, **51**, 1983 (all. to § 317), 1991 (had been present at the rājasūya of Yudhiṣṭhira).—§ 522 (Draupadīharaṇap.): III, **268**, †15654 (will assist the Pāṇḍavas).—§ 554 (Saṃyodyogap.): V, **4***γ*, 71 (among the princes to whom the Pāṇḍavas ought to send messengers.)—§ 555 (do.): V, **19***α*, 594 (*sodaryāḥ pañca*, came to Duryodhana with one akshauhiṇī of troops).—§ 556 (Sañjayayānap.): V, **22**, †664 (five brothers had been expelled (*avarurudhāḥ*) from the *K.*; in order to recover the kingdom they joined the Pāṇḍavas).—§ 561 (Yānasandhip.): V, **57***ξ*, 2240 (*bhrātaraḥ pañca*, joined the Pāṇḍavas with one akshauhiṇī of troops), 2248 (chosen by the five Kaikeya (B. *Kekaya*) brothers as their share in the battle).—§ 570 (Sainyaniryāṇap.): V, **151***δ*, 5160 (followed Yudhiṣṭhira; the five brothers ?); **153**, 5189 (do., do.).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5501 (*bhrātaraḥ pañca*, in Yudhiṣṭhira's army).—§ 572 (Rathātirathasaṅkhyānap.): V, **171**, 5906 (*pañca . . . bhrātaraḥ*, among the rathas of the Pāṇḍavas).—§ 573 (Ambopākhyānap.): V, **195***δ*, 7606 (in the army of Duryodhana).—§ 576 (Bhagavadgītāp.): VI, **16***α*, 622 (also B., in the army of Duryodhana).—§ 578 (Bhīshmavadhap.): VI, **45**[19], 1744 (*bhrātaraḥ pañca*, fought with five Gāndhāra princes); **48***κ*[38], 1964 (rescued Śveta, the five brothers; B., however, has *Kaikeyo = Dhṛshṭaketu?*).—§ 580 (do.): VI, **56***α*, 2405 (also B., in the army of Duryodhana), (*ο*), 2418 (followed Bhīmasena, the five brothers ?).—§ 583 (do.): VI, **75***α*, 3285 (*bhrātaraḥ pañca*, in the left wing of the Pāṇḍavas' makaravyūha); **77***λ*[8], 3394 (the five brothers ?); **78**, 3437 (*pañca*, fought with Duḥśāsana).—§ 585 (do.): VI, **89***ν*, 3948 (proceeded against Bhīshma, the five brothers ?); **99***ζ*, 4512 (*bhrātaraḥ*, in the army of Yudhiṣṭhira); **103***ν*, 4694 (*bhrātaraḥ pañca*, rushed towards Bhīshma).—§ 587 (do.): VI, **108**, 5002 (*bhrātaraḥ pañca*, in the rear of the Pāṇḍava army); **118***ο*, 5553 (*pañca*, rescued by Arjuna).—§ 589 (Droṇābhishekap.): VII, **8***η*, 227 (in Yudhiṣṭhira's army); **9**, 288 (do., surround Droṇa); **10**, 360 (*s*: the five *K.* brothers, resembling the insects called indragopakas, with red coats of mail, red weapons, and red banners, the maternal cousins of the Pāṇḍavas); **16***δ*, 650 (surrounded Droṇa).—§ 598 (Jayadrathavadhap.): VII, **85***α*, 3025 (in Yudhiṣṭhira's army).—§ 599 (do.): VII, **110**, 4164 (*°āṃṃ pañcaṃ*, are slain by Droṇa); **125**, 5039 (*Bṛhatkshattro hate . . . K°ānāṃ mahārathe*).—§ 600 (Ghaṭotkacavadhap.): VII, **153***α*, 6628 (the five brothers ?, pierced by Duryodhana); **158***ν*, 6972 (only B., C. has *Kekayoḥ*, in the army of Yudhiṣṭhira); **160**, 7161 (also B., attack Aśvatthāman); **169***ιι*, 7459 (proceeded against Droṇa).—§ 602 (Droṇavadhap.): VII, **186***μ*, 8490 (also B., vanquished by Droṇa), 8499 (sc. *hateshu*).—§ 604 (Karṇap.): VIII, **5***ζ*, 136 (have been slain by Arjuna); **6**, 168 (*Vṛkodarasamo yuddhe vrtaḥ K° yodhibhiḥ | Kaikeyena ca vikramya bhrātā bhrātṛā nipātitaḥ*).—§ 605 (do.): VIII, **13**, 511 (*°ānāṃ mahārathaḥ*, i.e. Vinda), 524 (defeated by Sātyaki).—§ 608 (do.): VIII, **48***ξ*, 2254 (attack Karṇa); **49***χ*, 2334 (attack Vasuṣeṇa); **58***μμ*, 2692 (attack Karṇa), (*πτ*), 2751 (also B., are slain by Karṇa); **62**, 3173 (*śataḥ septadaśa*, checked the Dhārtarāshṭras); **82**, †4183 (*°senāpatiḥ*, named Ugrakarman ?, attacked Prasena).—§ 611 (Śalyap.): IX, **21***κκ*, 1126 (attacked by Duryodhana). Cf. Kaikaya pl., Kekaya pl.

Kaikeya, dual (*°au*) = Vinda and Anuvinda: VIII, 492 (*Vindānuvindau*), 497 (B. two times, C. in the latter passage has *Kaikayau*).

Kaikeya[1] = Bṛhatkshattra: VI, 1720 (*B°ḥ*); VII, 972 (*B°π*), 4013 (*B°*, only B., C. has *Kaikayaḥ*), 4015 (only B., C.

C. has *Kaikayasya*); VII, 5029, 5032, 5033, 5035. Cf. Kaikaya.

Kaikeya[2] = Vinda: VIII, 513, 518, 519. Cf. Kaikaya.

Kaikeya[3] = Kaikaya[4]: XII, 2911.

Kaikeya,[4] one or more Kekaya princes. § 576 (Bhagavadgītāp.): VI, **19,** 715 (*Dhṛshṭaketuḥ ?*, but is not *Kaikeyāḥ* to be read? cf. V, 5160; VI, 2948).—§ 578 (Bhīshmavadhap.): VI, **47***c*, 1364 (only C., B. has *Kekayāḥ*), 1866 (= Bṛhatkshatra?); **48***a* [4], 1964 (only B., but C. seems to be right in reading *Kaikeyāḥ*, cf. VI, 715), 1972 (both C. and B., is not *Kaikeyāḥ* to be read with PCR. ?).—§ 579 (do.): VII, **52***a*, 2128 (= Bṛhatkshatra ?).—§ 582 (do.): VI, **69***a*, 3066 (*akshauhiṇīpatiḥ* = do. ?).—§ 583 (do.): VI, **77**, 3401 (= do. ?).—§ 604 (Karṇap.): VIII, **6**, 169 (*K°ena ca vikramya bhrāta bhrātrā nipātitaḥ*).

Kaikeyaputra ("son of the Kekaya king") = Vīçoka: VIII, †4182.

Kaikeyarāja = Kaikaya[4]: XII, 2888.

Kaikeyī[1] ("daughter of the Kekaya king") = Sunandā, the wife of Sarvabhauma: I, ††3769 (*Sº*, mother of Jayatsena).

Kaikeyī[2] (do.), wife of Ajamīḍha. § 156 (Pūruvaṃç.): I, **95,** ††3790.

Kaikeyī[3] (do.) = Kumārī, the wife of Bhīmasena Pārikshita: I, †3796 (*K°*, mother of Pratīçravas).

Kaikeyī[4] (do.), wife of Daçaratha. § 525 (Rāmopākhyānap.): III, **274,** 15879 (mother of Bharata); **277,** 15960, 15961, 15975, 15980 (prevailed upon Daçaratha to banish Rāma and install Bharata as heir apparent. Bharata, however, would only keep the realm for Rāma).

Kaikeyī[5] = Sudeshṇā, the wife of Virāṭa. IV, 249 (*Virāṭabhāryā*), 432, 562, 563, 661, 669.

Kaikeyī[6] (do.) = Sumanā: XIII, 5859.

Kaikeyīnandivardhana ("the son of Kaikeyī[3]") = Uttara: IV, 2231.

Kailāsa, a mountain, the abode of Kubera and Çiva. § 11 (Parvasaṅgr.): I, **2,** 457 (*°āroḥaṇaṃ*).—§ 213 (Jatugṛhap.): I, **146,** 5779 (*°ṃ iva Guhyakāḥ*, sc. *vivīçuḥ*; C. has *°āçº*).—§ 231 (Svayaṃvarap.): I, **185,** 6963 (*°çikharaprakhyaiḥ*, sc. *prāsādaiḥ*; C. has *°āçº*).—§ 252 (Subhadrāharaṇap.): I, **220,** 7950 (*°çikharopamāḥ*, sc. Balarāma, C. has *°āçº*).—§ 255 (Agniparābhava): I, **223,** 8117 (Çvetaki performed austerities on *K.* in order to gratify Çiva; C. has *°āçº*).—§ 263 (Sabhākriyāp.): II, **3,** 59 (*uttareṇa tu K°ṃ Maināka parvataṃ prati*, there Maya had gathered a bhāṇḍa of jewels), 66 (*uttareṇa tu K°ṃ Maināka parvataṃ prati*, Hiraṇyaçṛṅga, etc., is situated there).—§ 265 (Lokapālasabhākhyānap.): II, **6,** 275 (*°nilayasya*, i.e. Kubera).—§ 269 (Vaiçravaṇasabhāv.): II, **10,** 384 (*°çikharopamā*, sc. the palace of Kubera), 412 (among the mountains present in the palace of Kubera).—§ 287 (Rājasūyikap.): II, **34,** 1279 (*°çikharaprakhyāṃ*, sc. *āvasathāṃ*).—§ 293 (Dyūtap.): II, **46,** 1643 (*°kūṭapratimaṃ*, sc. *çṛṅgaṃ*), 1645 (*parvataṃ*), 1646 (do., Vyāsa went to *K.*).—§ 295 (do.): II, **52,** 1862 (*uttarād api K°ād oshadhīḥ*).—§ 317*b* (Kṛshṇa Vāsudeva): III, **12,** 503 (*°bhavane*, Kṛshṇa had dwelt on *K.*).—§ 334 (Kairāṭap.): III, **41,** 1697 (*°nilayo Dhanādhyakshaḥ*, i.e. Kubera).—§ 335 (Indralokābhigamanap.): III, **42,** 1753 (*°ṃ iva çṛṅgiṇaṃ*).—§ 337 (Sagara): III, **106,** 8834 (*giriṃ*, Sagara went to *K.* to gratify Çiva).—§ 339 (Gaṅgāvataraṇa): III, **108,** 9944 (*parvataṃ*, Bhagīratha went to *K.* to gratify Çiva); **109,** 9963 (the abode of Çiva).—§ *418d* (Tīrthayātrāp.): The mountain *K.* is six yojanas high, there the gods assemble, there is Viçālā (i.e. Badarī, Nil.), there live innamerable Yakshas, Rākshasas, Kinnaras, Nāgas, Suparṇas, and Gandharvas, near the abode of Kubera; III, **139,** 10830.—§ 419 (Gandhamādanapr.): III, **140,** 10842.—§ 422 (do.): III, **142,** 10913 (*°çikharopamaṃ*, sc. the bones of Naraka).—§ 423 (do.): III, **145,** 11031 (*parvatottamaṃ*, with Badarī, etc., reached by the Pāṇḍavas).—§ 432 (Sugandhikāharaṇa): III, **153,** 11354 (*°çikharābhyāse*, there the lotus-lake of Kubera is situated); **154,** 11389 (the abode of Kubera, to whom the Krodhavaças repaired, having been defeated by Bhīmasena).—§ 436 (Yakshayuddhap.): III, **158,** 11540 (seen by the Pāṇḍavas on their journey to the hermitage of Ṛshyaparvan).—§ 436*d* (do.): Beyond *K.* is the path of the all-perfect (*paramasiddhānāṃ*) Devarshis, if anyone goes beyond this the Rākshasas slay him with iron darts and other weapons; III, **159,** 11651.—§ 449 (Ājagarap.): III, **177,** †12340 (*Kuberakāṭaṃ*, on their way from the hermitage of Ārshṭishena the Pāṇḍavas saw *K.*), †12344.—§ 555 (Indravijaya): V, **11***a*, 353.—§ 562 (Bhagavadgītānap.): V, **94,** 3360 (*rathāt . . . K° çikharopamāt*).—§ 565 (Gālavacarita): V, **111,** 3830 (on *K.* Kubera was installed into the sovereignty of Rākshasas, Yakshas, and Gandharvas), 3840 (*sthānaṃ Ailavilasya*, i.e. Kubera's).—§ 570 (Sainyanirīkṣap.): V, **157,** 5332 (*°çikharopamaḥ*, sc. Balarāma).—§ 574 (Jambūkh.): VI, **3,** 104 (*°Mandarābhyāṃ tā tathā Himavato girer sahavarṣe mahāçobhāḥ khecarīṇi patanti ca*, omens); **6,** 236 (= Hemakūṭa, inhabited by Kubera with the Guhyakas), 237 (*abhyuttareṇa K°ṃ Maināka parvataṃ prati*, there Hiraṇyaçṛṅga, etc., is situated).—§ 581 (Bhīshmavadhap.): VI, **62,** 2748 (*°ṃ iva çṛṅgiṇaṃ*, sc. Bhīmasena).—§ 585 (do.): VI, **94,** 4204 (do., do.).—§ 589 (Droṇābhishekap.): VII, **11,** 412 (*°çikharopamaḥ*, sc. Balarāma).—§ 611 (Çalyap.): IX, **11,** 583 (*yayā*—sc B., sc. *gadayā*; C. has *yathā—K°bhavane Muheçvarasakhaṃ*—i.e. Kubera—*bali] ahcayāṃ ūsa Kauuteyaḥ*—i.e. Bhīmasena—*saṃkruddham Alakādhipaṃ*, all. to Yakshayuddhaparvan); **12,** 594 (*saçṛṅgaṃ iva K°ṃ*, sc. Çalya).—§ 613 (Gadāyuddhap.): IX, **33,** 1927 (*°ṃ iva çṛṅgiṇaṃ*, sc. Duryodhana), 1929 (do., do.).—§ 615*a* (Skanda): IX, **45,** 2534 (*°çṛṅgasaṅkāçaṃ*, sc. *Maṇi* and *Sumaṇi*).—§ 615 (Gadāyuddhap.): IX, **56,** 3156 (*°ṃ iva çṛṅgiṇaṃ*, sc. Duryodhana).—§ 637 (Rājadh.): XII, **44,** 1528 (*mumude tad labdhvā K°ṃ Dhanado*—i.e. Kubera—*yathā*).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **182,** 6779 (*°çikhare*, there Bhṛgu was sitting).—§ 694*b* (Jyarotpatti): XII, **284,** 10216 (*Vaiçravaṇaḥ . . . K°nilayaḥ*).—§ 716 (Çukābhipatana): XII, **332,** 12576 (*°prashṭhaṃ*, Çuka proceeded to *K.*); **333,** 12586 (*°prashṭhāt*, from *K.* Çuka soared into the sky).—§ 731*b* (Ashṭāvakra-Dikṣaṃv.): XIII, **19,** 1411 (the abode of Kubera), 1434 (crossed by Ashṭāvakra).—§ 746 (Anuçāsanik.): XIII, **83,** 3907 (*°çikhare deva-Gandharvasevite*, there Surabhi performed austerities).—§ 772*b* (Vaishṭha): XIII, **156,** 7287 (*°ṃ prashṭhāt̄ caiva nadīṃ Gaṅgāṃ*).—§ 785 (Anugītāp.): XIV, **77,** 2236 (*mahāgireḥ*, trembled).—§ 795*c* (Mahābhārata): XVIII, **6,** 241 (*°çikharākāraṃ*, sc. *vimānaṃ*, sc B.).

Kailāsa, pl. (VIII, 110), v. Kosala, pl.

Kailāsagirivāsin = Çiva (1000 names[3]).

Kailāsaka, a serpent. § 564 (Mātaliyop.): V, **103**[7], 3627.

Kailāsanilaya = Kubera: II, 275; III, 1697; XII, 10216.

Kailātaka, adj.: VII, 4353 (*madhu*, B. has *kairātakaṃ*), 5157 (do., do.).

Kairāta, adj. ("belonging to a Kirāta"). § 10 (Parvasaṅgr.): I, **2,** 320 (*parva K°sañjñitaṃ*, i.e. Kairātaparvan).—§ 331 (Kairātap.): III, **39,** 1552 (*°ṃ veçaṃ āsthāya*, sc. Çiva).—§ 340 (Indralokābhigamanap.): III,

49, 1936 (Jo., all. to § 331).—§ 442 (Nivātakavacayuddhap.): III, **167,** 11954 (*bhūtaṃ mahat K°saṃsthitaṃ*, i.e. Çiva, repetition of § 331).—§ 573 (Ambopākhyānap.): V, **194,** 7592 (*°e dvandvayuddhe*, all. to Kairātaparvan).—§ 731*b* (Ashṭāvakra-Diksaṃv.): XIII, **19,** 1434 (*°n sthānaṃ*, i.e. the abode of Çiva).

Kairāta, pl. (*°āḥ*), a people, = Kirāta, pl. § 295 (Dyūtap.): II, **52,** 1859 (brought tribute to Yudhishṭhira).

Kairātaka, adj. ("belonging to the Kirātas"). § 295 (Dyūtap.): II, **52,** 1867 (*°nāṃ ayutaṃ dāsīnāṃ*, brought as tribute). Cf. also Kaikātaka.

Kairātaparvan ("the section treating of the Kirāta"), the 33rd of the minor parvans of Mhbhr., forming an episode to Arjuna's journey to the abode of Indra (cf. Kairāta). § 331. It is anew related how *Arjuna* set out from the *Kāmyaka* wood towards the north; he entered a terrible forest (description), resorted to by *Siddhas* and *Cāraṇas*, and then proceeded to the *Himavat* (description). For four months he practised austerities (specified), until the *ṛshis* made representations about it to *Çiva*, who dismissed them after having removed their fears (III, **38**). Then *Çiva* with his bow and arrows, in the guise of a *Kirāta*, accompanied by *Umā* in the guise of a *Kirāta* woman, by merry spirits (*bhūtaiḥ*), and thousands of women, approached *Arjuna* as he was about to kill *Mūka*, a son of *Danu*, who in the form of a boar would have killed *Arjuna*. *Arjuna* and *Çiva* at the same time pierced *Mūka* with their arrows, and killed him; when dying he again assumed his *rākshasa* form; then they fought against each other, first with arrows, then with the very bows, then with swords, then with trees and stones, then with the fists, and then by clasping each other; at last *Arjuna* lost his senses, and was almost reduced to a ball of flesh; when he regained consciousness he made a clay image of *Çiva*, which he worshipped with a garland, which then appeared on the head of the *Kirāta*; he thus learned that it was *Çiva*, and prostrated himself at his feet. *Çiva* declared that *Arjuna*'s prowess was equal to his own, promised to give him his weapon, and gave him 'eye' (*cakshus*), so that he beheld him in his true form, together with *Umā*.—§ 332: *Arjuna* then fell on his knees and worshipped him, saying: "O *Kapardin*! etc." (v. *Mahādevastava*) (III, **39**).—§ 333: Çiva said that *Arjuna* (*b*) was in a former life *Nara*, etc. When granted a boon, *Arjuna* asked *Çiva* to give him the *Pāçupata* weapon named *Brahmaçiras* (*c*). Having purified himself he was instructed in its use on the condition that he should not hurl it against a human being, for then it would destroy the universe. The earth trembled, etc. The gods and *Dānavas* beheld the weapon in its bodily shape standing by the side of *Arjuna*. When *Arjuna* had been touched by *Çiva*, all that was evil in his body was dispelled. Having said to *Arjuna*, "Go thou into heaven," *Çiva* went up into the skies accompanied by *Umā* (III, **40**).—§ 334: Then *Arjuna* was on the *Himavat* visited by the *Lokapālas*, viz., *Varuṇa* (blue as lapis lazuli), together with rivers, *Nāgas*, *Daityas*, and *Sādhyas*; *Kubera*, who dwells on *Kailāsa*, golden-coloured (*jāmbūnadavapuḥ*), accompanied by *Yakshas*; *Yama*, with staff in hand (*daṇḍapāṇiḥ*), illuminating the three worlds, and the *Guhyakas*, *Gandharvas*, and *Nāgas*, accompanied by those lords of the creation (*lokabhāvanaiḥ*) the *Pitṛs*; further *Çakra*, with *Māhendrāṇī*, mounted on the neck of *Airāvata*, and surrounded by the gods, and eulogized by *Gandharvas* and *ṛshis*. Each of them occupied a particular summit of *Himavat* (*Yama* to the south, *Varuṇa* to the west). They granted him 'sight' (*dṛshṭi*), that he might see them. *Yama* said that *Arjuna* would defeat the *Nivātakavacas*, etc., and gave him his irresistible staff (*daṇḍa*) as a weapon. *Varuṇa* (*b*) gave him his irresistible nooses. *Kubera* said that in bygone *kalpas Arjuna* had always gone through ascetic austerities along with them, and gave him his favourite weapon *Antardhāna* (*c*). *Indra* said he would descend to earth in his chariot with *Mātali* as his charioteer, and taking him to heaven grant him all his celestial weapons (III, **41**).

Kaiṭabha, a Dānava. § 317*b* (Kṛshṇa Vāsudeva): III, **12,** 498 (*Dānavau Madhu-K°au*, tried to slay Brahmán, cf. § 477).—§ 476 (Dhundhumārop.): III, **202,** 13532 (*Madhu-K°yoḥ putro Dhundhuḥ*).—§ 477 (do.): III, **203,** 13562 (*Madhuç ca K°aç ca*), 13565 (*Madhu-K°yoḥ*), (13573) (*Madhu-K°au*), 13580 (*Madhu-K°yoḥ*; when Vishṇu during the cataclysm slept on the hood of Çesha, Madhu and *K.* terrified Brahmán, Vishṇu awoke, and obtained from them the boon that he should become their slayer, then Vishṇu on his thighs cut off their heads).—§ 478 (do.): III, **204,** 13590 (*Madhu-K°yoḥ putro Dhundhuḥ*), 13623 (*Dhundhur nāma . . . Madhu-K°yoḥ putraḥ*). — § 567 (Bhagavadyānap.): V, **130,** 4414 (*ekāṇṇave cа svapatā*—sc. Kṛshṇa (Vishṇu) — *nihatau Madhu-K°au*, cf. § 477).—§ 615*e* (Adityatīrtha): IX, **49,** 2850 (*Asurau Madhu-K°au*, had been slain by Vishṇu, cf. § 477).—§ 615 (Gadāyuddhap.): IX, **55,** 3106 (*sadṛçau tau*, sc. Bhīmasena and Duryodhana . . . *Madhu-K°yor yudhi*).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8265 (*Dānavaḥ*, among the ancient rulers of the earth).—§ 717*b* (Nārāyaṇīya): XII, **348,** 13475 (originated from rajas and arose from a drop in the primeval lotus, *K.* and Madhu robbed the Vedas from Brahmán), 13509 (*Madhu-K°au . . . Dānavau*), 13519 (*rajastamoviṣhṭatvena . . . Madhu-K°au*, aro slain by Nārāyaṇa (Vishṇu)). Cf. Asura, Dānava (dual).

Kaiṭabhanāçinī ("destroyer of *K.*") = Durgā (Umā): VI, 301.

Kaitava = Ulūka, q.v.

Kaitava, pl. (*°āḥ*) a people. § 576 (Bhagavadgītāp.): VI, **18***b*, 689 (in the army of Duryodhana). Cf. Kaitarva, pl.

Kaitavya = Ulūka, q.v.

Kaitavya, pl. (*°āḥ*), a people. § 604 (Karṇap.): VIII, **7,** †208 (*°ānām adhipatiḥ*, i.e. Ulūka?, in the army of Duryodhana).

***kaivarta,** pl. (*°āḥ*) ("fishermen"), name of a caste: XIII, 2655, 2672, 2702.

Kāka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***n*, 372 (only B., C. has *Kāntīkāḥ*).

Kākī[1] ("female crow"). § 126 (Aṃçāvat.): I, **66,** 2620 (daughter of Tāmrā), 2621 (mother of the owls).

Kākī[2], one of the mothers of Çiçu. § 500 (Skandopākh.): III, **228***a*, 14396 (enumeration).

Kaksha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***n*, 356, 364 (only C., B. has *Kaechāḥ*).

Kakshaka, a serpent. § 63 (Sarpasattra): I, **57,** 2147 (of Vāsuki's race).

Kakshasena, name of one or more princes. § 154 (Pūruvaṃç.): I, **94,** 3743 (son of the elder Parikshit).—§ 264 (Sabhākriyāp.): II, **4***β*, 117 (waited upon Yudhishṭhira).—§ 267 (Yamasabhāv.): II, **8,** 329 (in the palace of Yama).—§ 377 (Dhaumyatīrthak.): III, **89,** 8365 (*açramaḥ K°eya*, in the west).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6259 *°o rājarshiḥ Vaçishṭhāya mahātmane nyāsaṃ yathāvat saṃnyasyoç jagāma sumahāyaçāḥ*).—§ 775 (do.): XIII, **168***n*, 7685

(*râjarshîṇ*, enumeration).—§ 786 (Anugîtâp.): XIV, **91***a*, 2843 (had attained to high success by way of gifts).

Kakshevu, a prince. § 150 (Pûruvaṃç.): I, **94**, 3700 (son of Raudrâçva and Ghṛtâcî).—§ 775 (Âṇuçâsanik.): XIII, **166***γ*, 7682 (the same?).

Kâkshîva = Kâkshîvat. § 277 (Jarâsaṃdhavadhap.): II, **21**, 802 (*çûdrâṇâṃ Gautamo yâtra*—i.e. at Râjagṛiha—*munhâtmâ saṃçituvrataḥ | Aucîvaryâṃ ajanayat K°âdyân sutân munîṃ*, cf. I, 4213).

Kakshîvat, a rishi. § 770 (Âṇuçâsanik.): XIII, **151**, 7108 (*Aushijaḥ* (B. *Auç°*), among the *Mahendrogurusakhâ* in the east). —§ 775 (do.): XIII, **166***γ*, 7663 (*Aushijah* (B. *Auç°*), among the ṛshis of the east). Cf. next and prec.

Kâkshîvat = Kakshivat. § 5 (Anukrum.): I, **1**, 224 (in Nârada's enumeration of ancient kings(!), B. has *Aucîjam* for *Mahâdyutîm*, which follows in C.).—§ 170 (Dirghatamas): I, **104**, 4213 (*°âdayaḥ, K.*, etc., were begotten by Dîrghatamas on a çûdrî), 4215.—§ 264 (Babhâkriyâp): II, **4***a*, 112 (*Aushijaḥ* (B. *Auç°*) united upon Yudhishṭhira).—§ 266 (Çakrasabhâv.): II, **7**, 299 (*Gautamaḥ?* in the palace of Indra).—§ 275 (Râjasûyârambhap.): II, **17**, 698 (*°îaḥ putraṃ Gautamasya . . . Caṇḍakauçikîṃ*).—§ 370 (Tîrthayâtrâp.): III, **84**, 8083 (*°âṃ iva modate*, sc. by bathing at Râjagṛiha).—§ 665 (Mokshadh.): XII, **208***c*, 7593 (*Aushijaḥ* (B. *Auç°*), among the ṛshis of the east).—§ 702 (do.): XII, **293***a*, 10761 (had obtained great success by adoring Vishṇu); **297***b*, 10874 (*°Kaṃṭhâdayaḥ*, among those ṛshis who had obtained their position by way of penances). Cf. the rest.

Kâkshîvatî ("a female descendant of Kakshîvat") = Bhadrâ: I, 4695.

Kakubha = Çiva (1000 names[2]).

Kâkudika, name of a weapon. § 563 (Bhagavadyânap.): V, **96***b*, 3490 (will be employed by Arjuna).

Kakustha, an ancient king in Ayodhyâ. § 6 (Anukram.): I, **1***a*, 226 (in Sâṃjaya's enumeration of departed kings).—§ 475 (Dhundhumârop.): III, **202**, 13516 (son of Çaçâda and father of Anenas).

Kâkutstha[1] ("son of Kakutsthа") = Anenas: III, 13516 (*A°*).

Kâkutstha[2] ("descendant of Kakutsthа") = Râma, the son of Daçaratha: III, 16013, 16063, 16068, 16079, 16106, 16180, 16221, 16312, 16323, 16510, 16514, 16523, 16537, 16558, 16560.

Kâkutstha[3] (do.) = Lakshmaṇa, the son of Daçaratha: III, 16207.

***Kâla** (Time, Death, personif.): I, 223 (*°vaçaṃ gataḥ*), 240–4 (?) 299, 984 (*°daṇḍopamaṃ*), 1335 (*°a icchtako 'paraḥ*), 2542 (*°kalpaḥ*), 2585 (son of Dhruva), 5470 (*°rûpadhṛk*), 7669 (*iva*), 8264 (*°daṇḍaṃ Yamaḥ, sc. jayrâkaḥ*), 8293 (*vat*), 8313 (*°hatâ iva*); II, 295 (in the palace of Indra), 340 (in the palace of Yama), 1485 (*°syeva jighatsatah*), 1651 (*°ena nirvaitaḥ*), 2682 (*daṇḍam udyamya*); III, 481 (identified with Kṛshṇa), 879 (*cakram K°âṃtaka-Yamopamaṃ*), 1013 (*°âṃtaka-Yamopamaḥ*), 1376 (*Antakena*), 1377, 8286 (*nirshṭa iva K°ena yugânte jvalanaḥ*), 10783 (*°âṃtaka-Yamopamaṃ*), 11494 (?), 11500 (*°âṃtakopamaḥ*), 11783 (*°ena . . . hatâḥ*), 12107 (*°rûpâḥ*), 12389 (*°âṃtaka - Yamopamaṃ*), 15864, 17314 (*°âṃtaka - Yamât*), 17403 (?); IV, 1090 (*°âṃtaka-Yamopamaṃ*), 1726 (*Arjunarûpeṇa saṃharantam iva prajâḥ*), 2015 (*nadîṣu . . . yugânte K°nirmitâṃ*); V, 57 (*Yama-K°opamadyutiḥ*), 59 (*°vajrânalopamân*), †1868 (*yugâtîtamaṇâ K°a iva*), 2082 (*°vaçaṃgatâḥ*), 4037 (*yuyuje K°dharmaṇâ*) 7185 (*°saṃmitaṃ*), †7205 (*°otsrshṭâṃ prajvalitâṃ ivolkâṃ*), 7276 (*°âṃtakopamaṃ*): VI, 119 (?), 122, 306 (?), 567, 802 (*°paçena*), 1234 (*°ḥ kâlayatâm aham, sc. asmi*, says Kṛshṇa), 1677 (*°daṇḍopamaṃ*), 1701 (*°daṇḍam ivâparaṃ*), 1943 (*°daṇḍopamâṃ*), 2280 (*°âṃtaka - Yamopamaḥ*), 2338, 2396 (*°âṃtaka-Yamopamaṃ*), 2426 (*°eneva yugakshaye*), 2705 (*°otsrshṭaṃ ivâṃtakaṃ*), 2792 (*yugânte K°vat*), 2799 (*iva*), 2831 (*°Mṛtyusmaprabhaṃ*), 2858 (*°otsrshṭa ivâṃtakaḥ*), 2874 (*°Mṛtyusaṃprabhaṃ*), †3374 (*gadâhastaṃ K°ṃ ivâṃtakâle*), 3714 (*vyâttânano yathâ K°ḥ*), 3772 (*yathâ*), 3801 (*°saṃmitaṃ*), 3956 (*kruddhaḥ K°a ivâparaḥ*), 4071 (*°âṃtaka - Yamopamâḥ*), 4087 (*°ershṭaṃ ivâṃtakaṃ*), 4202 (*°âṃtaka - Yamopamaḥ*), 4203 (*°daṇḍopamâṃ*), 4351 (*iva*), 4656 (*°eneva yugakshaye*), 4732 (do.), 5054 (*°ershṭaṃ ivâṃtakaṃ*), 5067 (*°vat*), 5254 (*°âṃtakasamadyutiḥ*); VII, 238 (*°vat*), 2644 (*°ena balinâ hataḥ*), 2717 (*°nirmitâḥ*), 2825, 2866 (*°kopaṃ*), 3035, 3135 (*Mṛtyuḥ K°ena coditaḥ*), 3379 (*°kalpaḥ*), 3514, 4341 (*°kalpaiḥ*), 4668 (*°saṃbhâ*), 4726 (*°âṃtaka-Yamopamaṃ*), 4853 (*°vat*), 5196 (*°daṇḍam ivâṃtakaḥ*), 5274 (read *°syeva*), 5278 (*iva*), 5475 (*°çaktim ivâparâṃ*), 5543 (*Yama-K°âṃtakopamaṃ*), 5556 (*iva*), 7090 (*°âṃtaka - Yamopamaṃ*), 7112 (*vikramaṃ . . . K°syeva yugakshaye*), 7926 (*°daṇḍogradhâriṇaṃ*), †8154, 8356, 8655, 9195 (*°ershṭa ivâṃtakaḥ*), 9240 (*°vat*), 9441, †9467 (identif. with Çiva), 9596 (do.); VIII, 270, 596 (*âṃtaka - Yamopamaṃ*), †692 (*°vâktravat*), 848 (*°daṇḍair iva*), 909 (*Mṛtyu - K°âṃtakopamaṃ*), 1022 (*°daṇḍopamaṃ*), 1135 1496 (*°daṇḍaḥ*), 1501, 2214 (*°o vigrahavân iva*), 2459 (*°âṃtaka-Yamopamaṃ*), 2708 (do.), 2933 (*iva*), 2967 (*°saṃmitaṃ : °daṇḍam ivâparaṃ*), †3828 (*°a ivâttadaṇḍaḥ*), †3829, 3888 (*°syeva yugakshaye*), 3995 (*°âṃtakavapuḥ*), 3996 (*yathâ*), 4153 (*°daṇḍodyataṃ Yamaṃ*), 4265 (*iva*), †4279 (*°m ivâttadaṇḍaṃ*), 4390 (*Yama-K°âṃtakopamaṃ*), 4469 (*°pâçopamaṃ*); IX, 17, 38 (*°ena nihataṃ*), 352 (*°ḥ kruddhaḥ . . . iva*), 555 (*°ershṭa ivâṃtakaḥ*), 570 (*°o daṇḍam ivodyamya*), 574 (do.), 2519 (*°o Yamaç ca Mṛtyuç ca*), 2532 (*°opamân*), 3108 (*°sya samaṃ*), 3454 (*daṇḍinâ*), 3547 (*°oparshṭena*), 3590, 3591; X, 315, 326 (*°vat*), 360 (*°ershṭa ivâṃtakaḥ*), 365 (*°vat*), 395 (*°ershṭa ivâṃtakaḥ*), 500, 501, 669 (*°âṃtaka-Yamopamaḥ*); XI, 50, etc., 68, etc., 91, 114, 156, 174, 258, etc., 649 (*yugânte iva K°ena patitaṃ sûryaṃ*); XII, 440 (*hantâ*), 445 (*yathâgatâḥ*), 1132 (*°dharmaṃ upayîvân*), 1702 (*apânabhâmiṃ K°eya*), 2674 (?), 2675 (*°ershṭaṃ*), 4264 (*°a ivâṃtakaḥ*), 4501 (*sarveçaṃ*), 4520, 5468 (*°saṃmitaḥ*), 5469 (do.), 5686 (*°dharmaṃ upâgataḥ*), 6717 (*°eṇaṃ yâti*), 6718, 6164 (*°o 'nâka svodayaḥ*), 6755, 7156, 7195, 7198, etc., 7496, 7497, 7499, 8058 (*°daṇḍa°*), 8106, etc., 8241, etc., 8570, 9877, 9878, 9879 (*°shashṭaṃ*, the great elements), 9882, 10060 (?), 10497, 10502, 11227, 11960, 12119, †12135, 12148, 13390 (= Rudra); XIII, 7 (*°manuṣyâṇâṃ gataḥ*), 16, 50, 51, etc. (70), 184 (*°âṃtakopamâḥ*), 907 (*°daṇḍadhâraṃ*, sc. Çiva), 6908, 6909 (*lohitavâṭikâshaḥ*, identif. with Kṛshṇa), 7098, 7111 (one of the seven *dharaṇîdharâḥ*), 7497 (= Rudra), 7668 (*samavyayyata K°ena*); XIV, 1584 (*°dharmavâ*), 1840 (do.), 2167 (*°âṃtaka-Yamopamaṃ*); XVI, 88 (*°dharmaṇâ*), 142 (*°paçagrahâṃ Vaitaraṇîṃ*), 287, etc.; XVII, 3 (*°paçaṃ*). Cf. Aṃtaka, Mṛtyu, Yama.

Kâla[2] = Sûrya (the Sun): III, 146.—Do.[3] = Çiva (1000 names[1–2]).—Do.[4] = Vishṇu (1000 names).

Kâlâ, daughter of Daksha and wife of Kaçyapa. § 87 (Aṃçâvat.): I, **65**, 2520 (enumeration of the daughters of Daksha, who were married to Kaçyapa).—§ 97 (do.): I, **65**, 2542 (her offspring were the *Kâlakeyâḥ*, only four are enumerated; read with B. *Krodhaçatruḥ* instead of *Krodhaḥ Ç°*).

Kala, pl. (*âḥ*), a class of pitṛs. § 270 (Brahmâ-sabhâ-varṇana): II, 11, 463.

Kalâ = Sûrya (the Sun): III, 150 (read *kalâkâshṭha(ḥ)* in one word ?).

Kalā, pl. (*āḥ*) ("minutes," personif.): IX, 2517.—Do.[2] = Çiva (1000 names [1–3]).

Kālacakra(ḥ) = Sūrya (the Sun): III, 151.

Kalaça, a serpent. § 364 (Mātaliyop.): V, **103***ṭ*, 3627 (enumeration).

Kālaçaila, a mountain. § 418 (Tīrthayātrāp.): III, **139**, 10820, 10823 (passed by Yudhishṭhira, etc., on their way to Gandhamādana). Cf. Kālaparvata.

Kalaçapotaka, a serpent. § 47 (Sarpanāmak.): I, **35**, 1552 (enumeration).

Kalaçī, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6050.

Kalaçodara, a warrior of Skanda. § 615*u* (Skanda): IX, **45***ṇ*, 2574 (C. has *Kalaso°*).

Kalada, pl. (*āḥ*), a people. § 374 (Jambūkh.): VI, **9***v*, 370 (only B., C. has *Kalaṭāḥ*).

Kāladantaka, a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Kālādhyaksha = Sūrya (the Sun): III, 152.

Kālaghaṭa, a brahman. § 59 (Sarpasattra): I, **53**, 2048 (*dvijaḥ*, among the sadasyas at the snake sacrifice of Janamejaya).

kālāgni ("the fire that is to destroy the world"): I, 2091 (°*samatejasaṃ*); III, 10393 (°*sannibhaṃ*), 14434 (*iva*), 15809 (*yugāntekāle samprāpte k°r dahate jagat*); IV, 1702 (*iva*); V, 2934 (*iva*), 6048 (°*samatejasaṃ*); VI, 281 (*nāmnā Saṃvartakaḥ*), 520 (*iva*), 4110 (°*samatejasaṃ*); VII, 586 (*iva*), 1686 (°*agnyanilavarcasaṃ*), 3518 (*iva*), 9574 (*çaraṃ k°saṃyuktaṃ*); XII, 6170 (°*samavarcasaṃ*), 10150 (°*sadṛçopamaḥ*), 10320 (°*sadṛçapamaḥ*), 11597; XIII, 7271 (*iva*), 7488 (°*samatejasā*).

kalahaṃsa, pl. (*āḥ*) (probably "whistling swans"): § 126 (Aṃçāvat.): I, **65**, 2622 (the offspring of Dhṛtarāshṭrī).

kālajñāna ("knowledge of time"): IX, 2133, 2135.

Kālajoshaka, pl. (*āḥ*), a people. § 374 (Jambūkh.): VI, **9***u*, 354 (only C., B. has *Kālatoyakāḥ*).

kālajvalana = kālāgni: VII, 3672 (°*sannibhāḥ*), 7427 (°*sannibhaiḥ*).

Kālakā, a female Asura. § 445 (Nivātakavacayuddhap.): III, **173**, 12203 (*mahāsurī*, mother of the Kālakeyas). Cf. Kālā.

Kālakāksha[1], a Daitya. § 564 (Mātaliyop.): V, **105***ō*, 3685 (had been slain by Garuḍa).

Kālakāksha[2], a warrior of Skanda. § 615*u* (Skanda): IX, **45***ṇ*, 2571.

Kalakala = Çiva (1000 names [1]).

Kālakañja or **Kālakhañja**, pl. (°*āḥ*), a tribe of Asuras. § 268 (Varuṇasabhāv.): II, **9**, 365 (*Dānavāḥ*, in the palace of Varuṇa; °*āḥ* both B. and C.).—§ 445 (*Nivātakavacayuddhap.*): III, **173**, 12198 (in Hiraṇyapura; °*k°* both B. and C.), 12208 (the offspring of Kālakā?; °*k°* both B. and C.), 12211 (destroyed by Arjuna; °*k°* both B. and C.).—§ 550 (Samavapālanap.): IV, **13**, 340 (°*āḥ tvāsuraḥ*; °*kh°* both B. and C.).—§ 552 (Goharaṇap.): IV, **49***e*, 1539 (*Dānavaḥ*, had been vanquished by Arjuna; °*kh°* B, °*k°* C.).—§ 552*d* (Arjuna): IV, **61**, 1976 (had been vanquished by Arjuna; °*kh°* B., °*k°* C.).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1930 (had been vanquished by Nara (i.e. Arjuna); °*kh°* B., °*k°* C.).—§ 564 (Mātaliyop.): V, **100**, 3571 (*Asurāḥ . . . Vishṇupadodbhavāḥ*, in Hiraṇyapura; ° *kh°* B., *k°* C.). Cf. Kālakeya, pl.

Kālakaṇṭha, a warrior of Skanda. § 615*u* (Skanda): IX, **45***ṇ*, 2571.

Kālakaṭaṅkaṭa = Çiva (1000 names [2]).

Kālakavṛkshīya, a muni. § 266 (Çakrasabhāv.): II, **7**, 299 (*munīḥ*, in the palace of Indra).—§ 641 (Rājadh.): XII, **82**, 3059 (*munīḥ*, instructed Kshemadarçin), 3060, 3118, 3123 (became the *purohita* of Kshemadarçin); **104**, 3849, 3858 (instructed Kshemadarçin).

Kālakeya, pl. (°*āḥ*), a tribe of Asuras. § 4 (Anukram.): I, **1**, †162.—§ 11 (Parvasaṅgr.): I, **2**, 460).—§ 97 (Aṃçāvat.): I, **63**, 2543 (the offspring of Kālā, four are enumerated).—§ 264 (Sabhākriyāp.): II, **4**, 118 (*yathāsurāṇ K°āṇ devo Vajradharaḥ*, sc. *kampayāṃ āsa*).—§ 364 (Agastyop.): III, **100**, 8691, (followed Vṛtra) **101**, 8715 (*do.*).—§ 445 (Nivātakavacayuddhap.): III, **173**, 12207, 12209 (in Hiraṇyapura, cf. Kālakañja, pl.).—§ 570 (Sauryaniryāṇap.): V, **158**, 5379 (*Dānavaiḥ*, had been vanquished by Arjuna, cf. § 445).—§ 593 (Abhimanyuvadhāp.): VII, **51**, 1997 (had been slain by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **128***vv*, 5260 (°*sahasrāṇi caturdaça*, do.).—§ 608 (Karṇap.): VIII, **79**, †4054 (had been slain by Arjuna), †4056 (*sa-K°āṇ Asurāṇ*, do.); **89***aa*′, †4561 (*puraṇ devair ajitaṃ K°aiḥ*, sc. Arjuna).—§ 7786 (Saṃvarta-Maruttīya): XIV, **9**, 248 (*pravrājayeyaṃ K°āṇ pṛthivyāṃ*, says Indra). Cf. Kālakañja, pl.

Kālākhya = Çiva: XIII, 1053.

Kālakhañja, pl., v. Kālakañja, pl.

Kālakīrti, a prince. § 130 (Aṃçāvat.): I, **67**, 2673 (incarnation of the Asura Suparṇa).

Kālakoṭi, a tīrtha. § 379 (Tīrthayātrāp.): III, **85**, 8513 (visited by Yudhishṭhira on his tīrthayātrā).

Kālakūṭa[1], a poison. § 28 (Amṛtamanthana): I, **18**, 1152 (produced by the churning of the ocean, but swallowed up by Çiva).—§ 317 (Arjunābhigamanap.): III, **12**, 540 (*bhojane Bhīmasenasya pāpaḥ*—i.e. Duryodhana—*prakshepayad vishaṃ K°ṃ*, cf. Kālakūṭaka).—§ 599 (Jayadrathavadhap.): VII, **135**, 5561 (*pītvā K°ṃ*). Cf. Kālakūṭaka.

Kālakūṭa[2], a mountain. § 184 (Pāṇḍu): I, **119**, 4637, (crossed by Pāṇḍu on his way to Çatakṛṅga).—§ 276 (Jarāsandhavadhap.): II, **20**, 793 (passed by Kṛshṇa, etc., on their way from Indraprasthita to Girivraja (Rājagṛha)).—§ 555 (Saṃyoḍyogap.): V, **19**, 599 (among the regions which were occupied by Duryodhana's army).

Kālakūṭa, pl. (°*āḥ*), a people, the inhabitants of Kālakūṭa. § 279 (Arjuna): II, **26**, 997 (in the north, vanquished by Arjuna on his digvijaya).

Kālakūṭaka, a poison = Kālakūṭa. § 197 (Bhīmasenarasapāna): I, **128**, 5008 (*vishaṃ*), 5019 (do., Duryodhana poured *K.* into the food of Bhīmasena).

Kālāmra, a tree in the varsha Bhadrāçva. — § 574*h* (Bhadrāçva): VI, **7**, 268 (*mahādrumaḥ*), 272 (description).

Kālamukha, pl. (°*āḥ*), a people. § 284 (Sahadeva): II, **31**, 1171 (*nara-Rākshasayonayaḥ*, in the south, vanquished by Sahadeva on his digvijaya).

kālānala = kālāgni: I, 2163 (°*vishāḥ*, ec. *sarpāḥ*); III, 10959 (*iva*), 13604 (°*samadyutiḥ*), 14384 (°*samadyutiṃ*); V, 7245 (°*opamaṇ*); VI, †1271 (°*sannibhāṇi*), 3512 (°*samaprabhaṇ*), 4582 (°*saniaṇ*); VII, †4697 (°*sannibhena*, C. has by error *kālantā°*), 5755 (°*dyutiḥ*), †5834 (°*sannibhena*), 9116 (°*samaṇ*), 9396 (°*samaprakhyaṇ*); XII, 10247 (°*opamaḥ*); XIII, 851 (°*samadyutiḥ*).

Kālanātha = Çiva (1000 names [1]).

Kālanemi, an Asura. § 130 (Aṃçāvat.): I, **67**, 2703 (*Dānavānāṃ mahābalaḥ*, incarnate as Kaṃsa).

Kālanemihan = Vishṇu (1000 names).

Kālanjara, a mountain. § 372 (Tīrthayātrāp.): *III*, **85**, 8198 (*parvataṃ*). 8199 (with the tīrtha Devahrada).—§ 377

(Dhaumyatīrthak.): III, **87**, 8317 (*Hiraṇyabindaḥ kathito girau K°e mahān*, in the east).—§ 677 (Mokshadh.): XII, **247**, 8959 (comparison).— § 733*p* (Gaṅgā - Yamunayos tīrthaṃ); XIII, **25**, 1721 (*girau*, a tīrtha).

Kalāpa, a muni. § 264 (Subhūkṛiyāp.): II, **4***a*, 113 (in the palace of Yudhishṭhira).

Kalāpagrāma, a city (?). § 793 (Mausalap.): XVI, **7**, 251 (crossing Himavat the widows of Kṛishṇa retired to *K.*).

Kālaparvata, a mountain. § 528 (Nārāṇāgamanap.): III, **277**, 15998 (starting from Loṅkā, Rāvaṇa crossed Trikūṭa and *K.*, and then came to the ocean).—§ 596 (Pratijñāp.): VII, **80**, 2850 (crossed by Kṛishṇa and Arjuna on their way to the abode of Çiva). Cf. Kālaçaila.

Kālapatha, a son of Viçvāmitra. § 721 (Viçvāmitrop.): XIII, **4***β*, 249 (enumeration).

Kālaprshtha, a serpent. § 606 (Tripurākhyāna): VIII, **38**, 1463 (among the serpents who became the *vālabandhanāḥ* of Çiva's horses).

Kālapūjita = Çiva (1000 names[2]).

Kālapushpaphalaprada(ḥ) = Çiva (1000 names[1]) (B. *kālaḥ puṣ° aḥ*).

Kālarātri ("the night of destruction"): VI, 4762 (*°tir yathā*); VII, 5048 (*°im svodyatāṃ*), 7585 (*°nibhā*), 8301 (*°im svodyatāṃ*); VIII, 1502, 4147 (*°tīm icātyugrāṃ*), 4151 (*°tra durdṛçā*); IX, 578 (*°tīm svodyatāṃ*), 906 (*°tīm iva piçāchasāṃ*), 1539 (*°im svodyatāṃ*); X, 388 (description), 402; XII, 13502 (*guṇottarā*); XIII, 1401, 4454 (*°tīva*).

Kālārka = Kālaçūrya: V, †7206 (*°dīptāṃ*).

Kālasāhvaya, a hell. § 744 (Āṇuçāsanikap.): XIII, **44**, 2479.

Kalasodara, v. Kalaçodara.

Kālasūrya ("the sun at the end of the world"): V, 278 (*iva*); VII, 4252 (do.), 633 (do.), 3769 (*°āv iva*), 4683 (*iva*); VIII, 938 (*°av iva*); IX, 3115 (do.); XIII, 863 (*iva*).

Kālatīrtha, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8153.

Kālātman = Kṛishṇa: XII, 1655.

Kālatoyaka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 354 (so B., C. has *Kāleyakāḥ*).

Kālava, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 370 (only C., B. has *Kāladāḥ*).

kālavahni = kālāgni: XII, 8293.

Kālavega, a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vāsuki's race).

Kālavīnka, a tīrtha. § 733 (Āṇuçāsanik.): XIII, **25**, 1729.

Kālayavana, a prince. § 717*b* (Nārāyaṇīya): XII, **340**, 12959 (*yaḥ K°ḥ khyāto Gārgyajetjobhisaṃbhṛtaḥ*, will be slain by Nārāyaṇa incarnate as Kṛishṇa, cf. Harivaṃça, v. 8425 foll.).

Kālayogin = Çiva (1000 names[2]).

Kālehikā, a mātṛ. § 615*u* (Skanda): IX, **46***ō*, 2641.

Kāleya, pl. (*°āḥ*), a tribe of Asuras. § 130 (Aṃçāvat.): I, **67**, 2683 (*°ānāṃ tu ye putrāḥ*, eight became incarnate), 2684 (*ashṭānāṃ*), 2691.—§ 270 (Brahmasabhāv.): II, **11**, 472 (the same ?, in the palace of Brahmāṇ).—§ 384 (Agastyop.): III, **101**, 8719 (*hemakavacāḥ*, = the Kālakeyas, defeated the gods), 8722 (only B.); **102**, 8737 (in the ocean; slew the munis), 8743 (*Kālapaṛshṭhāḥ*), 8748; **103**, 8769 (*°āḥ . . . gaṇāḥ*).—§ 386 (do.): III, **104**, 8796, †8798 (*°aṃjñāḥ*); **105**, 8816, 8818 (when Agastya drank up the ocean the *K.* were destroyed except a few, who sought refuge in Pātāla).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12925 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa). Cf. Asura, Kālakeya, pl.

Kali[1], name of the fourth yuga. § 8 (Parvasaṃgr.): I, **2**, 282 (*antare K°-Dvāparayoḥ*, the great battle took place).—§ 458*b* (Kaliyuga): III, **188**, 12837 (*°au yuge*).— § 567 (Bhagavadvyāṇap.): V, **132**, 4477 (*°eḥ pravartanāt*).—§ 641 (Rājadh.): XII, **69**, 2686 (*daṇḍanītiṃ parityajya yadā kāriṣyena bhūmipaḥ | prajāḥ kliçyāty ayogena, pravarteta tadā K°ḥ*), 2687, 2695 (*°eḥ pravartanāt*); **91**, 3408 (*Kṛitaṃ Tretā Dvāparaṃ ca K°ç ca . . . rājavṛttāni*), †3430.— § 649 (Āpaddh.): XII, **141**, 5328 (*Kṛitaṃ Tretā Dvāparaṃ ca K°ç ca rājamukhāni*).—§ 677 (Mokshadh.): XII, **232**, 8496, 8505; **239**, 8719 (*jāḥ sasaṃçayāḥ*), 8727 (*dṛçyante nāpi dṛçyante K°er ante punaḥ*, sc. the Vedas).—§ 683 (do.): XII, **268**, 9564 (*°au yuge*).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12953 (*Dvāparasya K°ç caiva saṃdhau*, Kṛishṇa will be born).—§ 773*b* (Kṛishṇa); XII, **159**, 7363 (in the *K. yuga* Kṛishṇa is *adharma*; read with B. *Kalāv adh°*, instead of *Kalevadh°*, C.). Cf. Kaliyuga.

Kali[2], a term of dice (also personif.) and name of 'ill luck' in general. § 130 (Aṃçāvat.): I, **67**, 2722 (*Dyūrdhana* was born from a portion of *K.*), 2723 (*Pāpurushaḥ*, i.e. Duryodhana).—§ 294 (Dyūtap.): II, **49**, 1777 (*°dvāraṃ*).—§ 346 (Nalopākhyānap.): III, **58**, 2239, 2240, 2241, 2243, 2245, 2249, 2250, 2251, 2252; **59**, 2254, 2255, 2256, 2259, 2262, 2270 (possessed Nala, who was then defeated in gambling).—§ 347 (do.): III, **62**, 2346, 2347, 2357, 2358, 2360, 2361.—§ 352 (do.): III, **72**, 2837, 2838, 2839, 2840, 2846, 2847, 2849, 2851 (when Nala had acquired the science of dice, *K.* left him).—§ 353 (do.): III, **76**, 2967, 2969.—§ 354 (do.): III, **78**, 3051.—§ 355 (do.): III, **79**, 3073 (*°nāçanaṃ*).—§ 378 (Tīrthayātrāp.): III, **94**, 8497 (possessed the Asuras).— § 446 (Nivātakavacayuddhap.): III, **174**, 12282 (*dyūtajaṃ K°ṃ*).—§ 562 (Bhagavadvyāṇap.): V, **72**, 2629 (*yudidhe . . . K°r nityaṃ*); **74**, 2728 (*paryāyakāle dharmasya pṛopte Kalir ajāyata*).— § 568 (Vidulāputraçāsana): V, **133**, 4523 (*°ṃ putrapravādena . . . ajijanaṃ*, says Vidulā).—§ 570 (Sainyasaṃyāṇap.): V, **154**, 5136 (*°r mahān*). — § 618 (Jalsprasādhīkap.): XI, **8***ζ*, 222 (Duryodhana was born from a portion of *K.*).—§ 623 (Rājadh.): XII, **12**, 361 (*açvavyaṣṇ prāṇāṃs tyaṣ sa rājā K°r ucyate*), 363 (pl., *rājakulayaṣ*).—§ 732 (Āṇuçāsanik.): XIII, **23**, 1575 (*°pūrvaṃ*).—§ 746 (do.): XIII, **77**, †3728 (*vinaçyate K°kulaṃ tvayā*).—§ 766 (do.): XIII, **127**, 6071 (*bhinnabhāṇḍe K°ṃ prāhuḥ*).—§ 789 (Putradarçanap.): XV, **31***γ*, 852 (incarnate as Duryodhana). Cf. Kalī[1].

Kali[3], a Devagandharva. § 101 (Aṃçāvat.): I, **65**, 2552 (the 15th in the enumeration of the Devagandharvas, sons of Muni).—§ 191 (Arjuna): I, **123**, 4813 (the 15th in the enumeration of the Devagandharvas who were present at the birth of Arjuna).

Kalī[4], = Sūrya (the Sun): III, **150** (*saṃvatsaracāyaṣ*, i.e. Kaliyuga).

Kalī[5], = Çiva (1000 names[1–2]).

Kālī[1] = Satyavatī, the wife of Çāntanu. I, 2209 (*jajñayāṃ āta yaṃ K°ī Çakitroḥ putrāt Puṣaçarāt*, sc. Vyāsa), 4244; V, 4975, 4987, 5976 (*Gandhavatī*); VI, 5601.

Kālī[2] = Durgā (Umā): IV, 195; VI, 796; X, 387.

Kālikā[1], a goddess. § 270 (Brahmasabhāv.): II, **11**, 457 (among the goddesses in the palace of Brahmāṇ).

Kālikā[2], a river (?). § 370 (Tīrthayātrāp.): III, **84**, 8134 (*°saṅgame snātvā Kauçikāvṛuṇayor gataḥ*).

Kālikā[3], a mātṛ. § 615*u* (Skanda): IX, **46***ō*, 2632.

Kālikāçrama, a tīrtha. § 733 (Āṇuçāsanik.): XIII, **25***a*, 1710 (on the river Vipāçā).

Kālikāsaṅgama, v. Kālikā[2].

Kālikeya, a Kuru warrior, son of Subala. § 593 (Abhimanyuvadhap.): VII, **49**, 1933 (*Śubaladāyādaṃ*, defeated by Abhimanyu).

Kalinda, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2566 (only C., B. has *Kaliṅgaḥ*).

Kalinda, pl. (XIII, 2104) v. Kuṇḍa, pl.

Kālindī = Yamunā. II, 371; IV, 141.

Kaliṅga[1]. § 170 (Dīrghatamas): I, **104**, 4219 (son of Dīrghatamas on Sudeshṇā the wife of King Bali), 4220 (*Kaliṅgavishayaṃ caiva K°eya ca sa smṛtaḥ*).

Kaliṅga[2] (B. often *Kā°*), the king of the Kaliṅgas at the time of Yudhishṭhira. § 232 (Svayaṃvarap.): I, **186**, 6093 (also B., present at the svayaṃvara of Draupadī).—§ 562 (Bhagavadyāna.): V, **95***ν*, 3403 (also B., in the army of Duryodhana).—§ 579 (Bhīshmavadhap.): VI, **54**[3], 2235 (B., *Kā°*), 2232 (do.), (12), 2301 (do.), 2302 (do., named Śrutāyus), 2307 (do.).—§ 589 (Droṇābhishekap.): VII, **7***γ*, 179 (also B., on the right wing of Droṇa's array).—§ 596 (Pratijñāp.): VII, **74***β*, 2629 (*udāyudhaḥ*, will protect Jayadratha; B. has *Kā°*).—§ 599 (Jayadrathavadhap.): VII, **93**, 3369 (*°pramukhā nṛpāḥ*, attacked Arjuna). — § 600 (Ghaṭotkacavadhap.): VII, **155**, 6703 (*°eṣu sutaḥ*, fought with Bhīmasena; B. has *Kā°*).—§ 604 (Karṇap.): VIII, 5, 123 (*°-Vṛshakau bhrātarau*(?)). Cf. Kaliṅga.

Kaliṅga[3], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2566 (so B., C. has *Kaliṅdaḥ*).

Kaliṅga, pl. (*°ḍāḥ*), a people. § 130 (Aṃpīvat.): I, **67**, 2791 (*°eshu narādhipāḥ*, named Kuhara (?), among the incarnations from the Krodhavaśā gaṇa).—§ 170 (Dīrghatamas): I, **104**, 4220 (*°vishayaṃ caiva Kaliṅgasya ca sa smṛtaḥ*).—§ 249 (Arjunovanavāsap.): I, **215**, 7820 (*Aṅga-Vaṅga-K°eshu yāni tīrthāni kānicit*, visited by Arjuna), 7821 (*°rishṭrāvāreshu*), 7823.—§ 284 (Sāhadeva): II, **31**, 1175 (vanquished by Sahadeva on his digvijaya).—§ 295 (Dyūtap.): II, **52**, 1874 (among the peoples who brought tribute to Yudhishṭhira.)—§ 392 (Tīrthayātrāp.): III, **114**, 10097 (on his tīrthayātrā Yudhishṭhira came to the country of the *K.*), 10098.—§ 515 (Karṇadigvijaya): III, **254**, 15243 (vanquished by Karṇa on his digvijaya).—§ 554 (Nairyodyogap.): V, **4***ŋ*, 87 (*°ānāṃ śreṣṭhāḥ*, among the princes to whom the Pāṇḍavas ought to send messengers).—§ 556*d* (Sahadeva): V, **23**, †708 (Sahadeva had vanquished the *K.* in Dantakūra.).—§ 561*c* (Kṛshna Vāsudeva): V, **48**, †1883 (Kṛshna had destroyed the *K.* in Dantakūra).—§ 561*e* (Bhīmasena): V, **50**, 1986 (had been vanquished by Bhīmasena).—§ 561*g* (Sahadeva): V, **50**, 1997 (had been vanquished by Sahadeva).—§ 561 (Yānasaṃdhip.): V, **50**, 2002 (had been vanquished by Cikhaṇḍin).—§ 574 (Jambūkh.): VI, **9***η*, 347 (only C., B. has *Pulindāḥ*), 349 (only *B.*, C. has *Bhujiṃyāḥ*), 353, (*o*), 376 (in the north-east (!) of Bhāratavarsha).—§ 576 (Bhagavadgītāp.): VI, **17**, 668 (*patiḥ sarva- K°ānāṃ*, in Duryodhana's army).— § 579 (Bhīshmavadhap.): VI, **53**[4], 2291 (*sena K°ānāṃ*, attacked Bhīmasena), (5), 2234 (fought with Bhīmasena): **54**[3], 2238 (*°ānāṃ mahācamūnāṃ*), 2239, 2241 (*°ānāṃ janādhipaḥ*, i.e. Śrutāyus), 2249, (16), 2250, 2252, 2259 (*°ānāṃ mahārathaḥ*, i.e. Śrutāyus), (11), 2270 (*°ānāṃ varāṭhikāṃṣ*), (17), 2299 (*sena K°ānāṃ*), 2300 (*°senyānāṃ*), 2302, 2311, 2312, 2314, 2315 (18), 2329, 2336, 2337 (headed by Śrutāyus the *K.* fought with Bhīmasena who slew them).—§ 580 (do.): VI, **56***ε*, 2409 (in Bhīshma's garuḍavyūha).—§ 585 (do.): VI, **87***δ*, 3854 (followed Bhagadatta).—§ 587 (do.): VI, **117***ν*, 5483 (attacked Arjuna).—§ 589 (Droṇābhishekap.): VII, **4***β*, 122 (*°āndhrāḥ*, had formerly been vanquished by Karṇa); **11***ν*, 397 (had formerly been vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***γ*, 798 (in the neck of Droṇa's gāruḍavyūha), (*ζ*), 802 (in the back of do.).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya); VII, **70***β*, 2436 (*Aṅga-Vaṅga-K°āṅ*, have been vanquished by Rāma Jāmadagnya).— § 599 (Jayadrathavadhap.): VII, **141**, 5851 (fought with Sātyaki), 5852. — § 600 (Ghaṭotkacavadhap.): VII, **155**, 6703 (*°ānāṃ ca saṃyena*), 6705 (Bhīmasena fought with the *K.*, headed by the son of their slain king, and slew the latter).—§ 603 (Nārāyaṇāstramokshap.): VII, **193***β*, 8905 (*°arāṭṭa-Bāhlikaiḥ*, followed Kṛtavarman).—§ 604 (Karṇap.): VIII, 5*ζ*, 127 (*Çibayaḥ . . . K°sahāiḥ*, have been vanquished in the battle); **8***η*, 237 (had formerly been vanquished by Karṇa).—§ 605 (do.): VIII, **17**, 671 (*°-Vaṅga-Nishādāvīrāḥ* attack Arjuna); **22***ζζ*, 864 (attack Dhṛshṭadyumna) (*96*), 882 (attack Nakula).—§ 608 (do.): VIII, **68**λλλ, †3390 (it had been prophesied that Arjuna would subjugate the *K.*, etc.); **70**ττττ, 3500 (slain by Bhīmasena).—§ 613 (Gadāyuddhap.): IX, **33***η*, 1913 (had been slain in the battle).—§ 621 (Rājadh.): XII, 4, 109 (*°vishaye*, ruled by Citrāṅgada).—§ 739 (Anuçāsanik.): XIII, **33***α*, 2104 (among the kshatriyas who have been degraded to çūdras). Cf. Kālinga, pl.

Kaliṅga[1] (" the king of the Kaliṅgas," named Śrutāyudha or Śrutāyus). § 264 (Subhādrīyāp.): II, **4***β*, 121 (*Śrutāyudhaḥ*, in the palace of Yudhishṭhira).—§ 290 (Çiçupālavadhap.): II, **44**, 1540.—§ 561 (Yānasandhip.): V, **62***ββ*, 2426 (*Āvantya-K-Jayadratheshu*).—§ 576 (Bhagavadgītāp.): VI, **16***α*, 623 (*Śrutāyudhaḥ*, commanded one *akshauhiṇī* of Duryodhana's army); **17**, 662 (*Paurava-K°āḥ*, in the van of Duryodhana's army).—§ 579 (Bhīshmavadhap.): VI, **53**[4], 2230; **54**[3], 2236 (i.e. Śrutāyus, proceeded against Bhīmasena), 2254, 2258 (*°sya sutaḥ*, i.e. Çakradeva), 2262, 2265, (12), 2305, 2308 (is slain by Bhīmasena), 2309 (the protectors of his wheels are slain).—§ 619 (Strīvilāpap.): **XI, 25***κ*, 711 (mentioned among the slain). Cf. Kaliṅga, Kaliṅgādhipa, Kaliṅgādhipati, Kaliṅgaka, Kāliṅgaka, Kaliṅgarāja.

Kaliṅga[2] (" son of the king of the Kaliṅgas ") = Çakradeva : VI, 2354 (*Ç°*).

Kaliṅga, pl. (*°ḍāḥ*), a people = Kaliṅga, pl. § 579 (Bhīshmavadhap.): VI, **54**[12], 2319 (*sarva-K°ainyānāṃ*), 2324 (*sarva-K°oyodheshu*) (13), 2332, 2333, 2338 (13), 2351 (*sarva-K°āṅ hatvā*, sc. Bhīmasena), 2354.—§ 582 (do.): VI, **70**[2], 3117 (follow Duryodhana); **71***γ* (15), 3132 (*sarva-K°-mukhyāḥ*, supported Çakuni).—§ 593 (Abhimanyuvadhap.): VII, **46***ν*, 1854 (attacked Abhimanyu).—§ 607 (Karṇap.): VIII, **44***κ*, 2066 (among the peoples who have no religion—*durdharmāṇāṃ*), **45***μ*, 2084 (know the eternal religion—*dharmaṃ*).—§ 793 (Mausalap.): XVI, **6***ε*, 159 (had been destroyed by Kṛshṇa).

Kaliṅgādhipa (" king of the Kaliṅgas "). § 233 (Svayaṃvarap.): I, **187**, †7020 (*°-Vaṅgādhipa-Pāṇḍya-Pauṇḍrāḥ*), present at the svayaṃvara of Draupadī). Cf. Kaliṅga.

Kaliṅgādhipati (do.). § 582 (Bhīshmavadhap.): VI, **71***γ*, 3132 (supported Çakuni). Cf. Kaliṅga.

Kaliṅgaka (do.). § 576 (Bhagavadgītāp.): VI, **17**, 670 (= Śrutāyudha?). Cf. Kaliṅga.

Kāliṅgaka (do.). § 287 (Rājasūyikap.): II, **34**, 1270 (came to the rājasūya of Yudhishṭhira). Cf. Kaliṅga.

Kaliṅgarāja (do.). § 579 (Bhīshmavadhap.): VI, **54**, 2354 (i.e. Śrutāyus, slain by Bhīmasena). Cf. Kaliṅga.

Kāliṅgī[1] (" daughter of the king of the Kaliṅgas ") = Karambhā : I, ††3775 (*K°*, wife of Akrodhana).

Kāliṅgī[2] (do.). § 156 (Pūrṇavaṃç.): I, **95**, 3780 (wife of Taṃsu and mother of Ilina).

Kāliya, a serpent. § 47 (Sarpanāmak.): I, **35,** 1551 (enumeration).—§ 564 (Mātaliyop.): V, **103**$_7$, 3625 (do.).

Kālīyaka, a serpent. § 47 (Sarpanāmak.): I, **35,** 1555 (enumeration).

Kaliyuga, the fourth yuga. § 375 (Tīrthayātrāp.): III, **85,** 8233 (in the *K.* the Gaṅgā is sacred). § 429 (cf. Hanūmad-Bhīmasaṃvāda). In the *K.* only a quarter of virtue (*dharma*) abides, Nārāyaṇa is black, etc.: III, **149,** 11257 (*tāmasaṃ yugaṃ*). 11261.—§ 458 (Mārkaṇḍeyas.): III, **188,** 12829 (comprises 1,000 [celestial] years), 12831 (*b*: description of *K.* (many Mlecchas, Āndhras, Çakas, Pulindas, Yavanas, Kāmbojas, Bāhlikas, Çūras, and Ābhīra kings will then rule, etc.)).—§ 459 (do.): III, **189,** 12981 (in the *K.* Nārāyaṇa becomes black (*kṛshṇa*)).—§ 460 (do.): III, **190,** 13011 [13019 (*tāmasaṃ yugaṃ*)] (*b*: description of the *K.*: at the end of the yuga the best robes will be made of flax (*kṣaumāṇāṃ pravaraṃ ca yat*, v. 13027) and *koradūshakāḥ* (the fruits of *Paspalum frumentaceum*) will be the best grains, men will live on fish and milk, goats and sheep, for the cows will be extinct (cf. v. 13035: "they will employ cows and calves that are only one year old to draw the plough"); men will resort to those countries where wheat and barley form the staple food (v. 13052); the highest lifetime will become sixteen years; renouncing the gods men will worship bones (i.e. relics; *edākān*, v. 13074); in the hermitages of the great ṛshis and the schools and colleges of brahmans, and in places sacred to the gods, and in the sacrificial compounds (*caityeshu*), and in the dwellings of the nāgas (i.e. the sacred tanks), the earth will be dotted with *edākāḥ*, and not graced with temples of the gods (*devagṛha*); at last seven suns will appear).—§ 581 (Bhīshmavadhap.): VI, **66,** 3012 (*Doṇaparasya yugasyānte ādau K°aya ca*, then Kṛshṇa is hymned).—§ 615 (Gadāyuddhap.): IX, **60,** 3364 (*prāptaṃ K°e vidāhi*).—§ 664 (Mokshadh.): XII, **207,** 7557 (°*e . . . devaṇdvam āpedire janāḥ*).—§ 677 (do.): XII, **232,** 8504 (*anye— sc. dharmāḥ — K°e*); **233,** 8543 (*Dvāpare vipralupyaṃ yānti yajñāḥ K°e tathā*), 8546 (*dṛçyante na ca dṛçyante Vedāḥ K°e 'khilāḥ*); **239,** 8727 (*Dvāpare vipralupyaṃ yānti Vedāḥ K°e tathā*).—§ 679 (do.): XII, **261,** 9264 (*anye K°e dharmāḥ*).—§ 683 (do.): XII, **268***a*, 9593.—§ 766 (Anuçāsanik.); XIII, **129,** 6095 (*imaṃ K°ṃ prāpya*). Cf. Kali¹.

Kalkala, pl. (*āḥ*), a people. § 574 (Jambūkh.): VI, **9***v*, 369 (in the south; only C., B. has *Valkalāḥ*).

Kalkin, a brahman. § 460 (Mārkaṇḍeyas.): When the Sun, the Moon, and *Bṛhaspatiḥ* (i.e. the planet Jupiter) simultaneously enter the constellation of Pushya, the Kṛta age will begin again (v. 13099), and commissioned by Time a brahman named Kalkin Vishṇuyaça (cf. the note of PCR.), born in Sambhalagrāma, in the house of a brahman, will, surrounded by brahmans, exterminate all the Mlecchа crowds (III, **190**). Having exterminated the thieves and the robbers, *K.* will, at a great horse sacrifice, duly give away this earth to the brahmans and then enter a delightful forest, and the *Kṛtayuga* will be re-established. This is said in the Purāṇa (praised by the ṛshis) which is narrated by Vāyn: III, **190,** 13101 (°*i Vishṇuyaçā nāma*); **191,** 13111 (°*i* B., C. has °*iḥ*).—§ 717*b* (Nārāyaṇīya): XII, **340,** 12968 (the tenth avatāra of Vishṇu).

Kalmāsha, a serpent. § 47 (Sarpanāmak.): I, **35,** 1552 (°*Çabalau*, enumeration).

Kalmāshapāda, Saudāsa (also named Mitrasaha), king of Ayodhyā and husband of Madayantī. § 188 (Madayantī): I, **122,** 4737 (being himself unable to beget children *K.* urged Madayantī to go to Vasishṭha, who begat Açmaka on her, cf. § 225).—§ 224 (Viçvāmitha): The rājarshi of the race of *Ikshvāku Kalmāshapāda* (whose sacrifices *Viçvāmitra* had desired to perform) once when hunting met the viprarshi *Çaktri*, the eldest of Vasishṭha's 100 sons, and ordered him to stand out of his way, and as *Çaktri* did not yield *K.* struck him with his whip. *Çaktri* then cursed him, saying: "From this day thou shalt be a *rākshasa*, eating human flesh." The king began humbly to propitiate the ṛshi, but *Viçvāmitra* (between whom and Vasishṭha there was a dispute about *K.*, whom they both wanted as their yājya) passed before them without being seen, and caused a *rākshasa* named *Kiṅkara* to enter the king. *Viçvāmitra* then went away. At this time a hungry brahman beheld in the wood *K.*, who was terribly afflicted by the *rākshasa*, and asked the king for some food with meat. *K.* asked him to stay there for a moment, and having roved for some time at pleasure at last entered his inner apartments. When waking at midnight and remembering his promise, he summoned his cook, and as the cook did not find any meat *K.* said: "Feed him with human flesh." The cook then took human flesh from the place where the executioners were, and offered it to the hungry brahman. Seeing with his spiritual power of vision (*siddha-cakshushā*) what kind of food it was, the brahman in anger said that the king himself should take a fancy to such food and wander over all the earth alarming all creatures. The curse on the king, being thus repeated a second time, became very strong, and possessed by the *rākshasa* the king lost all his senses. A while after *K.*, beholding *Çaktri*, in order to revenge himself for the curse slew him and ate him up. And *Viçvāmitra* caused that *rākshasa* also to devour the other sons of Vasishṭha: I, **176,** 6696 (*Ikshvākuvaṃçajāḥ*), [6720 (*Mitrasahaḥ* B., C. has *mitrasahaṃ* as adj. to *dvijaṃ*)].—§ 225 (Vāsishṭha): I, **177,** 6761, 6768 (Vasishṭha delivered *K.* from the curse of Çaktri, and then at the request of *K.* begat Açmaka on Madayantī, the queen of *K.*).—§ 228 (Aurvop.): I, **181,** 6881 (attained to heaven).—§ 229 (Vasishṭhop.): I, **182,** 6888, 6904 (*rājarshiṃ*, it is related why *K.* caused Vasishṭha to beget a son on his wife).—[§ 480 (Pativratop., Brāhmaṇasnavṛāḍhasaṃv.): III, **208,** 13817 (*Saudāsena*, all. to § 224).]—§ 607 (Karṇap.): VIII, **45,** 2092 (*Rākshasaḥ*, a sentence of his is quoted; read with B. *K°aḥ sarasi*, instead of *K°asarasi*).—[§ 638*b* (Rāmopākhyāna): XII, **49,** 1792 (*dāyādaḥ Saudāsasya . . . Sarvakarmā*, had been protected by Paraçara).]—[§ 723 (Anuçāsanik.): XIII, **6***a*, 326 (*Koçalādhipaḥ . . . Saudāsaḥ*, had become a *Rākshasa* through a curse, all. to § 224).]—[§ 677 (Mokshadh.): XII, **235,** 8604 (*rājā Mitrasahaç caiva Vasishṭhaya mahātmane Madayantīṃ* (*Dama°*, C.) *priyāṃ ādiṭvā tayā saha divaṃ gataḥ*, cf. § 225).]—[§ 746 (do.): XIII, **78,** 3732 (*Ikshvākuvaṃçajo rājā Saudāsaḥ*), (3734) (*Saudāsaḥ*, questioned Vasishṭha about kine).]—§ 767 (Anuçāsanik.): XIII, **137***a*, 6262 (*rājā Mitrasahaḥ*).—[§ 784*b* (Uttaṅka): XIV, **56,** 1654 (*Saudāsapatni°*), 1656 (*Saudāsaṃ purushādaṃ*); **57,** (1672) (*Saudāsaḥ*), (1674) (do.), (1679) (do.), 1681 (*Saudāsa°*); **58,** 1690 (*Mitrasahaṃ*), (1691) (*Saudāsaḥ*), (1694) (do.), (1700) (do.), (1704) (do.) (caused Madayantī to give Uttaṅka her car-rings).] Cf. Ikshvākuvara, Koçalādhipa, Mitrasaha, Rākshasa, Saudāsa.

Kalmāshapadasaras (VIII, 2092), v. Kalmāshapāda.

Kalmāshī, a river (= Yamunā, Nīl.). § 218 (Draupadīsambhava): I, **167,** 6360 (*abhitaḥ so 'tha K°iṃ Gaṅgākūle paribhramaṃ*, sc. Drupada).—§ 305 (Anudyōtap.): II, **78,**

2575 (*°tirasaṃsthasya gatas tvaṃ* — sc. Yudhishṭhira—*çishyatâṃ Bhṛgoḥ*).

Kâlodaka, a tîrtha. § 652*b* (Indrota-Pârikshitîya): XII, 152*β*, 5647.—§ 733*i* (Aṇuçâsanik.): By bathing in *K.* and Nandikuṇḍa and Uttaramânasa, etc., one is cleansed from the sin of fœticide; XIII, **25**, 1746 (*°m . . . abhyetya yoganaçatât*).

***kalpa** (a period of time): II, 136 (*purâk°viçeshavit*, sc. Nârada); III, 1699 (*purâk°eshu*); V, 1352 (*purâk°e*); VI, 2953 (*°aṅkshapatatpara*, sc. Kṛshṇa); VII, 922 (*°ânte*); IX, 2732 (*pûrvak°e*); XII, 11227 (*yugaṃ dvâdaçasâhasraṃ kalpaṃ viddhi caturyugaṃ | daçakalpaçatâvṛttâm ahas tad Brâhmaṃ vayuḥ*), 12752 (*atîte mahâk°e*), 12925 (*°âdau*), 12939 (*°âdishu*), 12980 (*mahâk°sahasrâṇi mahâk°atâni ca samatîtâni*), 13034 (*°âdau*), 13074 (*yâvat k°kshayât*), 13319 (*°ânte*); XIII, 3230 (*purâk°e*), 5281 (*mahâkalpaṃ*); XIV, 676 (*purâk°vidaḥ*), 958 (*purâk°ṇi*, adj.).

Kalpa = Çiva (1000 names[1–2]).

kalpavṛksha (" wishing-tree "): III, 16170 (*°sadṛçaḥ*); VII, 7529 (*°âv iva*), 7564 (do.); VIII, 4938; XIV, 1756 (pl.).

Kalyâṇî, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2625.

***Kâma**[1] (" love," personif.). § 117 (Aṇçâvat.): I, **66**, 2596 (son of Dharma), 2597 (husband of Rati). — § 130 (do.): I, **67**, 2708 (Açvatthâman sprung from Mahâdeva, Antaka, Kâma, and Krodha). — § 223 (Vâsishṭha): I, **174**, 6639 (*°-Krodhau*, used to shampoo the feet of Vasishṭha).—§ 436 (Yakshayuddhap.): III, **158**, 11590 (*°syeva çarotkarân*).— § 531 (Râmopâkhyânap.): III, **280**, 16095 (*°bâṇâbhisantaptaḥ*).—§ 533 (Sîtâ-Râvaṇasaṃv.): III, **281**, 16167 (*°bâṇârtitaḥ*).—§ 565 (Gâlavac.): V, **111**, 3830 (*atra*—i.c. in the north—*Kâmaç ca Roshaç ca Çailaç comâ sambabhûvuḥ*).— § 660*b* (Bhṛgu-Bharadvâjasaṃv.): XII, **190**, ††6977 (*Viçveçvara Umâpatiḥ K°m abhivartamânaṃ ananyatena çamam anayat*). — § 662*b* (Japakop.): XII, **199**, 7315 (*Kâma-Krodhau* = Vîrûpa and Vikṛta), 7317 (do.).—§ 743 (Aṇuçâsanik.): XIII, **40**, 2256 (*Krodhaṃ K°sya Deveçaḥ sahâyaṃ câsṛjat prabhuḥ*), 2257 (*° - Krodhavaçaṅgataḥ*). — § 747*b* (Suvarṇotpatti): XIII, **85**, 4025 (*saṃtâno hi saṃkalpaḥ K°a ity abhidhîyate | Rudrasya retaḥ prasavaṃ agnau*).— § 770 (Aṇuçâsanik.): XIII, **151**, 7119 (a muni, one of the seven *dharaṇîdharâḥ*).—§ 779 (Açvamedhikap.): XIV, **13**, 342 (*gâthâḥ K° gîtâḥ*, quoted).

Cf. also the following synonyms:—

***Anaṅga** (" bodyless "): III, 11591 (*°çarâkarân*): IV, 389 (*°vihâriṇî*); V, 5985 (*°çarapîḍitâ*); XII, ††6977 (*°tvena*, origin of the name); XIII, 808 (*°ḥ kena nirjitaḥ*, sc. as by Çiva), 2314.

Jagatpati, q.v.

***Kandarpa**: I, †7009 (*°bâṇa°*), †7016 (do.), 7794 III, 2086 (*iva*), 16168; VI, 1232 (Kṛshṇa identif. with *K.*).

Makaradhvaja, q.v.

***Manmatha**: I, †2935, 6014 (*°ena vaçîkṛtâ*), 6555 (*iva*), 6611; III, 1818, 1822, 2131 (*iva*), 2655 (*°sya Ratîm iva*), 11588 (*iva*); IV, 398 (*°sya çarotkarân*), 418.

***Manobhava**: I, 7143.

***Samkalpaja**: I, †7007.

***Smara**: VII, †8410.

Kâma[2], name of a fire. § 490 (Âṅgirasa): III, **219**, 14153.

Kâma[3], a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2528 (given to Skanda by Sthâṇu).

Kâma[4] = Çiva (1000 names[1–2]).

Kâma[5] = Vishṇu (1000 names).

Kâmâ, daughter of Pṛthuçravas and wife of Ayutanâyin. § 156 (Pûrurvaṃç.): I, **95**, ††3774 (mother of Akrodhana).

Kâmacarî, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2641.

kâmaçâstra (" treatise on love "): I, 646 (i.e. Mbhbr.); XII, 9123.

Kâmada[1] = Sûrya (the Sun): III, 154.

Kâmada[2] = Skanda: III, 14631.

Kâmada[3] = Çiva (1000 names[1]).

Kâmadâ, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2645.

Kâmadeva = Vishṇu (1000 names).

***kâmadugha** (" milking desires "): III, 15460 (*lokâḥ*); VII, 2397 (*gâvaḥ*); IX, 2445 (*lokân*); XI, 60 (do.); XIII, 3165 (*sarvak°âṃ dhenuṃ*, i.e. the earth).

***kâmaduh** (do.): I, 3926 (*sarvak°hâṃ varâ*), 3933 (*sarvak°guṇasâṃ*, sc. *Nandinîṃ*), 6657 (*dhenur Vasishṭhasya*); III, 2121; VI, 379 (*dhenuḥ*, i.e. the earth), 1232 (*dhenûnâṃ asmi k°k*, says Kṛshṇa); VII, 2397; XIII, 2700 (*gâvaḥ*); XIV, 642.

***kâmaduha** (do.): III, 12725 (*gauḥ*); XIII, 2953 (do.).

Kâmaghna = Çiva (1000 names[1]).

Kâmahan = Vishṇu (1000 names).

Kâmajit = Skanda: III, 14631.

Kâmâkhya, a tîrtha. § 360 (Tîrthayâtrâp.): III, **82**, 5047 (*Rudrasya tîrthaṃ*).

Kâmakrodhau = Çiva (1000 names[1]).

Kâmakṛt = Vishṇu (1000 names).

Kâmalâ, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2627.

Kâmalâksha[1], a Kuru warrior. § 600 (Ghaṭotkacavadhap.): VII, **156***x*, 6852.

Kâmalâkshâ[2], an Asura. § 603*d* (Tripura): VII, **202**, 9556 (lord of the gold city, one of the three cities of the Asuras).—§ 606 (Tripurâkhyâna): VIII, **33**, 1395 (second son of Târaka), 1412 (lord of the silver city).

Kâmalâkshî, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Kâmanâçaka = Çiva (1000 names[2]).

Kâmanda, a ṛshi. § 641 (Râjadh.): XII, **123**, 4535 (*ṛshiṃ*), (4538) (discourse between *K.* and Âṅgarishṭha).

Kâmaṇḍaka = Kâmaṇḍa: XII, 4534 (*°sya saṃvâdam Âṅgarishṭhasya ca*).

Kamandaludhara = Çiva (1000 names[2]).

Kamaṇḍalunishaṅga[1] = Kṛshṇa: XII, 1668.—Do.[2] = Çiva (1000 names[1]).

Kâmâṅganâça = Çiva (q.v. p. 206): XIII, 907.

Kâmapâla = Vishṇu (1000 names).

Kâmaprada = Vishṇu (1000 names).

Kâmaratha, a Pâṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158***y*, 7012 (brother of Virâṭa?).

Kâmârî = Çiva (1000 names[2]).

Kamatha[1], a king. § 264 (Sabhâkṛiyâp.): II, **4***β*, 117 (*Kaṃbojarâjaḥ?* in the palace of Yudhishṭhira).

Kamatha[2], a ṛshi. § 702 (Mokshadh.): XII, **297**, 10874 (*Kâkshivat-K°âdayaḥ*, among the ṛshis who had obtained their position by way of tapas).

Kâmathaka, a serpent. § 67 (Sarpasattra): I, **57**, 2157 (of Dhṛtarâshṭra's race).

Kâmâtman = Kṛshṇa: XIII, 1640.

Kambala[1], a serpent. § 47 (Sarpanâmak.): I, **35**, 1555 (*°âçvataras*, enumeration).—§ 268 (Varuṇasabhâv.): II, **9**, 361 (do., in the palace of Varuṇa).—§ 564 (Mâtaliyop.): V, **103**, 3625 (do., enumeration).

Kambala[2], a tîrtha. § 373 (Prayâga): III, **85**, 8219 (*°âçvataras*). Cf. the prec.

Kambala[3], a varsha on Kuçadvīpa. § 375 (Bhūmip.): VI, **12ξ**, 454 (the fourth varsha on Kuçadvīpa).

Kāmboja, pl. (°*āḥ*), a people. § 130 (Aṃçāvat.): I, **67**, 2668 (*Candravarmā . . . K°ānāṃ navādhipaḥ*). — § 279 (Arjuna): II, **27**, 1031 (together with the Daradas the *K.* are vanquished by Arjuna), 1033 (*parama-K°āṃ*, vanquished by Arjuna). — § 296 (Dyūtap.): II, **53**, 1912 (*°jair hayaiḥ*).—§ 4585 (Kaliyuga): III, **188**, 12840 (among the barbarous people who will obtain sovereignty in Kaliyuga). —§ 554 (Saiṃyodyogap.): V, **4**γ, 81.—§ 571 (Ulūkadūtāgamanap.): V, **160**γ, 5510 (in the army of Duryodhana); **161**, 5555 (do.).—§ 572 (Rathātirathas.): V, **166**, 5750 (ruled by Sudakshiṇa).—§ 574 (Jambūkh.): VI, **9**ξ, 373 (in the north). — § 576 (Bhagavadgītāp.): VI, **17**, 662 (*°āḥ sa-Sudakshiṇāḥ*, in Duryodhana's van). — § 578 (Bhīshmavadhap.): VI, **45**ν, 1734 (*Sudakshiṇaṃ . . . K°ānāṃ mahārathaṃ*), 1736 (*°ānāṃ mahārathaṃ*, i.e. Sudakshiṇa).— § 580 (do.): VI, **56**γ, 2408 (in the tail of Bhīshma's gāruḍavyūha). — § 583 (do.): VI, **75**γ, 3293 (*°vara-Bahlikāḥ*, in Bhishma's array).—§ 585 (do.): VI, **87**ξ, 3856 (followed the Trigarta king). —§ 589 (Droṇābhishekap.): VII, **4**, 119 (going to Rājapura Karṇa vanquished the *K.*); **7**ϵ, 182 (*Sudakshiṇapuraḥsarāḥ*, in Droṇa's array); **11**ν, 398 (had formerly been vanquished by Kṛshṇa). — § 592 (Saṃçaptakavadhap.): VII, **20**γ, 798 (*Yavana-K°āḥ*, in the neck of Droṇa's gāruḍavyūha); **23**o, 992 (*Prabhadrakāḥ*, follow Dhṛshṭadyumna).—§ 599 (Jayadrathavadhap.): VII, **91**, 3255 (*°ānāṃ . . . gaṇāḥ*, attack Arjuna); **92**, 3286 (*°ānāṃ antikīnāṃ*, their king Sudakshina is slain); **112**, 4333 (*Durvārayo* (B. *°rāḥ*) *nāma*), 4338; **113**, 4432 (*°ānāṃ mahācamūṣu*, attacked by Sātyaki); **119**, 4715, 4721, 4728 ($\gamma\gamma$), 4747 (Sātyaki slew thousands of *K.*, etc.), 4754 (*°sainyaṃ*); **120**, 4758 (*jitvā Yavana-K°āṃ*, sc. Sātyaki), 4766 (*°ānāṃ ca vāhinīṃ*); **121**$\epsilon\epsilon$, 4818 (*Çaka-K°-Bāhlikāḥ*, attack Sātyaki), **128**oo, 5242 (*°ānāṃ ca vāhinīṃ*).—§ 604 (Karṇap.): VIII, **7**, 1200 (*Nadī-K°-Vanāçyajāḥ*, sc. *açvaiḥ*); **8**, 235 (have formerly been vanquished by Karṇa and caused to pay tribute to Duryodhana); **9**θ, 283 (do.). — § 608 (Karṇap.): VIII, **46**ϵ, 2137 (in Karṇa's array); **56**, 2798 (*°rakshitaṃ, sc. *pratyakshaṃ*), (*ib.*), 2807 (the younger brother of Sudakshina is slain); **69**$\nu\nu\tau$, 3495 (adj. ?, sc. horses ?); **79**, 4040 (have formerly been vanquished by Karṇa); **88**$\alpha\beta$, 4506 (*°vaiḥ*, attacked Arjuna).—§ 609 (Çalyap.): IX, **1**γ, 27 (have been slain); **8**δ, 393 (in the rear of Çalya's array, followed Açvatthāman.)—§ 619 (Strīvilāpap.): XI, **22**, 627 (*Yavana-K°strīyaḥ*, wait upon the dead Jayadratha).—§ 641 (Rājadh.): XII, **65**θ, 2430 (enumeration of barbarous or low peoples); **101**π, 3737 (*Yavana-K°-āḥ*, skilled in fighting with the bare arms).—§ 664 (Mokshadh.): XII, **207**δ, 7560 (*Yavana-K°-Gāndhārāḥ*, among the barbarous peoples of the north).—§ 739 (Ānuçāsanik.): XIII, **33**a, 2103 (*Yavana-K°āḥ*, have been degraded to çūdras).

Kāmboja[1] ("king of the Kāmbojas") = Sudakshiṇa : I, 6995 (*S°*); II, 1747 (gave Yudhishṭhira tribute of skins and blankets), 1823 (do.); V, 590 (*S°*), 2304, 3403 (*S°*), 5274 (do.), 5529 (*°sadvāmmukham*, sc. *purohodashiṇ*, i.e. the army of Duryodhana), 5574 (do.), 5748 (*S°*); VI, 622 (do.), 2108 (do.), 2928 (do.), 4501 (do.), 4666 (do.), 5051 (do.), 5108 (do.); VII, 801 (do.), 2628 (do.), 3112 (C. by error °*au* instead of °*o*), 3253, 3277 (*S°*), 3330 (do.), 3337 (do., is slain by Arjuna), 6515 (*nihataṃ*); VIII, 3612 (*S°*); IX, 74 (do., had joined Duryodhana), 1300.(*S°*, sc. *nihate*); XI, 601 (*S°*, mentioned among the slain), 706. Cf. Kāmbojarāja.

Kāmboja[2] (do.) = the father of Sudakshiṇa. § 599 (Jayadrathavadhap.): VII, **94**, 3410 (*°oya dāyāde hate . . . Sudakshiṇe*). Cf. Kāmbojarāja.

Kāmboja[3] ("son of the Kāmboja king") = the younger brother of Sudakshiṇa. § 608 (Karṇap.): VIII, **56**, 2804 (*Sudakshiṇād avarajaṃ*, is slain by Arjuna).

Kāmboja[4], an ancient king. § 656 (Khaḍgotpattik.): XII, **166**, 6196 (received the sword from Dhundhumāra, from *K.* it passed over to Muchukunda).

Kāmboja, adj. ("belonging to or originating from [the country of] the Kāmbojāḥ"). § 582 (Bhīshmavadhap.): VI, **71**, 3131 (*açvaiḥ*).—§ 585 (do.): VI, **90**, 3973 (*°mukhyānāṃ . . . vājināṃ*). — § 592 (Saṃçaptakavadhap.): VII, **23**o, 956 (sc. *açvāḥ*, bore Nakula), 972 (*çabalair açvaiḥ*, sc. Dhṛshṭaketu's); 991 (*yuktaiḥ parama-K°aiḥ*, sc. *açvaiḥ*).— § 593 (Abhimanyuvadhap.): VII, **36**η, 1674 (sc. *açvāḥ*).— § 599 (Jayadrathavadhap.): VII, **82**, 3333 (*°āstaraṇocitaḥ*, sc. Sudakshiṇa); **112**$\mu\eta$, 4831 (*hayavarāḥ*); **125**, 5041 (*javanair hayaiḥ*). — § 607 (Karṇap.): VIII, **38**, 1776 (*yuktaṃ parama-K°aiḥ*, sc. *açvaiḥ*).—§ 617 (Aishīkap.): X, **13**, 648 (*yuktaṃ parama-K°ais turagaiḥ*, sc. the chariot of Kṛshṇa).—§ 619 (Strīvilāpap.): XI, **25**κ, 706 (*Kāmbojaṃ . . . K°āstaraṇocitaṃ*, i.e. Sudakshiṇa).—§ 635 (Rājadh.): XII, **35**, 1254 (sc. *açvāḥ*).

Kāmbojarāja[1] ("king of the Kāmbojas" = *Kamaṭha*?). § 264 (Sabhākriyāp.): II, **4**β, 117 (B. has *Ka°*).

Kāmbojarāja[2] (do.) = Sudakshiṇa. VI, 5007 (*S°*), 5158.

Kāmbojarāja[3] (do.) = the father of Sudakshiṇa. § 599 (Jayadrathavadhap.): VII, **92**, 3327 (*°oya putraḥ . . . Sudakshiṇaḥ*), 3335 (*putraḥ K°oya*, i.e. Sudakshiṇa).

Kāmin = Viṣhṇu (1000 names).

Kampa[1], a Vṛshṇi prince. § 795 (Svargārohaṇap.): XVIII, **5**μ, 162 (among the Vṛshṇi heroes who after death entered the deities; read *Kaṅkaḥ*?).

Kampa[2] = Çiva (1000 names[1]).

Kampana, a king. § 264 (Sabhākriyāp.): II, **4**β, 117 (*sataṭaṃ kaṃpayāṃ āsa Yavanān eka eva yaḥ*, in the palace of Yudhishṭhira).

Kampanā, a river. § 370 (Tīrthayātrāp.): III, **84**, 8094 (*nadīṣu Siddhaniṣevitāṃ*, a tīrtha).—§ 574 (Jambūkh.): VI, **9**λ, 333 (in Bhāratavarsha).

Kāmpilya, the capital of the Pāñcālas. § 209 (Drupadaçāsana): I, **138**, 5512 (*purottamaṃ*, the residence of Drupada). —§ 573 (Ambopākhyānap.): V, **189**, 7422 (the residence of Drupada); **192**, 7500 (do.).—§ 6478 (Brahmadatta-Pūjanīsaṃv.): XII, **139**, 5137 (the residence of Brahmadatta).

Kaṃsa, son of Ugrasena, king of Mathurā, enemy of Kṛshṇa. § 10 (Anukram.): I, **2**, 357 (*°vadhaḥ*, related in Harivaṃça). —§ 130 (Aṃçāvat.): I, **67**, 2703 (*Ugrasenasutaḥ*, incarnation of the Asura Kālanemi). — § 273 (Rājasūyārambhap.): II, **14**, 594 (married Asti and Prāpti, the daughters of Jarāsandha), 598 (Kaṃsa and [his brother] Sunāman were slain by Kṛshṇa and Balarāma), 610 (*°bhāryā*, the widow of *K.* urged Jarāsandha to attack Mathurā).—§ 275 (do.): II, **19**, 761 (*nihats Vāsudevena tadā K°e*).—§ 276 (do.): II, **20**, 768 (*hataḥ*).—§ 290 (Çiçupālavadhap.): II, **41**, 1443 (*yasya cānena*—i.e. by Kṛshṇa—*dharmajña bhuktaṃ annaṃ baliyasaḥ sa cānena hataḥ K°ṣ*).—§ 298 (Dyūtap.): II, **62**, 2100 (the Andhakas, the Yādavas, and the Bhojas abandoned *K.*, who was then slain by Kṛshṇa).—§ 549$'$ (Durgā): IV, **6**, 180 (*°vidrāvaṇakariṃ*, sc. Durgā).—§ 561 (Yāṇāsaṃdhip.): V, **88**$\xi\xi$, 2526 (all. to his slaughter).—§ 567 (Bhagavadyāṇap.): V, **128**, 4296 (*Ugrasenasutaḥ K°ḥ parityaktaḥ svabāndhavaiḥ*

. . . *mayā* — i.e. by Kṛshṇa — *hatāḥ*), 4298; **130ξ**, 4411 (*nihatāḥ*). — § 371 (Ulūkadūtāgamanap.): V, **160**, 5470 (*°bhṛtye*, sc. Kṛshṇa).—§ 380 (Bhīshmavadhap.): VI, **59**, †2609 (*tyaktas tu K°o Yadubhiḥ*).—§ 389 (Droṇābhishekhap.): VII, **11**, 387 (*Jarāsandhena pālitāḥ . . . Kṛshṇena pālitāḥ*), 388 (*Sunāmā . . . bhrātā K°oya*).—§ 615 (Gadāyuddhap.): IX, **61**, 3414 (*°dāsadāyāda*, sc. Kṛshṇa).—§ 7176 (Nārāyaṇīya): XII, **340**, 12954 (Nārāyaṇa will be incarnate as Kṛshṇa in order to slay *K.*).—§ 768 (Ānuçāsanik.): XIII, **148**, 6926 (*kadanaṃ cakāra K°oya . . . Pauṇḍrakākshaḥ*, i.e. Kṛshṇa).—§ 785 (Anugītāp.): XIV, **69**, 2031 (*nihato mayā*, i.e. by Kṛshṇa).—§ 793 (Mausalap.): XVI, **6**c, 158 (*°ñ ca vikramya*, sc. Kṛshṇa). —§ 795 (Svargārohaṇap.): XVIII, **5**μ, 163 (among those who after death entered the deities). Cf. Bhojarāja, Ugrasenasuta.

Kaṃsa-Keçinisūdana = Kṛshṇa: III, 623.

Kaṃsanisūdana = Kṛshṇa: III, 15528 (*K°*).

Kāmya = Çiva: VII, 9522.

Kāmyā, an Apsaras. § 191 (Arjuna): I, **123**, 4820 (among the Apsarases who danced at the birth of Arjuna).

Kāmyaka[1], name of a forest. § 11 (Parvasaṅgr.): I, **2**, 432, 464 (*°āgamanaṃ*), 472 (*kānanaçreshṭhe*). — § 310 (Āraṇyakap.): III, **3**, 218 (*vanaṃ*).—§ 312 (do.): III, **5**, 242 (*°ṃ nāma vanaṃ*), 244 (*vanaṃ*), †245).—§ 313 (do.): III, **6**, 272.—§ 316 (Kirmīravadhap.): III, **11**, 387 (*°ṃ nāma tad vanaṃ*), 407.—§ 321 (Saubhavadhop.): III, **22**, 901.—§ 329 (Kāmyakavanapraveça): III, **36**, 1451 (*°ṃ nāma tad vanaṃ*), 1453.—§ 399 (Indralokābhigamanap.): III, **47**, 1902, 1912 (*vanaṃ*).—§ 341 (do.): III, **50**, †1966.—§ 342 (do.): III, **51**, †1982.—§ 343 (Naḷopākhyānap.): III, **52**, 2014.—§ 356 (Tīrthayātrāp.): III, **80**, 3090, 3093, 4004, 4011, 4016.—§ 377 (Dhaumyatīrthak.): III, **86**, 8293, †8296 (*vane*).—§ 378 (Tīrthayātrāp.): III, **92**, 8457; **93**, 8476.—§ 424 (Bhīmakasadalīkhaṇḍapr.): III, **146**, 11074 (*āçrame*), 11075 (*āçramaṃ*).—§ 440 (Yakshayuddhap.): III, **164**, †11897. — § 441 (Nivātakavacayuddhap.): III, **166**, 11930 (*āçramaṃ*).—§ 442 (do.): III, **167**, 11945. — § 451 (Mārkaṇḍeyas.): III, **182**, 12556 (*vanaṃ*); **183**, 12557.—§ 518 (Mṛgasvapnodbhavap.): III, **258**, 15365 (*kānanottamaṃ*), 15368. — § 522 (Draupadīharaṇap.): III, **264**, 15571, 15577; **268**, †15660; **269**, 15671.—§ 524 (Jayadrathavimokshaṇap.): III, **272**, 15858. —§ 545 (Pativratāmāhātmyap.): III, **299**, 16917.—§ 547 (Karṇa): III, **310**, 17219 (*āçramāt*).—§ 548 (Āraṇeyap.): III, **311**, 17222.—§ 600 (Ghaṭotkacavadhap.): VII, **183**, 8323.

Kāmyaka[2], a lake. § 295 (Dyūtap.): II, **52**, 1877 (*saraḥ*).

[Kāmyakavanapraveça(h)] ("proceeding to the Kāmyaka-wood," cf. Arjunābhigamanap.). § 328: As *Yudhishṭhira* declared that *Bhūriçravas*, *Çala*, *Jalasandha*, etc., and *Karṇa* (master of all weapons, etc.), and the *Dhārtarāshṭras*, together with the kings who had been injured by the *Pāṇḍavas*, could not now be vanquished, that all the *Kaurava* soldiers and their families had been honoured with wealth and luxuries by *Duryodhana*, and would sacrifice their lives for him, and that, although *Bhīshma*, *Droṇa*, and *Kṛpa*, all knowing celestial weapons and being invincible, behaved equally towards both parties, they would certainly, to pay off the royal favours they enjoyed, lay down their very lives in battle, *Bhīma* remained silent.—§ 329: While they were conversing thus *Vyāsa* appeared, and, taking *Yudhishṭhira* into a corner, taught him, after he had purified himself (*çuddhaya*), the science of *Pratismṛti*, by means of which *Arjuna* (*b*) should proceed to *Mahendra*, *Rudra*, *Varuṇa*, *Kubera*, and *Yama*, to receive weapons from them. He also advised him to go to some other forest in order not to cause uneasiness to the ascetics and exterminate the deer and destroy the plants. Then *Vyāsa* disappeared. The *Pāṇḍavas* went to the forest of *Kāmyaka* on the banks of the *Sarasvatī*, followed by numerous brahmans versed in *çikshā* and *akshara* (see § 322), and lived there devoted to the *Dhaumyeda*, and sacrificing to the *Pitṛs*, the gods, and the brahmans (III, **36**).

Kanaka = Çiva (1000 names[2]).

Kanakadhvaja, a son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputraoāmak.): I, **117**, 4553.—§ 232 (Svayaṃvarap.): I, **186**, 6983 (present at the svayaṃvara of Draupadī).— § 585 (Bhishmavadhap.): VI, **96**, 4349 (is slain by Bhīmasena).

Kanakāksha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2375.

Kanakāṅgada, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2740 (enumeration). Cf. Kanakadhvaja.

Kanakaṅgadin = Viṣhṇu (1000 names).

kanakaparvata ("the golden mountain"), said of Mahāmeru: XII, 2240.

Kanakāpīḍa, a warrior of Skanda. § 615*u* (Skanda): IX, **46**η, 2588.

Kanakāvatī, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2626.

Kanakāyu(s), a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2734. Cf. Karakāyu.

Kanakhala, name of a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8008.—§ 375 (do.): III, **85**, 8231.—§ 377 (Dhaumyatīrthak.): III, **90**, 8393 (in the north).—§ 733*f* (Gaṅgādvāra): XIII, **25**, 1700. Cf. the next.

Kanakhala, pl. (*°āḥ*), a range of mountains. § 413 (Tīrthayātrāp.): III, **135**, 10696 (*ete K°āḥ, rājan, çailarājaṃ dayitā nagāḥ*). Cf. the prec.

***kānana**, pl. (*°āni*) ("forests," personif.): XII, 12606.

Kāñcana, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2549 (given to Skanda by Meru).

Kāñcanacchavis = Çiva (1000 names[2]).

Kāñcanāksha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2559.

Kāñcanākshī, one of the seven Sarasvatīs. § 615*i* (Saptasārasvata): IX, **38**α, 2189, 2204 (the River Sarasvatī appeared at Naimisha as *K.*).

Kāñcanashṭhīvin = Suvarṇashṭhīvin: XII, 1043, 1045, 1111.

Kāñcanavarman = Hiraṇyavarman: V, 7429, 7606.

Kāñci, pl. (*°ayaḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6684 (sprung from the urine of Vasishṭha's cow). Cf. the next.

Kāñcya, pl. (*°āḥ*), a people. § 671 (Ulūkadūtāgamanap.): V, **160**γ, 5510 (*Dravidāndhra-°K°āḥ*, in the army of Duryodhana); **161**, 5555 (do.).—§ 605 (Karṇap.): VIII, **12**ββ, 459 (in the army of Yudhishṭhira).

Kandarā, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2627.

Kaṇḍarīka, a brahman. § 7176 (Nārāyaṇīya): XII, **343**, 13264 (*°o 'tha rāja ca Brahmadattaḥ pratāpavān | jātismaraṇajaṃ duḥkham smṛtvā smṛtvā punaḥ punaḥ | sapta jātīshu mukhyatvād yogānte sampadaṃ gataḥ*, cf. Harivaṃça, v. 1256 foll.).

Kandarpa = Kāma, q.v.

Kaṇḍūti, a mātṛ. § 615*u* (Skanda): IX, **46**θ, 2632.

Kaṇika, the minister of Dhṛtarāshṭra. § 212 (Kaṇikavākyu): I, **140**, 5544, 5545, (5547), (5567), (5590), 5634.—§ 213 (Jatugṛhap.): I, **142**, 5673.

Kaṇikavākya(m) ("the speech of Kaṇika"). § 212

(Sambhavap.). *Dhṛtarāshṭra* consulted the minister *Kaṇika*, who, after having expounded some very Machiavellian principles of policy, and told the fable of the jackal, the tiger, the mouse, the wolf, and the mongoose, concluded by advising him to destroy the *Pāṇḍavas* (I, 140).

[Kaṇikopadeça(ḥ)] ("the teachings of Kaṇika"). § 648*b* (Āpadādh.): The *Sauvīra* king *Çatrumjaya* questioned Ṛ. *Bhāradvāja* about the acquisition of profit, etc., and was taught by him; the king should have the rod of chastisement always uplifted in his hands; the different other duties of the king. *Çatrumjaya* obeyed these instructions and obtained prosperity (XII, **140**).

Kanishṭha = Çiva (1000 names[2]).

Kaṅka[1], an ancient king. § 6 (Anukram.): I, **1***a*, 227 (in Sañjaya's enumeration of departed kings).

Kaṅka[2], a Vṛshṇi prince. § 232 (Svayaṃvarap.): I, **186**, 6999 (present at the svayaṃvara of Draupadī).— § 273 (Rājasūyārambhap.): II, **14**, 623 (among the seven mahārathas of the Vṛshṇis).—§ 287 (Rājasūyikap.): II, **34**, 1274 (came to the rājasūya of Yudhishṭhira). Cf. Kampa[2].

Kaṅka[3], the name which Yudhishṭhira assumed when he lived disguised as a brahmaṇa in the palace of Virāṭa. § 519 (Pāṇḍavapraveçap.): IV, **1**, 23; **7**, 1224 (*Vaiyāghrapadyaḥ*), 1227.—§ 551 (Kīcakavadhap.): IV, **18**, 548 (*devitā rājñaḥ*); **21**, 674, 675.—§ 552 (Goharaṇap.): IV, **31**, 1020; **68**, 2191, (2195), 2220, 2229.—§ 553 (Vaivāhikap.): IV, **70**, 2365. Cf. Vaiyāghrapadya.

Kaṅka[4] ("heron"). § 127 (Aṃçāvat.): I, **66**, 2533 (son of Surasā).

Kaṅka, pl. (*°kāḥ*), a people. § 295 (Dyūtap.): II, **51**, 1850 (brought tribute to Yudhishṭhira). § 641 (Rājadh.): XII, **65***θ*, 2429 (enumeration of barbarous or low peoples).

Kaṅkanā, a mātṛ. § 615*w* (Skanda): IX, **46***θ*, 2634.

Kāṅta[1] = Skanda: III, 14631.

Kāṅta[2] = Çiva (1000 names[2]).

Kāṅta[3] = Vishṇu (1000 names).

Kaṅṭakinī, a mātṛ. § 615*w* (Skanda): IX, **46***θ*, 2634.

Kāṅṭāraka, pl. (*°āḥ*), a people. § 281 (Sabadeva): II, **31**, 1117.

Kāṅti, pl. (*°ṇyāḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 347 (only B.): *°Kosalāḥ*, C. has *Kāçi-Koçalāḥ*).

Kāṅtika, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 372 (only C., B. has *Kāṅkāḥ*).

Kaṇva, a ṛshi. § 11 (Parvasaṅgr.): I, **2**, 370 (*maharsher dṛçamapade K°sya*). — § 133 (Dushyanta): I, **70**, 2874 (*maharshiṇ Kāçyapam*); **71**, 2902 (*ṛshiṇ*), 2909 (*°syāham bhagavato . . . duhitā matā*, says Çakuntalā, whom Dushyanta sees in the hermitage of *K.*).—§ 134 (Viçvāmitra): I, **71**, (2914); **72**, (2937) (told a brahman the story of the birth of Çakuntalā, whom he had adopted), 2953 (*sutāṇ K°sya mām viddhi*, sc. Çakuntalā), 2954.—§ 135 (Çakuntalop.): I, **73**, 2977, 2978, (2985); **74**, 2992 (*°dçramapadaṃ prati*), 2994 (*°dçramanivāsinaḥ*), 2997, 3005 (*°dçramapadaṃ prati*), 3122 (when Çakuntalā had born Bharata, *K.* sent them to Dushyanta; *K.* afterwards became the priest of Bharata, who gave him 1,000 padmas (coins of gold) as dakshiṇā).—§ 564 (Mātaliyop.): V, **97**, 3501 (*ṛshiḥ*), (3502) (related to Duryodhana the Mātaliyopākhyāna), (3518); **98**, (3522); **103**, (3634), (3638); **104**, (3653), (3661); **105**, (3674), (3691), (3706), 3712 (*ṛshiḥ*).—§ 576 (Bhagavadgītāp.): VI, **23**, 819 (all. to § 564).—§ 595 (Shoḍaçarāj., *v.* Bharata): VII, **68**, 2387 (Bharata gave *K.* 1,000 padmas as dakshiṇā).—§. 604 (Karṇap.): VIII, **2***γ*, 31 (all. to § 564).—§ 621 (Rājadh.): XII, **1***β*, 4 (among the ṛshis who came to see Yudhishṭhira).—§ 632*b* (Shoḍaçarāj., *v.* Bharata, cf. § 595): XII, **29**, 942 (repetition from § 595).—§ 665 (Mokshadh.): XII, **208***c*, 7593 (*ṛshir Medhātithek putraḥ ?*, among the ṛshis of the east, cf. Barhishad[2]).—§ 717*a* (Uparicara): XII, **337***c*, 12760 (among the sadasyas of Vasu Uparicara).—§ 734 (Ānuçāsanik.): XIII, **26***a*, 1764 (among the ṛshis who came to see Bhīshma).—§ 746 (do.): XIII, **66***f*, 3332.—§ 770 (do.): XIII, **151***f*, 7109 (*ṛshir Medhātithiḥ* (*°eḥ*, B.) *putraḥ ?*, among the ṛshis of the east, cf. Barhishad[2]).—§ 775 (do.): XIII, **166***a*, 7664 (among the ṛshis of the east).—§ 793 (Mausalap.): XVI, **1**, 15 (the Vṛshṇis attempted to deceive Viçvāmitra, *K.*, and Nārada, who then pronounced a curse on Çāmba, etc.). Cf. Kāçyapa.

Kaṇvāçrama ("the hermitage of Kaṇva"), a tīrtha. § 358 (Tīrthayātrāp.): III, **82**, 4087.—§ 377 (Dhaumyatīrthak.): III, **88**, 5337 (in the south).

Kaṇyā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8115 (= Kaṇyāsaṃvedya ?).

Kaṇyābhartṛ = Skanda: III, 14633.

Kaṇyāçrama, a tīrtha. § 368 (Tīrthayātrāp.): III, **83**, 7059.

Kaṇyāhrada, a tīrtha. § 733 (Ānuçāsanik.): XIII, **25**, 1739.

Kaṇyakāguṇa, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 360 (in Bhāratavarṣa).

Kāṇyakubja, a city, the present Kanauj. § 223 (Vāsishṭha): I, **175**, 6651 (the capital of Gādhi).—§ 377 (Dhaumyatīrthak.): III, **87**, 8313 (at *K.* Kauçika, i.e. Viçvāmitra, drank soma together with Indra).—§ 395 (Jamadagni): III, **115**, 10144 (the capital of Gādhi), 10153 (on the Gaṅgā).—§ 565 (Gālavacarita): V, **119**, 4005 (the capital of Gādhi).—§ 721*b* (Viçvāmitrop.): XIII, **4**, 216 (*adūre K°sya . . . Açvatīrtham*).

Kaṇyākūpa, a tīrtha. § 733*h* (Ānuçāsanik.): By bathing in *K.* and Balākā one acquires great fame among the gods: XIII, **25**, 1706.

Kaṇyāsaṃvedya, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8114. Cf. Kaṇyā.

Kaṇyātīrtha, one or more tīrthas. § 364 (Tīrthayātrāp.): III, **83**, 6082.—§ 370 (do.): III, **85**, 8155 (*tīre samudrasya*). —§ 379 (do.): III, **95**, 8512 (visited by Yudhishṭhira on his tīrthayātrā).

Kapa, pl. (*°āḥ*), a class of demons. § 772*p* (Pavanārjunasaṃv.): Vāyu said: When the gods with *Indra* were in the mouth of *Mada*, *Cyavana* took away from them the earth, and they had been deprived of the heaven by the *K.* *Brahmān* told the gods to seek the protection of the brahmaṇas. The brahmaṇas commenced a rite for the destruction of the *K.* The *K.* then sent *Dhaṃin*, who told the brahmaṇas to desist, as the *K.* were equal to M.-r. and very pious in all respects (enumeration). As the brahmaṇas refused, the *K.* attacked them, but the brahmaṇas destroyed them by creating blazing fires. The gods having slain many *Dā.* in battle did not know that the *K.* had been slain by the brahmaṇas, but were informed by Nārada; then their energy increased and they obtained immortality: XIII, **158**, 7329, 7331–4, 7339, 7341–6.

Kapālahasta = Çiva (1000 names[1]).

Kapālamālin = Çiva: X, 249; XIV, 202.

Kapālamocana, a tīrtha. § 366 (Tīrthayātrāp.): III, **83**, 7007.—§ 615 (Baladevatīrthayātrā): IX, **39**, 2248, 2254.—§ 615*k* (Mahodara): IX, **39**, 2264 (origin of the name).

Kapālavat = Çiva (1000 names).
Kāpālī = Durgā (Umā): VI, 796.
Kapālī(n) = Çiva, q.v.
Kapālin, name of a Rudra. § 108 (Aṃçāvat.): I, **66**, 2567 (enumeration of the Rudras, the sons of Sthāṇu).—§ 191 (Arjuna): I, **123***a*, 4826 (among the Rudras present at the birth of Arjuna).
Kāpālin = Çiva, q.v.
Kapardin[1] = Çiva, q.v.—Do.[2] = Viṣṇu: XII, 13114.
Kapardin, pl. (*°naḥ*) = the Rudras: XII, 10292.
Kapardisutā = Śinīvalī: III, 14126.
Kapaṭa, an Asura. § 92 (Aṃcāvat.): I, **65**, 2534 (son of Danu).
Kapi = Viṣṇu (1000 names).
Kāpi, a river. § 574 (Jambūkh.): VI, **9***λ*, 331 (in Bhāratavarsha).
Kapiça = Çiva (1000 names[2]).
Kapidhvaja, Kapiketana = Arjuna, q.v.
Kapila[1], a rshi (Prajāpati), promulgator of the Sāṅkhya system and identified with Viṣṇu (Kṛshṇa). § 339 (Indralokābh.): III, **47**, 1896 (*°o nāma . . . Hariḥ | yena pūrvaṃ mahātmanaḥ khanamānā Rasātalaṃ | darçanād eva nihataḥ Sagarasyātmajāḥ*, all. to § 387).—§ 387 (Sagara): III, **107**, 8877, 8879, 8880 (*munisattamaḥ | Vāsudeveti yaṃ āhuḥ, K.* burnt the sons of Sagara to ashes, as they on their search for the sacrificial horse of Sagara did not heed *K.* in Pātāla).—§ 389 (Gaṅgāvataraṇa): III, **107**, 9900, 9901, 9903 (*muniṃgavaḥ*), 9908 (returned the horse to Aṃçumat and granted him that the slain sons of Sagara should be purified when Gaṅgā was brought down from heaven); **108**, 9921, 9935, 9937 (*devaṃ*, all. to § 387).—§ 478 (Dhundhumārop.): III, **204**, 13608 (all. to § 387).—§ 493 (Āṅgirasa): III, **221**, 14197 (*°ṃ paramarshiṃ ca yaṃ prāhur yatayaḥ sadā | agniḥ sa Kapilo nāma Sāṅkhyayogapravartakaḥ*, in the enumeration of ṛshes).—§ 565 (Gālavacarita): V, **109**, 3976 (*atra*—i.e. in the north—*Cakradhanur nāma Sūryāj jāto mahān ṛshiḥ | vidur yaṃ K°ṃ devaṃ devārtighnaṃ Sagarātmajāḥ*, all. to § 387).—§ 576 (Bhagavadgītāp.): VI, **34**, 1230 (*siddhānāṃ K°o muniḥ*, so. *asmi*, says Kṛshṇa).—§ 637 (Rājadh.): XII, **43**, 1510 (Kṛshṇa is identified with *K.*); **47***η*, 1595 (among the ṛshis who surround Bhīshma).—§ 668*b* (Pañcaçikhavākya): XII, **218**, 7889 (*yam āhur K°ṃ Sāṅkhyāḥ paramarshiṃ Prajāpatiṃ*, sc. Pañcaçikha); **219**, †7983 (i.e. Pañcaçikha).—§ 684 (Mokshadh.): XII, **269**, 9600 (*°eya goç ca saṃvādaṃ*), 9602, (9607); **270**, (9636), (9655), (9685); **271**, (9707), (9742), (9745) (discourse between *K.* and a cow about sacrifices).— § 704 (do.): XII, **302**, 11100 (*sūkshmaṃ Sāṅkhyānāṃ . . . vihitaṃ yatibhiḥ sarvaiḥ K°ādibhiḥ*).—§ 707 (do.): XII, **319***β*, 11783 (had instructed Viçvāsavas).—§ 717*e* (Upariçara): XII, **336***e*, 12759 (*ṛshiçreshṭhaç ca K°ḥ Çālihotrapitā smṛtaḥ*, among the sadasyas at the sacrifice of Vasu Upariçara).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12932 (*vidyāsahāyavantaṃ ca ādityasthaṃ samāhitaṃ K°ṃ prāhur ācāryaḥ Sāṅkhyanaiçcitiṃçayāḥ*, sc. Nārāyaṇa); **341** *o*, 13078 (among the seven mind-born sons of Brahmān); **343***φ*, 13254 (*vidyāsahāyavantaṃ maṃ ādityasthaṃ sanātanaṃ K°ṃ prāhur ācāryaḥ Sāṅkhyā niçcitiniçcayāḥ*, says Kṛshṇa); **350**, 13703 (*Sāṅkhyasya vaktā K°ḥ paramarshiḥ sa ucyate*), 13718 (*ṛshibhiḥ K°ādibhiḥ*).—§ 721*b* (Viçvāmitrop.): XIII, **4***β*, 255 (*mahān ṛshiḥ*, among the sons of Viçvāmitra).—§ 730*g* (Upamanyu): XIII, **14**, 916 (*Sāṅkhyānāṃ K°o hy asi*, sc. Çiva).—§ 730 (Ānuçāsanik.): XIII, **18***α*, 1299 (*Sāṅkhyavarshiṇā*).—§ 770 (do.): XIII, **151***e*, 7119 (among the seven upholders of the earth—*dharaṇīdharāḥ*).—[§ 772*f* (Pavanārjunasaṃv.): Vāyu said: Behold the great ones—i.e. the sons of Sagara, Nīl.—who adored (*? ya hāsanta*, so Nīl.) the ocean, pulverized, being cursed by the brahman of golden complexion (*? suvarṇadhāriṇā*, so Nīl.), i.e. Kapila: XIII, **154**, 7221.]
Kapila[2], a serpent king. § 370 (Tīrthayātrāp.): III, **84**, 8010 (*nāgarājasya . . . K°asya tīrthaṃ*).
Kapila[3] = Sūrya: III, 154.
Kapila[4] = Çiva (1000 names[1-3]).
Kapila[5] = Viṣhṇu (1000 names). Cf. Kapila[1].
Kapilā[1], daughter of Daksha and[1] wife of Kaçyapa. § 87 (Aṃçāvat.): I, **65**, 2520 (enumeration of Daksha's daughters).—§ 105 (do.): I, **65**, 2560 (her offspring were the amṛta, the brahmans, the kine, the Gandharvas, and the Apsarases, as recorded in the Purāṇa).
Kapilā[2], a river. § 494 (Āṅgirasā): III, **222**, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, **9***λ*, 335 (among the rivers of Bhāratavarsha).
Kapilā[3] = Durgā (Umā): VI, 796.
Kapilā[4], a brahman woman, wife of Āsuri. § 668*b* (Pañcaçikhavākya): XII, **218**, 7895 (Pañcaçikha sucked *K.*, thence he was named Kāpileya).
Kāpila, a varsha in Kuçadvīpa. § 575 (Bhūmip.): VI, **12***ζ*, 455 (the seventh varsha in Kuçadvipa).
Kāpila, adj. ("belonging to or relating to Kapila"). § 387 (Sagara): III, **107**, 8885 (*tejaa*).—§ 668*b* (Pañcaçikhavākya): XII, **218**, 7891 (*maṇḍalaṃ*, i.e. a concourse of munis who followed the system of Kapila).—§ 713 (Çukakṛti): XII, **326**, 12218 (sc. *çāstraṃ*).— § 717*b* (Nārāyaṇīya): XII, **343**, 13253 (*°ṃ jñānacintakaiḥ*).
Kāpila, pl. ("followers of the system of Kapila") = the Sāṅkhyas: XII, 11151 (*Sāṅkhyāḥ*), 11182.
Kapilācārya = Viṣhṇu (1000 names).
Kapilāçva, a king. § 478 (Dhundhumārop.): III, **204**, 13621 (the second son of Kuvalāçva Dhundhumāra).—§ 673 (Bali-Vāsavasaṃv.): XII, **227***a*, 8263 (among the ancient rulers of the world, the same ?).
Kapilāhrada, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8056.
Kapilasya kedāra(ḥ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6042 (*kedāre . . . Kapilasya*), 6044 (*Kapilasya ca kedāraṃ*, so C., but B. has *Kapishṭhalasya kedāraṃ*).
Kapilātīrtha, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6017.
Kapilavata, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8009.
Kāpileya ("the son of Kapila") = Pañcaçikha: XII, 7886 (*P°*), 7895 (*P.* is named so because he sucked Kapilā), 7897, 7899.
Kapīndra = Viṣhṇu (1000 names).
Kapīndraputrī ("the daughter of the monkey king") = Jāmbavatī: XIII, †629.
Kapiñjalā, a river. § 574 (Jambūkh.): VI, **9***λ*, 334.
Kapipravaraketana = Arjuna, q.v.
Kapiṛājaketu ("having an ape in his banner") = Arjuna: VI, †2657, †2670, †2677, †2678.
Kapishtalasya kedāra(ḥ), a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6044 (only B., C. has *Kapilasya ca kedāraṃ*).
Kapivaradhvaja = Arjuna, q.v.
Kapota[1], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3598 (enumeration).

Kapota[2] = Çiva (1000 names[1]).

[Kapota-lubdhaka-saṃvāda(ḥ)] ("the conversation between the dove and the fowler"). § 551*b* (Āpaddh.): *Bhārgava* related: A cruel fowler (description) was surprised in the forest by a great storm (description); the paths of the forest were all submerged; he caught a she-pigeon and immured her in a cage; when the sky cleared he passed the night under a tree, having bowed down to the deities that had this tree for their resort (XII, **143**). In one of the branches of that tree the male pigeon lamented the loss of his wife (XII, **144**). The she-pigeon answered him from within the hunter's cage, telling him to do the duties of hospitality to the fowler (XII, **145**). The male pigeon welcomed the fowler, who was stiff with cold, by igniting a fire; as the fowler was hungry, the pigeon (quotiug R.[*], D., and P.) himself entered the fire, at which the fowler became terrified, thinking of his own cruel life (XII, **146**), expressed his repentance, and set at liberty the she-pigeon, etc. (XII, **147**). The she-pigeon lamented for the death of her spouse; then she threw herself into the blazing fire; the couple of pigeons ascended to heaven (XII, **148**). The fowler took to rigid penances, perished in a forest conflagration, and beheld himself in heaven in splendour like *Indra* among Y. and G. and Si. (XII, **149**).

Kapotaroman, one or more princes. § 267 (Yamasabhāv.): II, **8**, 328 (in the palace of Yama).—§ 466 (Çibi): III, **197**, ††13299 (son of Çibi Auçînara), ††13300 (*°anaṃ çibinaudbhidaṃ prāpnuyati (°ei*, B.), sc. Çibi).—§ 621 (Rājadh.): XII, **4***e*, 113 (came to the svayaṃvara of the daughter of the Kaliṅga king Citrāṅgada).

Kāpoti, a brahman. § 786*b* (Nakulākhyāna): XIV, **90**, 2712 (? Nīl. takes it as an appellative: *yaḥ kapotavad ekaikaṃ kaṇaṃ ādatte*, observed the nūcavṛtti vow).

Karabha, a king. § 273 (Rājasūyārambhap.): II, **14**, 577 (among the allies of Jarāsandha).

Karabhañjaka, pl. (*°ka*), a people. § 574 (Jambūkh.): VI, **9***o*, 377 (in the north-east of Bhāratavarsha).

Karahāṭaka, a country (?). § 284 (Sahadeva): II, **31**, 1173 (*pāshaṇḍaṃ?*, in the south, conquered by Sahadeva on his digvijaya).

Karaka, pl. (*°ka*), a people. § 574 (Jambūkh.): VI, **9***r*, 368 (in the south of Bhāratavarsha).

Karakāksha, a Kuru warrior. § 592 (Saṃçaptakavadhap.): VII, **20***γ*, 797 (in the neck of Droṇa's gāruḍavyūha).

Karakarsha, a Pāṇḍava warrior. § 561 (Yūnasandhip.): V, **50***η*, 2014 (followed Çarabha, the brother of the Cedi king (Dhṛshṭaketu)).—§ 584 (Bhīshmavadhap.): VI, **84**, 3727 (rescued Cekitāna).

Karakāyu(s), a son of Dhṛtarāshṭra. § 232 (Svayaṃvarap.): I, **186**, 6982 (among the sons of Dhṛtarāshṭra who were present at the svayaṃvara of Draupadī). Cf. Kanakāyu(s).

Karāla[1], a Devagandharva. § 191 (Arjuna): I, **123**, 4813 (present at the birth of Arjuna).

Karāla[2] = Çiva: VII, 9521; XIV, 192.

Karāla[3] = Kṛshṇa (Vishṇu): XIII, 7367.

Karāla[4] = Karālajanaka: XII, ††11504.

Karāladanta, a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 296 (in the palace of Indra).

Karālajanaka, a king. § 705 (Mokshadh.): XII, **303**, 11220 (*Vasishṭhasya saṃvādaṃ K°sya ca*), 11223. Cf. Janaka, Karāla[4].

Karālāksha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**, 2383.

Karālī = Durgā (Umā): VI, 798.

Karambhā, daughter of the Kaliṅga king and wife of Akrodhana. § 156 (Pūruvaṃç.): I, **95**, ††3775 (*Kaliṅgīm*, mother of Devātithi).

Karaṇa ("a man of a certain mixed caste") = Yoyutsu: I, 2446 (*Y°*), 4521 (*Y°*).

Karaṇa**, pl. (*°āḥ*), name of a caste. § 702 (Mokshadh.): XII, **297η*, 10869 (among the castes who sprang from the intermixture of the four original castes).

Karaṇa(ṃ) = Çiva (1000 names[1]).—Do.[2] = Vishṇu (1000 names).

Kāraṇa(ṃ) = Çiva (1000 names[1]).—Do.[2] = Vishṇu (1000 names).

Karandhama, an ancient king (= Suvarcas), grandfather of Marutta. § 267 (Yamasabhāv.): II, **8**, 327 (in the palace of Yama).—§ 677 (Mokshadh.): XII, **235**, 8602 (*°eya putraḥ* (!) . . . *Maruttaḥ* (!)).—§ 767 (Anuçāsanik.): XIII, **137**, 6260 (*°eya pautras tu Maruttо Vikshitaḥ* (read *'vikshitaḥ*) *sutaḥ*).—§ 778*b* (Saṃvartta-Marutt̄iya): XIV, **4**, 79 (= Suvarcas, origin of the name *K.*); **5**, 99 (had Āṅgiras for his purohita; read *pūrvaṃ* with B. instead of *putraṃ*); **6**, 122 (*°sutātmajaḥ*, i.e. Marutta).

Kārandhama[1], a tīrtha. § 250 (Arjunavanavāsap.): I, **216**, 7841 (one of the five Nārītīrthāni, visited by Arjuna).

Kārandhama[2] ("the son of Karandhama") = Avikshit: XIV, **63**, 80 (born at the beginning of the Tretā yuga), 214 (*°ātmajaḥ*, i.e. Marutta).

Kārapavana, a tīrtha. § 815 (Baladevatīrthayātrā): IX, **54**, 3046 (*tīrthaṃ*, visited by Baladeva), 3049 (on Yamunā?).

Kāraskara, pl. (*°āḥ*), a people. § 294 (Dyūtap.): II, **50**, 1804 (among the peoples who live in the palace of Yudhishṭhira as his bondsmen).—§ 607 (Karṇap.): VIII, **44***e*, 2066 (among the peoples who have no religion—*durdharmāṇ*).

Karasthālin = Çiva (1000 names[2]).

Karaṭa, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 370 (in the south of Bhāratavarsha).

Karatoyā, a river. § 258 (Varuṇasabhāv.): II, **9**, 374 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, **85**, 8145 (a tīrtha).—§ 574 (Jambūkh.): VI, 9*λ*, 343 (among the rivers of Bhāratavarsha).—§ 733*e* (Indratoyā): XIII, **25**, 1699 (a tīrtha, *Kauraṅye?*).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7646 (enumeration). Cf. next.

Karatoyinī, a river = Karatoyā. § 757*m* (Goloka): XIII, **102***d*, 4887.

Kārāvara, name of a caste: XIII, 2588.

Karavīra, a serpent. § 47 (Sarpanāmak.): I, **35**, 1557 (enumeration).—§ 564 (Mātaliyop.): V, **103***γ*, 3630.

Karavīrapura, a city. § 733*f* (Viçālā): XIII, **25**, 1730 (a tīrtha, on the Viçālā?).

Kardama[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1561 (enumeration).

Kardama[2], a Prajāpati. § 270 (Brahmasabhāv.): II, **11**, 437 (in the palace of Brahmān).—§ 641 (Rājadh.): XII, **59**, 2211 (son of Kirtimat), 2212 (*Prajāpateḥ*, father of Anaṅga).—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12686 (enumeration of twenty-one Prajāpatis).

Kardamila, a sacred place. § 413 (Tīrthayātrāp.): III, **135**, 10592 (*Bharatasyābhishecanaṃ?*).

Kareṇumatī, daughter of the Cedi king and wife of Nakula Pāṇḍava. § 159 (Pūruvaṃç.): I, **95**, ††3831 (*Caidyāṃ*, mother of Niramitra).

Karîshaka, pl. (*°āḥ*), a people. § 574 (Jambûkh.): VI, **9**$_{\mu}$, 363 (in Bhâratavarsha).

Kârîshi, a son of Viçvâmitra. § 721*b* (Viçvâmitrop.): XIII, **4**$_{\beta}$, 254 (enumeration).

Karîshiṇî, a river. § 574 (Jambûkh.): VI, **9**$_{\lambda}$, 325, 330 (in Bhâratavarsha).

Karîti, pl. (*°ayaḥ*), a people. § 574 (Jambûkh.): VI, **9**$_{\mu}$, 351 (in Bhâratavarsha).

Karkakhaṇḍa, pl. (*°āḥ*), a people. § 515 (Karṇadigvijaya): III, **254**, 15244 (in the east, vanquished by Karṇa on his digvijaya).

Karkara, a serpent. § 47 (Sarpanâmak.): I, **35**, 1561 (*°âkarkaravau*, enumeration).

Karkoṭaka, a serpent. § 47 (Sarpanâmak.): I, **35**, 1550 (*°-Dhanañjayau*, enumeration).—§ 191 (Arjuna): I, **123**, 4828 (*sarpaḥ*, present at the birth of Arjuna).—§ 268 (Varuṇasabhâv.): II, **9**, 361 (*°Dhanañjayau*, in the palace of Varuṇa).—§ 348 (Nalopâkhyâuâp.): III, **66**, 2611 (*nâgaṃ*), 2617 (*nâgaḥ*), 2621 (do., Nala is bitten by *K.*).—§ 352 (do.): III, **72**, 2838 (*°oiḥaṃ*; Kali, who had possessed Nala, vomited the poison of *K.*).—§ 355 (do.): III, **79**, 3072 (*nâgasya*).—§ 564 (Mâtaliyop.): III, **103**$_{71}$, 3625 (*°Dhanañjayau*, enumeration).—§ 606 (Teipurâkhyâna): VIII, **34**, 1483 (do., among the serpents who became the *vâlabandhanâḥ* of Çiva's horses).—§ 793 (Mausalap.): XVI, **4**$_{19}$, †119.

Karkoṭaka, pl. (*°āḥ*), a people. § 607 (Karṇap.): VIII, **44**$_{\kappa}$, 2066 (among the peoples who have no religion—*durdharmâṇaḥ*).

Karmakâlavid = Çiva (1000 names[2]).

Karman = Çiva (1000 names[2]).

Karmin, a son of Çukra (so PCR.). § 98 (Aṃçâvat.): I, **65**, 2545 (*? dcâu anyau Raudrakarmiṇau*, enumeration of the sons of Çukra).

Karṇa[1], son of Sûrya with Kuntî, adopted by the Sûta Adhiratha and his wife Râdhâ, and the counsellor of Duryodhana. § 4 (Anukram.): I, **1**, †108, 139, †165, †174, †177, †195, †196, †198, †203.—§ 9 (Parvasaṃgr.): I, **2**, 301 (*ahaṃ yuyudhe dve tu K°ḥ*, sc. as leader of Duryodhana's army).—§ 10 (do.): I, **2**, 334 (*vivâdaparvâtra K°eya*, cf. V, **62** or **168**).—§ 11 (do.): I, **2**, 389, 422, 441, 476, 510, 511, 543, 545, 548, 589.—§ 71 (Âdivaṃçâvatâraṇap.): I, **61**, 2238 (counsellor of Duryodhana).—§ 81*b* (do.): *K.* was boru of Kuntî and Sûrya, with his armour and ear-rings: I, **63**, 2427.—§ 131*b* (Kuntî): When Kuntî had thrown her child into the water, it was taken up by the husband of Râdhâ and called Vasushena. He grew very strong and soon mastered the vedâṅgas; there was nothing he would not give to the brahmans. In order to benefit Arjuna, Indra in the guise of a brahman obtained his ear-rings and armour, and in return gave him a lance with which he could slay any one amongst gods, Asuras, men, Gandharvas, and Râkshasas. Because he took off (*utkṛtya*) his natural armour and ear-rings he was called Vaikartana Karṇa. He was the friend and counsellor of Duryodhana: I, **66**, [2776 (*Vasuheneti . . . vigrutaṃ*)], 2780, 2782 (*Vaikartanaḥ*), 2783.—§ 175 (Karṇasambhava): I, **111**, 4399, 4408, 4411 (*Vaikartanaḥ*; repetition of § 131).—§ 197 (Bhîmasena-rasapâoa): I, **129**, 5068.—[§ 203 (Droṇa): I, **132**, 5221 (*Sûtaputraç ca Râdheyaḥ*, became the disciple of Droṇa in the Dhanurveda).]—§ 208*c* (Astradarçana): When the exhibition had nearly ended there was heard proceeding from the gate the slapping of arms like to the roar of thunder. Then *K.* (the son of *Pṛthâ* and the Sun) proceeded with his natural mail and ear-ring and bowed to *Droṇa* and *Kṛpa*. Having spoken disdainfully to *Arjuna*, at which *Duryodhana* was filled with delight, he then, with the permission of *Droṇa*, did all that *Arjuna* had done before. *Duryodhana* and his brothers in joy embraced *K.* *K.* asked for a single combat with *Arjuna*, who rebuked him. *Droṇa* gave his consent to the encounter. *Indra* covered *Arjuna* with clouds, while the Sun dispersed the clouds from *K.*, who remained visible, surrounded by the rays of the Sun. When *Kṛpa* asked *K.* to tell his lineage ("sons of kings never fight with men of inferior lineage," v. 5411) *K.* was ashamed, but *Duryodhana* (saying, "The origin of kings is, according to the *çâstras*, threefold—persons of noble blood, heroes, and those who lead an army," v. 5413) immediately installed *K.* king of the Aṅgas (I, **136**). Then *Adhiratha* entered the lists and embraced *K.* as his son *Bhîmasena*, seeing this, scoffed at *K.* as the son of a charioteer (*sûta*), but was reprimanded by *Duryodhana* ("the origin of heroes and rivers is always unknown," examples: the fire that rises from the water; the thunderbolt (*vajra*) that was made from the bones of *Dadhîca*; *Guha*, i.e. Skanda, is named the son of *Agni* or of the *Kṛttikâḥ* or of *Rudra* or of *Gaṅgâ*; *Viçvâmitra* and other kshatriyas who became brahmans; *Droṇa* and *Kṛpa*). When the sun went down *Duryodhana* led *K.* out of the arena. *Kuntî* had recognized *K.* as her son and was pleased at his success. *Duryodhana* banished his fear of *Arjuna* when he had obtained *Karṇa's* friendship (I, **137**): I, **136**, 5379, 5381, 5390, 5391, (5393), 5395, 5396, (5397), 5400, 5403, 5404, 5412, 5415, 5418; **137**, 5420, 5426, 5438, 5440, 5442, 5443.—§ 209 (Drupadaçâsana): I, **138**, 5449, 5463 (assisted by his pupils, and among those by *K.*, Droṇa vanquished Drupada).—§ 213 (Jatugṛhap.): I, **141**, 5635, 5655 (*Vaikartanaḥ*), 5674; **149**, 5849; **151**, 5920.—§ 214 (Hiḍimbavadhap.): I, **155**, 6083 (Ghaṭotkaca was destined to become the antagonist of *K.* and to be killed with his dart (*çakti*), which could only slay one person, so that Arjuna might be saved).—§ 231 (Svayaṃvarap.): I, **185**, 6957 (*Duryodhana-purogamâç ca sa-K°âḥ Kuravaḥ*, came to the svayaṃvara of Draupadî).—§ 232 (do.): I, **186**, 6984.—§ 233 (do.): I, **187**, †7019, †7025, [†7026 (*Arkapuṭraṃ*)], †7027 (rejected by Draupadî); [**188**, 7051 (*Râdheya*)].—§ 234 (do.): I, **190**, 7089, 7091, 7094 (*Vaikartanaṃ*), 7098 (*Vaikartanaḥ*), (7100), 7104, 7106 (*Râdheyaḥ*), 7113, †7155 (encounter with the Pâṇḍavas at the svayaṃvara of Draupadî).—§ 241 (Vidurâgamanap.): I, **200**, 7373; **202**, (7416).—§ 242 (do., Ambaṭîca): I, **204**, (7472).—§ 243 (Vidurâgamanap.): I, **204**, 7486; **205**, 7490, 7516.—§ 280 (Bhîmasena): II, **30**, 1092, 1093, 1094 (vanquished by Bhîmasena on his digvijaya).—§ 287 (Râjasûyikap.): II, **34**, 1266 (came to the râjasûya of Yudhishṭhira).—§ 289 (Arghâharaṇap.): II, **37**, 1353.—§ 290 (Çiçupâlavadhap.): II, **44**, 1527 (*c*: the ruler of the country of the Vaṅgas and the Aṅgas (*Vaṅgâṅgavishayâdhyakshaṃ*), with natural ear-rings and armour, by whom Jarâsandha was vanquished and mangled (*? dehabhedaṃ lambhitaḥ*) in a wrestling encounter).—[§ 294 (Dyûtap.): II, **48**, 1712 (*Sûtaputraç ca Râdheyaḥ*, among the allies of Duryodhana).]—§ 298 (do.): II, **58**, 2014 (present at the game); **65**, 2184.—§ 299 (do.): II, **67**, †2241; **68**, (2277) (declared Draupadî to be forfeited).—§ 301 (do.): II, **68**, 2338 (declared Draupadî to be a dâsî and ordered Duḥçâsana to drag her away); **71**, (2379) (told Draupadî to select another husband); **72**, 2416.—§ 302 (Anudyûtap.): II, **74**, 2456.—§ 304 (do.):

II, **77**, 2539 (Arjuna will slay *K.*), 2544, 2545, 2546.—§ 306 (do.): II, **80**, 2655, 2656.—§ 307 (do.): II, **81**, 2688.—§ 308 (Āraṇyakap.): III, **1**, 14.—[§ 311 (do.): III, **4**, ‡233 (*Śātaputrāḥ*).]—§ 313 (do.): III, **7**, 288, (293), 300, 301 (*K.* suggested the slaying of the Pāṇḍavas: he and Duryodhana, etc., set out, but on their way they were warned by Vyāsa).—§ 322 (Dvaitavanapr.): III, **23**, ‡912.—§ 325 (Draupadiparitāpav.): III, **27**, 996.—§ 328 (Kāmyakavanapr.): III, **36**, 1419, 1428.—§ 330 (Indradarśana): III, **37**, 1459.—§ 333*c* (Brahmaćiras): III, **40**, 1645.—§ 334 (Kairātap.): III, **41**, 1685 (Arjuna shall slay *K.*).—§ 340 (Indralokābhigamanap.): III, **48**, 1922, 1923; **49**, 1934, 1945, 1948 (°*Saubalakāḍayoḥ*).—§ 342 (do.): III, **51**, 1995.—§ 343 (Nalopākhyānap.): III, **52**, 2024, 2030.—§ 377 (Dhaumyatīrthak.): III, **86**, 8285 (*Śātaputraḥ*), 8288 (*°pāćakaṃ*, *sc. Arjunodīrito nṛeṇḥaḥ ćamayiṣyati*).—§ 378 (Tīrthayātrāp.): III, **91**, 8426, 8429.—§ 402 (do.): III, **120**, ‡10269.—§ 446 (Nivātakavaćavadhap.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **236**, ‡14771; **237**, 14772, 14795; **238**, 14796, 14797, 14805, 14812, 14813; **239**, 14842; **240**, 14851; **241**, 14898, 14906 (*Vaikartanaḥ*); **242**, 14913; **245**, 14981; **246**, 15012; **247**, 15043, 15052; **249**, 15081, ‡5092, 15105; **250**, (15111), 15123; **251**, 15125, 15135 (at the ghoshayātrā *K.* fled, vanquished by the Gandharvas; when Duryodhana, etc., had been set free with the assistance of the Pāṇḍavas, *K.*, etc., reproached Duryodhana for his intention to leave the world).—§ 513 (do.): III, **252**, 15174 (*hatasya Navakasyātmā K°nṛtiṇ upāgṛilaḥ*), 15177 (Indra will take away his ear-rings and coat of mail, cf. § 547), 15187, 15189 (*aviṣṭhaćittātmā Navakasyāntarātmanā*), 15192 (*Vaikartanaḥ*, possessed by Naraka, *K.* was desirous of slaying Arjuna).—§ 514 (do.): III, **252**, 15204 (promised to slay Arjuna).—§ 515 (Kuṇḍalāharaṇap.): III, **253**, 15209, 15215 (*Śātaputrasya*), 15216, 15219, (15223), 15231, 15234; **254**, 15237, 15247, 15251, 15260, 15262, 15264, 15267, 15272 (*K.* subdued the earth for Duryodhana).—§ 516 (Duryodhanavyāyāma): III, **255**, (15274), 15276, 15278, 15283, 15294; **256**, 15302, 15324; **257**, 15337, 15340, 15342 (advised Duryodhana to perform the rājasūya, swears that he will slay Arjuna).—§ 517 (Ghoshayātrāp.): III, **257**, 15347, 15350 (*Śātaputreṇa*).—§ 521 (Draupadīharaṇap.): III, **262**, 15495, 15497, 15509, 15516, 15517, (15517).—§ 546 (Kuṇḍalāharaṇap.): III, **300**, 16921, 16923, 16924, 16927, 16936, 16938, (16939), (16941); **301**, 16958, 16973, 16976; **302**, (16977), 16980, 16992, 16994, 16996 (Sūrya appeared to *K.* in a dream and dissuaded him from giving away his ear-rings and coat of mail; when *K.* refused to break his vow, Sūrya advised him to ask Indra for the dart Amoghā).—§ 547 (cf. Kuṇḍalāharaṇap.): Asked by *Janamejaya*, *Vaiśaṃpāyana* related the secret which was not revealed to *K.* by *Sūrya*. *Pṛithā* (i.e. *Kuntī*), the sister of *Vasudeva* and the daughter of the *Vṛiṣṇi Śūra* and adopted by King *Kuntibhoja*, was ordered by *Kuntibhoja* to wait upon a brahman of fierce energy (III, **303**, **304**). After a year the brahman gave her a mantra (*Atharvaćiraḥ śrutaṃ*), by which she might invoke the gods (III, **305**). When she at the time of her seasons saw the sun's orbit she became possessed of celestial power of vision, and beheld *Sūrya* with his coat of mail and his ear-rings and invoked him. By way of *yoga* he divided himself into two, one of whom appeared before *Kuntī*. At first *Kuntī* was frightened (III, **306**), but *Sūrya* reassured her, saying: "Thou shalt remain a virgin after having gratified me, and thy son shall have the ear-rings and the coat of mail, made of amṛta, that have been given to me by *Aditi*," etc.; then he entered her by virtue of *yoga* (III, **307**). This happened in the bright fortnight of the tenth month (*śukle daśottare pakshe*). Except her nurse nobody else knew about the matter; when the child was born she consulted with her nurse and placed it in a box on the river *Aćvanadī*, imploring protection from *Varuṇa*, *Sūrya*, *Ā.*, V., R., S., V.-D., M., *diśaḥ*, *digīśvarāḥ*, I., etc.; from *Aćvanadī* the basket floated to the river *Carmaṇvatī*, thence to the *Yamunā*, and so on to the *Gaṅgā*, to the town of *Campā*, in the country of the *Aṅgas* (III, **308**), ruled by the sūta *Adhiratha* (the husband of *Rādhā*), who was childless. They adopted the child and called him *Vasuṣeṇa* and *Vṛiṣha* (only afterwards he was named *K.*). After having adopted *K.*, *Adhiratha* had other sons begotten by himself. When *K.* had grown up he was sent to *Hastinapura*, and acquired the four kinds of weapons from *Droṇa*, *Kṛpa*, and *Rāma*, and became the friend of *Duryodhana*, but was intent on injuring the *Pāṇḍavas*, especially *Arjuna*. *Yudhishṭhira* was afraid of him. When *K.* after rising from the water at noon worshipped *Sūrya*, brahmans used to solicit him for wealth, and there was nothing that he would not give away to the brahmans (III, **309**). *Indra* in the guise of a brahman appeared before him, asked him for his coat of mail, and gave him instead a dart (*Vāsavī*), which could not be baffled and which, in the hands of *Indra*, destroyed the *Daityas* and then returned to him. "This dart can only slay one powerful enemy of thine and then it will return to me, but it will not be that one which thou seekest to slay, for he is protected by *Kṛishṇa*." *K.* cut the coat of mail and ear-rings off his person. *Indra* having granted him that his body thus disfigured should not become unsightly. Gods and men and *Dānavas* raised a leonine roar. For this feat he was called *Karṇa*. The *Dhārtarāshṭras* became distressed and the *Pāṇḍavas* were filled with joy. Having rescued *Kṛishṇā* from *Jayadratha* and listened to the ancient stories recited by *Mārkaṇḍeya*, the *Pāṇḍavas* returned from *Kāmyaka* to *Dvaitavana* (III, **310**): III, **303**, 16998; **309**, 17172, 17173 (*Sūryasaṃbhaveḥ*), 17175; **310**, (17183), 17184, 17190, 17196, 17197, (17198), 17199, 17200, (17203), (17206), 17208, 17209, (17211), ‡17213, ‡17214, ‡17215, ‡17216, ‡17217.—§ 548 (Āraṇeyap.): III, **315**, 17453.—§ 551 (Ćitrakṛavadhap.): IV, **21**, 646.—§ 552 (Goharaṇap.): IV, **25**, 867; **26**, 890, 897 (recommended to inquire about the Pāṇḍavas); **30**, 973, 977, 984, 990 (*Vaikartanasya*, recommended to undertake the expedition for ravishing the cattle of Virāṭa); **35***a*, 1150; **36**, 1176 (*Vaikartanaṃ*); **38**, 1238, 1243; **39**, (1299); **47**, 1472; **48**, (1507) (promised to slay Arjuna); **49**, 1540, 1547, 1551; **50**, 1554; **51**, 1583, 1587, 1599; **52**, 1624, 1629 (*Śāṭaputraḥ*, in the van of Duryodhana's army); **53**, 1643; **54**, ‡1666, ‡1682, ‡1685, ‡1687, ‡1689 (*Vaikartanaṃ*), ‡1690, ‡1692, ‡1693 (is defeated by Arjuna); **55**, 1734, 1735, 1750 (*Vaikartanaḥ*, on the top of his standard there was the device of an elephant's rope, *nāgalakshṇa*); **59**, 1908, 1917, 1919, 1921 (Arjuna rushed towards *K.*); **60**, 1923, 1924, 1930, (1931), 1939, 1940, 1943, 1944, 1946, 1947 (is defeated by Arjuna); **63**, 2021, 2024; **66**, ‡2107, ‡2117 (stupefied by Arjuna, who caused Uttara to bring *K.'s* yellow robes away); **68**, 2168, 2232 (*padaṃ padasahasreṇa yaṭ caran nāpurādhnuyāt*).—§ 553*b* (Yudhishṭhira): IV, **70**, 2286.—§ 554 (Sainyodyogap.): V, [**2**, ‡31 (*sa-Śātaputraṃ*)]; **3**, 60; [**4**, 65 (*Rādheya-Saubalau*)].—§ 555 (do.): V, **8**, 214 (Śalya

promises Yudhiṣṭhira to weaken the energy of *K.*, when he becomes his charioteer in the encounter between *K.* and Arjuna); **18**, 557, 567 (do.).—§ 556 (Sañjayavākya.): V, **21**, 631; **22**, †651; **23***ε*, †697; [**25***θ*, †733 (*Rādheyagupti*ṁ)]; **26**, †758, †759; **27**, †791; **29**, †852, †860; [**30**, †896 (*Vaikartanaḥ*).—§ 557 (Prujāgaraḥ.): V, **33**, 989.—§ 558 (do.): V, **35**, 1258.—§ 559 (do.): V, **37**, 1377.—§ 561 (Yānasandhiḥ.): V, **47***α*, 1799; **48**, [†1812 (*Śataputrayaṣa*)], †1904 (*Dhārtarāṣṭrāṇ sa-K°ān*); **49**, 1944 (*Śataputrasya*, has been cursed by Rāma, cf. § 621), (1946), 1951; **52**, 2088, 2089; **55***λ*, 2185, (*μ*), 2195 (*ν*), 2206 (*Vaikartanaḥ*); **57***ζ*, 2246 (*Vaikartanaḥ*), (*π*), 2268, (*ρ*), 2281, [(*σ*), 2290 (*Śataputraṃ*); **58**, 2303, (*υ*), 2306, 2309; **59**, 2333; **62**, †2411, †2417, †2420, †2421, (†2422), †2428 (had been cursed by Rāma Jāmadagnya, from whom he acquired the Brahmāstra (cf. § 621), possessed the dart which had been given to him by Indra, and a shaft which he worshipped with flower garlands; disregarded by Bhīṣhma, he vowed not to fight until Bhīṣhma had been quieted); **63**, 2433 (*Vaikartanaḥ*); **66***ε*, 2501.—§ 562 (Bhagavadyānap.): V, **79***υ*, 2829 (*Śataputraḥ*)]; **83**, 2932; **90**, 3211 (all. to Dyūtap.); **91**, 3240, 3248; **92***τ*, 3284, 3285, 3287, †3302; **93**, 3316; **94**, 3363, 3378; **95***υ*, 3402.—§ 567 (do.): V, **124***τ*, 4167, (*δ*), 4170; **127**, 4245; **128**, 4270, (*κ*), 4306; **130***ν*, 4366, 4397.—§ 569 (do.): V, **137**, 4669, 4672; **138**, 4684; **140**, 4728, 4732, 4734, [4752 (*Vasuṣeṇasya*)]; **141**, (4755), [4764 (*nāma vai Vasuṣeṇeti*)]; **142**, 4813, †4814, 4828; **143**, 4833*ε* 4878, 4880, 4882 (discourse between Kṛshṇa and *K.*, who knows that he is a son of Kuntī, but nevertheless he wants to fight with the Pāṇḍavas); **144**, 4890, 4899, 4902, 4913; **145**, (4917), 4917 (*Rādheyo 'haṃ Ādhirathiḥ, saya K.*), 4918 (*Kaunteyas tvaṃ na Rādheyaḥ*, says Kuntī to *K.*), 4920, 4925 (*°Arjunasamāgamaṃ*), 4926, 4927 (Kuntī discloses to *K.* that he is her son); **146**, 4929, 4930, 4931, 4951, 4952, 4953, 4955 (promises to Kuntī to save the Pāṇḍavas except Arjuna); [**150**, 5088 (*Rādheyaṃ*)].—§ 570 (Sainyanirīyāṇap.): V, **158**, 5195; **154**, 5218, 5224, 5227; **155***θ*, 5275; **156**, 5301 (*Śataputraḥ*), (5302), 5311; **158**, 5372.—§ 571 (Ulūkadūtāgamanap.): V, **160***α*, 5410, 5411, [5502 (*Śataputraṃ*)], 5529 (*°Calyajhashkārctaṃ, sc. purushodadhiṃ*, i.e. the army of Duryodhana); **161**, [5547 (*Śataputraṃ*)], 5574 (= v. 5529); [**162**, 5599 (*Śataputrasya*)]; **163**, [5663 (*Śataputre*)], 5698, 5700, 5701; [**164**, 5706 (*Śatapuṭrāya*, is pitted against Arjuna)].—§ 572 (Rathātirathasaṅkhyānap.): V, **168**, 5811 (*Vaikartanaḥ*), 5812 (Bhīṣhma estimates *K.* to be only a half ratha, incensed at this *K.* will not fight as long as Bhīṣhma lives).—§ 573 (Ambopākhyānap.): V, **183***α*, 7563, 7577 (*Śataputrasya*, pledged himself to annihilate the Pāṇḍava army in five nights); **194**, 7386 (do.).—§ 576 (Bhagavadgītāp.): V, **14**, 576; **17**, 648 (*Vaikartanaḥ*, did not fight from hatred of Bhīṣhma); **25***ι*, 837; **35**, [†1272 (*Śataputraḥ*)], 1280.—§ 577 (Bhīṣhmavadhap.): VI, **43**, (1614 (*Śataputrasya*, Çalya promises Yudhiṣṭhira to weaken the energy of *K.*)], 1618, (1620) (Kṛshṇa in vain exhorts *K.* to join the Pāṇḍavas).—§ 578 (do.): VI, **49**, 1996 (*°sya mataṃ*).—§ 579 (do.): VI, **52**, 2157 (did not fight, *nyastaçastraḥ*).—§ 580 (do.): VI, **58**, 2500.—§ 583 (do.): VI, **79**, 3455 (*°sya mataṃ*).—§ 585 (do.): VI, **96**, 4329 (*°dūrmantrilena*); **97**, 4408, (4411), 4417, 4419, 4445 (will not fight until Bhīṣhma has retired from the battle); **98**, [4455 (*Śataputre Rādheye*, all. to § 512)], 4459 (all. to § 552).—§ 587 (do.): VI, **120**, 5710.—§ 588 (do.): VI, **122**, 5825, [5826 (*Kaunteyaḥ*)], 5833 (had in Kāçipura crushed the assembled kings in order to procure a bride for the Kuru king, and had vanquished Jarāsandha), (5840) (*Kaunteyaḥ*), 5851, 5855 (when Bhīṣhma had become quiet *K.* obtained his forgiveness).—§ 589 (Droṇābhishekap.): VII, **1**, 32, 33, 35, 36, 41, 43, 44, 45, 47, 48 (*Vaikartanaṃ*), 49 (only C.), 51 (*K.* had not fought for ten days; after Bhīṣhma had been slain the Kurus set their hopes on *K.*); **2**, †53, (†55), †59, †87 (started for the battle); **3**, 98 (visits Bhīṣhma); **4**, 119, 121, 123, 129 (*Vaikartanaḥ*), 132 (Bhīṣhma enumerates *K.'s* feats, etc.); **5**, 134, (136), 139, 140 (only C.), 141, 146 (suggests to elect Droṇa to be leader of the army); **6**, 155; **7**, 185 (*Vaikartanaḥ*, at the head of the rearguard of Duryodhana's army), 187, 188, 189 (*çakto jetuṃ devān sa-Vāsavān*), 190, 199, 200.—§ 590 (do.): VII, **12**, 438; [**14**, 532 (*Vaikartanaṃ*), 533 (*Śataputrasya*, resisted by Viṇṭa)]; **16***β*, 633.—§ 592 (Saṃçaptakavadhap.): VII, **20**, 803 (*Vaikartanaḥ . . . saputrajñātibāndhavaḥ*, in the tail of Droṇa's gāruḍavyūha); **22**, 928, 935 (937); **23***α*, 1017 (*astraiḥ samastvaṃ saṃprāpya Rukmi-K°arjunāçcatasṛḥ*, sc. the Pāṇḍva king); **25**, 1105, 1107 (fought with the Kaikayas); **27**, 1210: **32**, 1373, (*χ*), 1375, 1377 (encounter with Bhīmasena), (*ω*), 1410, 1422, 1427, 1431, 1432 (his younger brother is slain), 1435, 1436, 1438, 1440, 1442 (encounter with Arjuna, etc.; *K.* is rescued by Duryodhana, etc.).—§ 593 (Abhimanyuvadhap.): VII, **34***β*, 1501; **37***θ*, 1589, (*κ*), 1609, 1612, 1614, 1615 (encounter with Abhimanyu); **39***μ*, 1650, (*ξ*), 1660 (do.), **40**, 1701, 1705, 1708, 1710, 1711, 1712 (do.); **41**, 1718 (his younger brother is slain by Abhimanyu), 1719, 1721 (do.); **46***τ*, 1838 (*υ*), 1851 (do.); **47***φ*, 1864, 1870, 1878 (do.); **48**, 1885, 1887, 1889, 1902 (*Vaikartanaḥ*), 1909, 1911, 1916 (*Vaikartanaḥ*) (do.); **49**, 1948 (*Droṇa-K°mukhaiḥ shaḍbhir Dhārtarāṣhṭraiḥ mahārathaiḥ*).—§ 596 (Pratijñāp.): VII, **72**, 2525; **73**, 2575; **74***α*, 2619, (*β*), 2627 (*Vaikartanaḥ*); **75***η*, 2673; **79**, 2803.—§ 598 (Jayadrathavadhap.): VII, **85**, 3034 (*°sya mataṃ*), (*ε*), 3052 (*ζ*), 3060; **86**, 3072 (*°sya . . . mataṃ*); **87***θ*, 3098 (*ι*), 3112 (in the array of Droṇa).—§ 599 (do.): VII, **91**, 3256 (had formerly vanquished the Abhishāhas, etc.) [**95**, 3539 (*Śataputraḥ*, one of the *cakrarakshau* of Jayadratha)]; **96**, 3563; **104***ω*, 3894, 3915, 3917, 3920 (encounter with Arjuna); **105***ν*, [3937 (*Ādhirathēḥ*)], 3938 (*K.'s* standard bore the mark of an elephant-nope, made of gold; it seemed in battle to fill the whole welkin, it was adorned with gold and floral garlands and moved by the wind); **111***τ*, 4267 (*°mukhāḥ*); **112**, 4301, 4313, 4314, (*φ*), 4329; **113***χ*, 4409, [4412 (*Dakshiṇāṭyāḥ . . . Śataputrapurogamāḥ*)], 4414, 4416; **114**, 4454 (*°candrodayoddhataṃ, sc. sainyārṇavaṃ*, i.e. the army of Duryodhana); **120**, 5281, 5282, 5284, 5285, 5290, 5291, 5292, 5293, 5294, 5295, 5298, 5300, 5302, 5305, 5306 (fought with Bhīmasena and was deprived of his chariot); **131**, 5357, 5358, 5360, 5362, 5365 (his promise to Kuntī, cf. § 569), 5366, (5376), 5378, 5380, 5383, 5385, 5388, 5389, 5390, 5391, 5392, 5393, 5394, 5395, 5400, 5402 (*Vaikartanaḥ*), 5404, 5406, 5407, 5409, 5410, 5411 (fought with Bhīmasena and was again deprived of his chariot); **132**, 5414, 5416, 5426, 5429 (all. to Dyūtaparvan), 5432, 5433, 5437, 5439, 5440, 5443 (*K.* again fought with Bhīmasena); **133**, 5455, 5456 (*tridaçāṃ api codyuktān saraçcastradharān yudhi | pārayed yo rane K°ā sa-Yakshāsuraman̄asān*), 5459, 5460, 5461, 5462, 5469, 5470, 5478, 5481, 5490 (*Vaikartanaḥ*), 5492, 5493, 5497, 5499 (continuation of the encounter between *K.* and Bhīmasena; *K.* is once more deprived of his chariot); **134**, 5500, 5502,

5504, 5513, 5517, 5518, 5522, 5532 (is vanquished by Bhīmasena); **135**$_{\nu\upsilon}$, 5536, 5539, 5541, 5544, 5545, 5551, 5553, 5563, 5569, 5574; **136**, 5575, 5577, 5579, 5581, 5582, 5584, 5587, 5591, 5597, 5603, 5610, 5611, 5512, 5613 (continuation of the encounter between *K.* and Bhīmasena); **137**, 5618, 5619, 5620, 5621, 5625, 5626, 5627, 5632, 5656 (all. to Dyūtaparvan) (do.); **138**, 5670, 5671, 5672, 5677, *5678*, *5679*, 5695, 5695 (do.); **139**, 5696, 5698, 5699, 5704, *5705*, *5706*, *5709*, 5721, 5727, 5729, 5731, 5735, 5740, 5745, 5748, 5752, 5754, 5757, 5758, 5760, 5762, 5764, 5765, 5766, 5769, 5773, 5777, 5778, 5779, 5781, 5783 (*Kuntyā vacaḥ smaran*, all. to § 569), 5784, 5797, 5800, 5801, 5804, 5806, 5807, 5809, 5810 (end of the encounter between *K.* and Bhīmasena, whom he vanquished but did not slay); **140**$_{\tau\tau\tau}$, 5818, 5825 (*Vaikartana*°); **143**$_{\kappa\kappa\kappa}$, 6005; **145**$_{\mu\mu\mu}$, 6062, 6065, 6066 (*Vaikartana*), 6070, 6072, 6077, 6087 ($\sigma\sigma\sigma$), 6096, 6109, 6116, 6117, 6118, 6119 (*Vaikartanaṃ*), 6125, 6128, 6130, 6135 (fought with Arjuna); **146**, 6206, 6227, 6247, 6250 (do.); **147**, 6329, 6330, 6332, 6334, 6353 (°*Caineyasyor rayaṃ*), 6354, 6355, 6356, 6359, 6362, 6365, 6367, 6370, 6375, 6382, 6384 (assisted by his son Vṛshasena *K.* fought with Sātyaki); **148**, 6389, 6391, 6394, 6395 (*Sātyaputra*), 6417 (Arjuna rebukes *K.* and vows to slay Vṛshasena); **149**$_{\omega\omega\omega}$, 6488; **150**σ', 6501 (*nṛśritaḥ*), 6502 (do.), (β'), 6523; **151**γ', 6548, 6550; **152**, 6571, 6583.—§ 600 (Ghaṭotkacavadhap.): VII, **155**, 6707 (attacked Bhīmasena), 6711, 6712, (δ), 6720; **156**η, 6746, 6799 (fled), (κ), 6849; **157**, 6941 (*°sya śayitaṃ putrasya Vṛshasenasya*), 6942 (*Vṛkaratho nāma bhrātā K°asya*); **158**, 6970, 6971, (6974), 6981, 6982, 6983, 6985, 6986, 6988, 6989, 6992, 6994, 7004, 7017, 7019 (*Rāthesyaḥ*, promised to slay Arjuna with the dart which had been given to him by Indra); **159**, 7043, 7050, (7052), 7055, 7061, 7062, 7064, 7074, 7078, 7080, 7082, 7083, 7084, 7085, 7089, 7090 (*Vaikartanaḥ*), 7092 (do.), 7093, 7094, 7095, 7102, 7103 (fought with Arjuna, who vanquished him); **160**$_{\tau\tau\tau}$, 7146, 7151; **163**$_{\eta\eta}$, 7281; **164**, 7346; **165**, 7362 (*Vaikartanaḥ*, resisted Sahadeva); **167**, 7462 (do.), 7464, 7465, 7466, 7469, 7470, 7471, 7475, 7480, 7482 (fought with Sahadeva); **170**$\lambda\lambda$, 7621, 7623, 7627, 7634, 7636, 7641, 7642, 7644, 7645, 7646, 7647, 7649, 7650, 7651, 7669 (*°sya rathaṃ*) (*K.* fought with Dhṛshṭadyumna and Sātyaki); **171**, 7733; **172**, 7736, ($\pi\pi$), 7746, 7756 (*Drona-K°au*), ($\sigma\sigma$), 7758 (do.), 7763 (do.), 7765 (do.), 7766; **173**, 7774, 7775, 7777, 7780, 7782, 7785, 7787, 7790, 7794, 7795, 7796 (defeated Dhṛshṭadyumna and the Pāñcālas), 7798, 7799, 7802, 7803, 7805, 7807, 7809, 7815, 7822, 7823, 7831, 7833, 7836, 7837, 7838, 7841, 7843 (urged by Arjuna Ghaṭotkaca advanced towards *K.*); **174**, 7844, 7845, 7846, 7847 (*Vaikartanaḥ*), 7848, 7853, 7856, 7863, 7887, 7888 (assisted by Alambusha *K.* fought with Ghaṭotkaca); **175**, 7890, 7909, 7913, 7914 (*saṃnipātaḥ K°-Rākshasayoḥ*), 7921 (*°-Rākshasasyor mṛdhe*), 7923, 7931, 7933, 7937, 7938, 7940, 7942, 7943, 7946, 7947, 7956, 7959, 7960, 7961, 7963, 7964 7966 (*Vaikartano Vṛshaḥ*),. 7967, 7972, 7974, 7975, 7986, 7988, 7989, 7991, 7994, 7996, 7998, 8000, 8002 (*Vaikartanaḥ*, encounter with Ghaṭotkaca); **176**, 8004 (*°Rākshasasyor mṛdhe*); **177**, 8029 (*yuddhe . . . K°-Rākshasayoḥ*), 8032, 8034 (*Vaikartanaḥ*), 8037 (*Vaikartanaṃ*), 8039, 8041 (is supported by Alāyudha), 8060, 8063 (*Vaikartanaṃ*); **178**, 8076, 8077, 8082, 8083, 8085; **179**, 8117, †8127 (*Vaikartanaṃ*), 8132, †8136, †8143, †8157, †8159, †8162, †8164, †8165, †8170, †8177 (slew Ghaṭotkaca with the dart which Indra had given him); **180**$\delta\delta\delta$, 8190, 8191, 8193, 8194, 8197 (*Vaikartanaḥ*, all. to § 547), 8198, 8199, 8202 (*Vṛshaḥ*), 8206; **181**$\delta\delta\delta$, 8237, 8242 (*Vaikartanaṃ*); **182**$_{\epsilon\epsilon\epsilon}$, †8255 (*Vaikartanaḥ*), 8257, 8259, 8264 ($\xi\xi\xi$), 8267, 8272, 8277, 8279, 8280 (*Śataputreṇa*), 8281, 8282, 8285, 8292; **183**$\xi\xi\xi$, 8294, (*eee*), 8296, 8298, 8299, 8300, 8301, 8304, ($\eta\eta\eta$), 8309, 8312, 8316, 8328 (*Drona-K°au*), 8331, 8336, 8340 (*Drona-K°au*), 8344, 8352.—§ 601 (Droṇavadhap.): VII, **184**, 8362, 8391; **185**, 8441, 8451, 8452.—§ 602 (do.): VII, **186**, 8463 (*Drona-K°au*), 8468 (*°Droṇau*), (ζ), 8470, (θ), 8504; **187**, 8543, (κ), 8551 (engaged in battle with Bhīmasena); **188**, 8582, 8583, 8584, 8587, 8590, 8591, 8592, 8594 (fought with Bhīmasena; **189**, 8676, 8677, 8679, 8681 (do.); **191**, 8800, 8801; **192**, 8810, 8812, 8851.—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8924 (*°prabhṛtayaḥ*); **200**$\alpha\alpha$, 9307, 9308; **202**, 9514 (*Draviṇi-K°-Kṛpapuṣṭāṃ*, sc. *senāṃ*).—§ 604 (Karṇap.): VIII, 1, 11, 15 (*senāpatau*), 19 (*nihataṃ*), 21; **2**, 25 (*hate*), 45; **3**, 60 (*Vaikartanaṃ*), 68 (had been made generalissimo of Duryodhana's army), 69; **5**, 95 (*Vaikartano hataḥ*), 113 (his son Vṛshasena had been slain), 143 (*°ārjunasamāgame*), 147; [**7**, 199 (*tejovadhaṃ Śataputrasya saṅkhye pratiśrutya*, sc. Çalya, cf. § 555)]; **8**η, 218 (*hataṃ*), 220 (*°sya nidhanaṃ*), 224 (*°sya vadhaṃ*), 231, 239 (*Vaikartano Vṛshaḥ*), 240 (*Vṛshaḥ*), 242, 244; **9**θ, 252, 256, 257, 258, 262, 267, 285, 291, 294, 301, 319, 326, 329, 330, 331, 333, 336, 337, 341, 343.—§ 605 (do.): VIII, **10**κ, 359, 361, 362, 365, 381, 382, (383), (λ), 386 (is installed as commander of Duryodhana's army), 398, 399; **11**, 400 (*Vaikartanaḥ*), 402, 410, 412, 413 (μ), 414, 421, 422 (arrayed the army of Duryodhana in a *makarvyūha*), 432, 436, 438 (read with B. *Karṇa-Pāṇḍavau* instead of *Kuru-P°*); **13**, 487, 488, 490 (attacked by Nakula); **17**, †683 (*°sya balaṃ*), †684; **19**, 733; **20**$\gamma\gamma$, 772, 775, 806; **21**, 821, 825, 830, 838, 839, 840, 844, 845; **22**, 892; **24**, 915 (*Vaikartanaḥ*), 916, 924, 926, 927, 929, 929 bis (*Vaikartanaḥ*), 931, 933, 939, 942, 947, 951, 957, 961, 967, 986, 987 (fought with Nakula, etc.); **28**$\mu\mu$, 1126, 1166; **30**, 1205, ($\nu\nu$), 1227, 1228, 1229, 1230, 1233, 1234, 1235, 1236, 1237; **31**, 1256, 1262, 1263, ($\pi\pi$), 1265 (*Vaikartanaṃ*), 1267 (*Vaikartanaḥ*), 1268, 1269, 1271, 1272, 1275, 1283, (1285), 1320, 1321, 1322 (Karṇa pledges either to slay Arjuna or to be slain himself, and asks for Çalya as his charioteer†); **32**$\sigma\sigma$, 1326, 1329, 1330, 1332, 1339, 1340, 1342, 1346, 1347, 1348, 1350, 1351, ($\tau\tau$), 1357, 1379, 1384, 1385, 1386, 1390 (Çalya makes it a condition that he may in *K.*'s presence utter whatever he desires).—§ 606 (do.): VIII, **34**, 1575, 1578, 1580, 1613, 1614, 1615, 1616 (*Śātakulodbhavaḥ*), 1619 (*Vaikartano Vṛshaḥ*); **35**, 1622, 1633 (*Vaikartanaḥ*), 1643, 1651, 1652, 1653, 1654, 1657, 1658, 1664, 1665 (Çalya becomes the charioteer of *K.*).—§ 607 (do.): VIII, **36**, 1670, 1674, 1675, 1677, 1679, 1680, 1683, 1684 (proceeds against Arjuna); **37**, 1704, 1706, 1710, †1739, (†1748), 1749; **38**, 1752, 1774; **39**, 1791, 1793, †1797, 1800, 1802, 1803, 1805, 1807, 1808, 1811 (in order to weaken the energy of *K.* Çalya praises Arjuna); **40**, (1817) (describes the bad practices of the Madrakas), 1871; **41**, 1873, 1877, 1882, 1922 (Çalya related the Haṃsakākīyopākhyāna to *K.*), 1945, 1946, 1950, 1951, 1952, 1957; [**42**, 1962 (*Ādhirathiḥ*) (*K.* tells how he had been cursed by Rāma Jāmadagnya and by a brahman, cf. § 621 below)]; **43**, 2019; **44**, 2024 (*°suhṛdaṃ*), 2025, (2026) (describes the bad practices of the Bāhīkas, the Madras, etc.); **45**, (2071) (do.), 2112, 2114, 2118, 2119 (*Rātheyaṃ*), 2120.—§ 608 (do.): VIII, **46**, 2122, 2129, 2139 (with his sons in the centre of Duryodhana's army), 2151, 2152, 2164,

2165, 2167, 2169, 2170, 2173, 2175, 2177, 2178, 2192, 2196 (in order to weaken the energy of *K*. Çalya praises Arjuna); **47**, 2210, 2230 (attacks Yudhishṭhira); **48**, 2234, 2235, 2236, 2242, 2243, 2247 (*Vaikartano Vṛshaḥ*), 2250, 2251 (father of Sushena and Satyasena), 2252 (father of Vṛshasena), 2259 (father of Bhānusena), 2264, 2266, 2268, 2283, 2285, 2289, 2297 (accompanied by his sons *K*. attacks the Pāṇḍavas); **49**, 2301, 2304, 2305, 2307 (*Vaikartanam*), 2310, 2311, 2314, 2321, 2323, 2329, 2332, 2335, 2337, 2339, 2341, 2346, 2347, 2350 (*c*: on *K*.'s hand were the auspicious signs of a thunderbolt, an umbrella, a hook, a fish, a flag, a tortoise, and a conch-shell), 2353, 2360, 2363 (vanquishes and disparages Yudhishṭhira); **50**, 2394, 2395, 2397, 2401, 2405, 2406, 2408, 2420, 2423, 2425, 2426 (*Vaikartano Vṛshaḥ*), 2428, 2429, 2432, 2435, 2436, 2438, 2439 (vanquished by Bhīmasena); **51**, 2440, 2441, 2462, 2464, 2466, 2468, 2471, 2472, 2473, 2474, 2475, 2476, 2478, 2481, 2498, 2502, 2503, 2507 (fights with Yudhishṭhira and Bhīmasena, whom he vanquishes); **54** [*90*, 2610 (*Sataputraḥ*)], 2625 (*Vaikartanaḥ*); **56**, 2693, 2694, 2696, 2728, 2731, 2732, 2734, 2737, 2742, 2743, 2748, 2749, 2750, 2751, 2752, 2754, 2757, 2759, 2776 (*c*: *K*.'s standard bears the device of an elephant's rope), 2777, 2778 (*K*. slew the Pāñcālas, etc.); **57**, 2840, 2841; **58**, 2857, 2859, 2901, 2903; **59**, 2910, 2912, 2913, 2914, 2920, 2922, 2924, 2927, 2969 (fights with Dhṛshṭadyumna, etc.); **60***ww*, 2989, 2990, 2994, 2997, 3001, 3003, 3005, 3006, 3010, 3012, 3016, 3018, 3021, 3024, 3031, 3049; **61**, 3071, 3077, 3082, 3083, 3085, 3086, 3087, 3088, 3089 (fights with Çikhaṇḍin), 3090; **62**, 3150 (*Vaikartanaḥ*), 3160, 3162, 3163, 3164, 3168, 3170 (fights with Yudhishṭhira); **63**, 3176, 3177, 3178, 3179, 3183, 3193, 3195, 3199, 3207 (fights with Yudhishṭhira and the twins, but leaves them in order to rescue Duryodhana); **64***ooo*, 3249, 3253, 3254, 3266, 3267, 3273, 3277, 3279, 3280, 3281 (*K*. slays the Pāñcālas, etc., with the Bhārgava weapon); **65**, †3283, †3289, †3291, 3305; **66***uu*, 3310, 3316, 3320, 3325, 3326, 3327, 3329, 3331, 3335, 3336, †3338, †3345, †3346 (all. to Dyūtaparvan), †3347, †3350, †3351, †3355; **67***xxx*, †3368, †3369, †3370, †3372, †3373, †3376, †3377; **68**, †3380, †3381, †3383, †3384, †3397, †3398; **69***ooo*, †3479, †3480, †3481, †3482, †3491; **70**, †3527, †3528 (Arjuna promises to slay *K*.); **71**, 3560, 3568, 3573, 3575, 3576, 3577, 3579, 3583, 3588, 3589, 3590, 3592 (do.); **72**, 3601, 3602 (Arjuna advances towards *K*.), 3607, 3619, 3621, †3627, 3632, 3633 (*Vaikartanaṃ*); **73**, 3634, 3688, 3696, 3698, 3699, 3700, 3701, 3702, 3703, 3704, 3710, 3713, 3715, 3716 (all. to Dyūtaparvan), 3719, 3722, 3724, 3725, 3730, 3732, 3733, 3738, 3740, 3741, 3743, 3744, 3745, 3748, 3749, 3750 (Kṛshṇa exherts Arjuna to slay *K*.); **74**, 3752 (*φφρ*), 3764, 3755, 3756, 3757, 3758, 3761, 3762, 3764, 3766, 3770, 3772, 3774, 3775, 3777, 3778, 3780, 3782, 3784, 3787, 3793, 3795, 3797, †3803 (Arjuna promises to slay *K*.); **75**, †3804, †3812 (*°sya putraṃ Sushenaṃ*), †3814 (attacked by Dhṛshṭadyumna), †3817 (his son Sushena is slain by Uttamaujas); **77**, †3869, 3936, 3938; **78**, 3941, 3943 (*Rādheyaḥ*), 3945, 3947, 3948, 3953, 3956, 3958, 3966, 3969, 3971, 3972, 3973, 3974, 3975, 3977, 3978, 3981, 3984, 3987, 3996, 3998; **79**, 4011, 4012, 4015, 4017, 4021, 4022, 4024, 4031, 4036, (4043), †4047, (†4048), †4049, †4064, †4068; **81**, 4125, 4126 (is protected by the Saṃçaptakas), 4165, 4167, 4169, 4170, 4172, 4173, 4174, 4175, 4177, 4178; **82**, †4180, †4184 (slew the Kaikeyas Viçoka and Ugrakarman), †4186 (his son Prasena is slain), †4187, †4189, †4193, †4195, †4196 (*Vaikartanaṃ*), †4202, †4203, †4204; **83***m*, 4231, †4247; **84**, 4267, 4269, †4280 (*°sya putraṃ*, i.e. Vṛshasena), †4283 (*°sya putraḥ* = do.); †4284 (*°sya sutaḥ* = do.), †4298; **85**, †4337, †4338, †4346 (*K*.'s son Vṛshasena is slain by Arjuna); **86**, 4350, 4352 (*°sya nāgakakshaṃ*), 4353, 4356, 4359, 4363, 4366, †4371; **87***φ* [1], 4373, 4378, 4381, 4383, 4395, 4400, 4202, 4408, 4409, 4412, 4416, 4419, 4422, 4425, 4429, 4430, 4431, 4433, 4434, 4437, 4442, 4454, 4461, 4462, 4465, 4467, 4473, 4475, 4477, 4478, 4480, 4484, 4485, 4487 (the encounter between *K*. and Arjuna begins; the gods, etc., side some with *K*., others with Arjuna; Brahmā declares that *K*. will be vanquished, but obtain the same worlds as the Vasus or the Maruts); **88**, †4501, †4516, †4521, †4522; **89**, †4531, †4533, †4534, †4535, †4538, †4539, †4540, †4542, †4545, †4548, †4549, †4550, †4553, †4555, †4556, †4557, †4558, †4563, †4566, †4567, †4568, †4575, †4579, †4585, †4586, †4588, †4590, †4591, †4597, †4603, †4604, †4605, †4606, †4607, †4608, †4610, †4611, †4613, †4615, †4616, †4617, †4620, †4621; **90**, †4623, †4625, †4627, †4632, †4635, †4636, †4637, †4642, †4643, †4644, †4648, †4649, †4651, †4654, †4670, †4671, †4672, †4673, (†4675), †4676, †4677, †4684, †4686, †4688, †4690, †4694, †4695, †4696, †4700, †4701, †4702, †4704, †4705, †4707, †4709, †4713, 4719, 4722, 4723, 4725, 4727, 4728, 4729, 4731, 4735 (the serpent Açvasena became the arrow of *K*.; *K*. forgot the Brahmāstra in consequence of the curse of Rāma Jāmadagnya, and his chariot wheel sank into the earth in accordance with the curse of a brahman, cf. § 612); **91***aa*, 4749, 4751, 4754, 4757, 4763, 4768, 4770, 4771, †4777, †4787, †4794, †4795, †4796, †4802, †4803 (the head of *K*. is struck off by Arjuna), †4804 (*nihataṃ*), †4807, †4808, 4810, 4811, 4812, 4814, †4815, †4816; **92**, †4818 (*nihate*), †4819, †4821, †4823, †4824 (*hate*), †4825 (*hataḥ*), †4829; **93**, 4834, 4836 (*hate*), 4837 (do.), 4852; **94**, †4905, †4918, †4921, †4923, †4934, 4936 (*saputraḥ*), 4938 (*hato Vaikartanaḥ K°ḥ saputraḥ*), †4943 (*hate*), †4946 (do.), †4947, †4948, †4960, †4962; **95***av*, 4965 (*nihataṃ*), 4976 (*nipātitaṃ*), 4977, 4979 (*hate*); **96***αβ*, 4982 (*nipātite*), 4983 (*hataḥ*), 4984, 4986 (*vadhaṃ K° aya*), 4987, 4997 (*°sya nidhanaṃ*), 5013, 5014 (*hate*), 5017, 5018, 5020, 5023 (*hate*), 5028 (*nihataṃ*), 5036 (*°sya nidhanaṃ*).—§ 609 (Çalyaṃ.): **1**, **1***a*, 1 (*nipātite*), 4 (*hate*), 5, 24 (*°sya nidhanaṃ*); **2**, 82, 114 (*hataḥ K°ḥ Sataputraḥ*), 119 (*nipātite*).—§ 610 (do.): **1**, **3***y*, 128 (*hate*), 130 (do.), (*θ*), 144; **4***u*, 197 (*hate*), 225; **5***v*, 278; **6**, 295 (*hate*); **7**, 341, (*ζ*), 349, 360, 365.—§ 611 (do.): **1**, **8**, 386 (*hate*), (*θ*), 402 (do.); **16***σ*, 811; **19***ss*, 1023; [**24***vv*, 1295 (*nihate . . . Rādheye*)]; **27***rr*, 1456 (*°o Vaikartano hataḥ*).—§ 612 (Hradapraveçaṃ.): **1**, **31***y*, 1772, (*θ*), 1789 (*nihate*).—§ 613 (Gadāyuddhaṃ.): **1**, **32***β*, 1836; **33***ι*, 1934 (*hataḥ*).—§ 615 (Baladevatīrthayātrāḥ): **1**, **54***ν*, 3060 (*hato Vaikartanaḥ K°ḥ putrāṇ cāsya*).—§ 615 (Gadāyuddhaṃ.): **1**, **56***ρ*, 3162 (*hataḥ*); [**60**, 3884 (*Rādheyaḥ*, had been slain)]; **81**, 3422, 3424 (*patite cakre*, all. to § 608), 3428 (*nihataḥ*), (*χ*), 3447; **62***ψ*, 3472 (*Droṇa-K°ābhyāṃ*), 3488 (*pramuktaṃ Droṇa-K°ābhyāṃ Brahmāstraṃ*); **64***εε*, 3588, 3593, 3612; **65***ηη*, 3640.—§ 616 (Sauptikaṃ.): **1**, **3***β*, 137; **5***ε*, 195 (*patite cakre . . . hataḥ Gāṇḍīvadhanvanā*, all. to § 608); **9***ν*, 533.—§ 617 (Aishṭkaṃ.): **1**, **10***β*, 558.—§ 618 (Jalapradāṇikaṃ.): **11**, **1***β*, 17 (*°sya viparyayaṃ*), [(*γ*), 28 (*Rādheyaḥ*, counsellor of Duryodhana)]; **8***ζ*, 223 (*paramaḥ sakhā*, sc. Duryodhana's); **14***ζ*, 375.—§ 619 (Strīvilāp.): **11**, **16***α*, 447, 454; **18***γ*, 539; **20** [2], 585; **21**, 604 (*Vaikartanaṃ*), 612 (*°sya patnīṃ Vṛshasenasya*

mātaraṃ), 614 (father of Susheṇa), 616 (lamented for as dead); **25**κ, 735 (*Vaikartamāt*).—§ 620 (Çrādhap.): XI, **26**β, 791 (*Vaikartanaṃ*, his corpse is burnt); **27**δ, 813, 819 (*Kuntisutāt*), 821, 823, 826 (Kuntī discloses that *K.* was her son).—§ 621 (Rājadh.): XII, **1**, **34** (*hate*), 38, 39, 40, 42; **2**δ, 47, 54, 57, 62, 66, 74 (when Droṇa refused to teach *K.* the Brahmāstra *K.* repaired to Rāma Jāmadagnya, and told him that he was a brahman; when *K.* from inadvertence slew the *homa* cow of a brahman, the brahman imprecated a curse on him in consequence of which the wheel of his chariot would sink into the earth when he fought with Arjuna); **3**, 75, 77, 78, 79, 80, 83, 86, 98, 100, 101 (*Rādheyaḥ*, *K.* learnt the Brahmāstra from Rāma, but having discovered that *K.* was not a brahman, Rāma imprecated a curse on him in consequence of which he would forget it at the time of his death); **4**, 108, 111, 121, 123, 124, 126, 128 (accompanied and assisted Duryodhana at the svayaṃvara of the Kaliṅga king's daughter); **5**, 129, 132, 133, 134 (*K.* vanquished Jarāsandha (*?bibheda sandhiṃ dehasya Jarayā çleshitasya*), who gare him the town Māliṇī (= Campā); *K.*, the king of the Aṅgas, then ruled in Campā agreeably to the wishes of Duryodhana), 142 (*hato Vaikartanaḥ K°ḥ*); **7**, 157.—§ 623 (do.): XII, **14**α, 403.—§ 630 (do.): XII, **27**β, 817 (*aghātayaṃ yat K°ṃ . . . jyeshṭhaṃ bhrātaraṃ*, says Yudhishṭhira).—§ 637 (do.): XII, **42**γ, 1488 (Yudhishṭhira gave much wealth away for the sake of *K.*, etc.).—§ 641 (do.): XII, **124**, 4555 (*°nahitaṃ Duryodhanaṃ*).—§ 768 (Ānuçāsanik.): XIII, **148**e, 6930.—§ 778 (Açvamedhikap.): XIV, **1**, 13; **2**, 32 (*pātayitvā . . . K°ṃ*).—§ 780 (do.): XIV, **14**, 369 (*aurdhvadehikaṃ . . . Bhīshma-K°puraguminān Kurūṇāṃ*).—§ 783 (Anugītāp.): XIV, **52**, 1497 (*°vadhopāyaḥ*).—§ 785 (do.): XIV, **59**α, 1775, 1791, 1794 (all. to the great battle); **60**, 1821, 1822, 1825, 1830 (do.).—§ 787 (Āçramavāsap.): XV, **3**, 65; **10**, 329, 332, 336; **11**, 373; **16**, 451, [452 (*Sūryajaṇa*), 453 (*Sūryajāḥ*), 454 (*Sūryajaya*)].—§ 788 (do.): XV, **21**, 587.—§ 789 (Putradarçanap.): XV, **30**, 833 (the birth of *K.* related, cf. § 547); **31**ζ, 844, (γ), 855 (was a portion of Āditya, i.e. the Sun), **32**ρ, 876 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā); **33**α, 892, 893.—§ 795 (Svargārohaṇap.): XVIII, 1δ, 23 (*Kaunteyaṃ*): **2**, [27 (*Rādheyaṃ*)], 32, 34 (ε), 66 (ζ), 69; **3**, 99, 118 (in heaven); **4**, 130, [140 (*Kaunteyaḥ . . . Sūryaputraḥ . . . Rādheyāḥ*)]; **5**, 167 (after death he entered the Sun (*Ravim*)).

Cf. also the following synonyms :—

Ādhirathi, q.v.

Ādityanandana ("the son of the Sun"): VI, 5838.

Ādityatanaya (do.): III, 8428; XVIII, 100.

Aṅgarājan ("king of the Aṅgas"): III, 15052.

Aṅgeçvara (do.): I, 5441.

Arkaputra ("the son of the Sun"): I, †7026.

Bharatarshabha: VIII, 1690 (error in C. for *purarshabha*, b.).

Goputra, q.v.

Kaunteya, Kuntīsuta, q.v.

Kurūdvaha (only C.), **Kuruprtanāpati, Kuruvīra, Kuruyodha**, q.v.

Pārtha, q.v.

Pūshātmaja ("the son of Pūshan [i.e. the Sun]"): VIII, †4600.

Rādhāsuta ("the son of Rādhā"): I, 7115 (*K°*), 7490 (*°*)do.); VIII, 4351.

Rādhātmaja (do.): VIII, 5024.

Rādheya (do.): I, 5221 (*Sūtaputraḥ*), 7051, 7095, 7106, 7391, 7398, 7408, 7412, 7415, 7437; II, 1712 (*Sūtaputraḥ*), 2276, 2391; III, 14822, 14827, 14891, 14892, 15053, 15241, 16968, 16997, 17177, 17186; IV, 1300, 1530, 1696, 1750, 1918, 1926, 1928, 1937, 1945; V, 65, 539, 641, †733 (*gupṭān*), 4673, 4727, 4730, 4731, 4883, 4917 (*Ādhirathiḥ*), 4918 (*Kaunteyas tvaṃ na Rādheyaḥ*), 5088, 5817, 7579; VI, 1617, 1618, 1619, 4455 (*Sūtaputre*), 5819, 5822, 5826, 5856; VII, 34, 48 (*Sūtaputraṃ*), 60, 191, 930, 948, 1428, 1432, 1441, 1698, 1703, 1707, 1886, 1914, 1923, 5310, 5356, 5358, 5373, 5374, 5384, 5396, 5399, 5418, 5475, 5476, 5493, 5513, 5515, 5527, 5567, 5575, 5579, 5593, 5615, 5633, 5648, 5717, 5751, 5766, 5767, 5775, 5785, 6025, 6064, 6073, 6078, 6134, 6324, 6325, 6346, 6347, 6396, 6398, 6498, 6573, 6582, 6990, 7019 (*K°*), 7055, 7065, 7073, 7078, 7108, 7163, 7476, 7633, 7639, 7786, 7803, 7814, 7912, 8286, 8353, 8385, 8588, 8595; VIII, 65, 136 (*Sūtaputraḥ*), 192, 238, 364, 368, 391, 393, 396, 397, 841, 958, 1226, 1266, 1320, 1329, 1331, 1357, 1383, 1388, 1576, 1624, 1649, 1660, 1674, 1686, 1689, 1690, 1693, 1699, 1779, 1782, 1809, 1815, 1871, 1905, 2014, 2119, 2121, 2126, 2131, 2156, 2174, 2194, 2254, 2292, 2294, 2296, 2297, 2325, 2350, 2400, 2408, 2409, 2417, 2442, 2443, (*Sūtaputraṃ*), 2444, 2497, 2501, 2738, 2755, 2761, 2915, 2945, 2991, 3008, 3013, 3020, 3026, 3072, 3108, 3152, 3153, 3156, 3178, 3182, 3184, 3186, 3190, 3193, 3197, 3202, 3204, 3256, 3334, †3398, 3545, 3587, 3625, 3739, 3747, 3773, 3785, 3943, (*K°*), 3945 (*Ādhirathiḥ K°ḥ*), 3956, 3959, 3961, 3975, 3984, 3986, 3991, 4016, 4024, 4034, 4041, 4254, 4269, 4276, 4355, 4420, 4483 (*°bhāryānāṃ*), 4724, 4730, 4733, 4734, 4736, †4748, 4753, 4755, 4757, 4772, 4927, 4995 (*nihataṃ*), 5023; IX, 380, 1295, 3384; XI, 28, 807; XII, 23 (*Sūtaputraṃ*), 101 (*K°*); XVIII, 27, 140 (*Kaunteyaḥ . . . Sūryaputraḥ*).

Ravisūnu ("the son of the Sun"): VII, 8131 (*Ravi-Bhīmasutāvubhau*, i.e. Karṇa and Ghaṭotkaca); VIII, †4676 (*°sattamaḥ*).

Sauti, q.v.

Sāvitra, Sāvitrin, Sūryaja, Sūryaputra, Sūryasambhava ("the son of the Sun"), q.v.

Sūta, Sūtanandana, Sūtaputra, Sūtasūnu, Sūtasuta, Sūtātanaya, Sūtātmaja, q.v.

Vaikartana: I, 2782 (*K°*, origin of the name), 4411 (do., origin of the name), 5655 (*K°*), 7094 (do.), 7098 (do.); III, 14899, 14906 (do.), 15192 (do.), 15209 (do.); IV, 990 (do.), 1176 (do.), †1677 (*°bhrātuḥ*, i.e. Saṅgrāmajit), †1678 (*Sūtaputraḥ*), †1679, †1680, †1688, †1687, †1688, †1695, 1750 (*K°*), 1950, 2203; V, †896, 2206 (do.), 2246 (do.), †2427, 2433 (do.), 4282, 4916 (*Vṛshaḥ*), 5811 (*K°*); VI, 648 (do.), 2143; VII, 48 (do.), 139 (do.), 185 (do.), 532, 803 (do.), 1902 (do.), 1915 (do.), 2627 (do.), 5283, 5402 (do.), 5419, 5471, 5472, 5474, 5490 (do.), †5825, 6066, 6119 (do.), 7090 (do.), 7092 (do.), 7094 (only B.), 7362 (*K°*), 7462 (do.), 7468, 7847 (do.), 7890 (do.), 7966 (*Karṇo V°o Vṛshaḥ*), 8002 (*K°*), 8034 (do.), 8037 (do.), 8063 (do.), 8123, †8124, †8125, †8127 (do.), †8168, 8197 (do., origin of the name), 8242 (*K°*.), †8255, 8797; VIII, 60 (do.), 87 (*hataḥ*), 91 (*hataṃ*), 95 (*Karṇo V°o hataḥ*), 239 (*Karṇo V°o Vṛshaḥ*), 320 (*hataṃ*), 327 (do.), 333 (do.), 335, 400 (*K°*), 915 (do.), 929 *bis* (do.), 1265 (do.), 1267 (do.), 1351 (do.), 1389, 1619 (*Karṇo V°o Vṛshaḥ*), 1633 (*K°*), 1650, †1715, 2247 (*Karṇo V°o Vṛshaḥ*), 2307 (*K°*), 2426 (*Karṇo V°o Vṛshaḥ*), 2625 (*K°*), 2692, 3150 (*K°*), 3633 (do.), 3646, 3774 (*hate V°e*

Karṇe), †4196 (*K°*), 4454 (do.), †4524 (*Sūtaputraḥ*), †4583, †4799, 4932 (*hataḥ*), 4938 (*hato V°aḥ Karṇaḥ*), 4964 (*hate*), 5001 (*hate V°ā Sūtaputrāḥ*); IX, 1456 (*Karṇo V°o hataḥ*), 3060 (*hato V°aḥ Karṇaḥ*); XI, 603, 604 (*K°*), 735 (do.), 791 (do.); XII, 142 (*hato V°aḥ Karṇaḥ*).

Vaivasvata, q.v.

Vasushena, the original name of Karṇa: I, 2776, 2782 (*Vaikartanaḥ Karṇaḥ*); III, 17165, 17166; V, 4752, 4764; VII, 5482, 5538; VIII, 1915, 2335, 2837; XII, 800.

Vṛsha: I, 2217, 5416; III, 16995, 17166 (*Vasushenaḥ*); V, 4916; VI, 5821; VII, 5666, 5794, 6134, 6328, 7966 (*Karṇo Vaikartanaḥ*), 8200, 8202 (*K°*, origin of the name), 8250; VIII, 16, 240 (*?°ḥ Karṇo narashe api*), 245, 1619 (*Karṇo Vaikartanaḥ*), 1875, 2247 (*Karṇo Vaikartanaḥ*), 2265, 2302, 2426 (*Karṇo Vaikartanaḥ*), 4176 (*Ādhirathiḥ*), †4661, †4687, 4727, †4781, 4939 (*hataḥ*), 5019; XIV, 1786.

Karṇa[2], son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2730 (enumeration of the sons of Dhṛtarāshṭra).—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4542 (do.).—§ 583 (Bhīshmavadhap.): VI, **77***e*, 3344 (among other sons of Dhṛtarāshṭra, who are attacked by Bhīmasena).

Karṇaçravas, a brahman. § 324 (Dvaitavanspraveça): III, **26***a*, 986 (among the brahmans who waited upon Yudhishṭhira).

[Karṇa-digvijaya(h)] ("subjection of the earth by Karṇa"). § 515 (Ghoshay.). When *Duryodhana* had come to *Hāstinapura*, *Bhīshma* said to him that, as he had told him before, this journey did not please him, and advised him to make peace with the *Pāṇḍavas*. *Duryodhana* laughed and sallied out with *Çakuni*, followed by *Karṇa* and *Duḥçāsana*. When *Bhīshma*, ashamed, had gone away, they returned and began to consult. *Karṇa* complained of the partiality of *Bhīshma* for the *Pāṇḍavas*, and promised to conquer the world for *Duryodhana*. *Duryodhana* gladly accepted his offer, and on an auspicious lunar day, etc., *Karṇa* set out (III, **253**). *Karṇa*, surrounded by a large army, first made *Drupada* and the princes that were under him pay tribute. He then successively conquered the north (*Bhagadatta*, the kings inhabiting the *Himavat*), the east (the *Aṅgas*, *Vaṅgas*, *Kaliṅgas*, *Maṇḍikas* (B. *Çuṇḍika*), *Mithilas*, *Māgadhas*, *Karkakhaṇḍas*, *Avaçiras*, *Vodhyas*, *Ahikshattra*, *Vatsabhūmi*, *Kusali*, *Mṛttikāvati*, *Mohana*, *Pattana*, *Tripurā*, *Koçalā*), the south (*Rukmin*, the *Pāṇḍya* mountain, *Kerala*, *Nīla*, the son of *Venudāri*, *Caiçupāla*, the *Avantyas*, the *Vṛshṇis*, etc.), and the west (*Yavanas*, *Barbaras*, etc.), with the *Mlecchas*, the mountaineers, *Bhadras*, *Rohitakas*, *Āgneyas*, *Mālavas*, *Çaçakas*, *Nagnajit*, etc. Having returned to *Hastinapura*, he was highly praised by *Duryodhana* and *Dhṛtarāshṭra*, who sat with *Gāndhāri* (III, **254**).

Karṇanirvāka, a muni. § 677 (Mokshadh.): XII, **245***β*, 8901.

Karṇaparvan ("the section relating to Karṇa," the 8th of the greater and the 79th of the minor parvans of Mhbhr.). § 4 (Anukram.): I, **1**, 90 (*°sūtaiḥ puṇḍraiḥ*).—§ 10 (Parvas.): I, **2**, 346.—§ 11 (do.): I, **2**, 542, 549.—§ 604: THE NIGHT AFTER DROṆA'S DEATH, AND THE SIXTEENTH MORNING, AND BRIEF ACCOUNT OF THE SIXTEENTH AND SEVENTEENTH DAYS. After *Droṇa*'s death the *Kuru* warriors in grief, with *Duryodhana* at their head, repaired to *Açvatthāman*. When night came (!) they proceeded to their tents, but could not sleep (*α*); they (*α*) passed that night together in *Duryodhana*'s tent, reflecting (*β*). When morning came they rose and performed their customary rites. Arranging their troops they proceeded to battle, making *Karṇa* their leader. The *Pāṇḍavas* also proceeded to battle. *Karṇa* fought for two days and was then slain by *Arjuna*. *Saṃjaya* repaired to *Hāstinapura* and informed *Dhṛtarāshṭra* of *Karṇa*'s fall. *Janamejaya* inquired about *Dhṛtarāshṭra* and the details of the battle (VIII, **1**). *Vaiçampāyana* said: After the fall of *Karṇa*, *Saṃjaya* set out that night for *Hāstinapura* and spoke with *Dhṛtarāshṭra* (*γ*) (VIII, **2**). *Saṃjaya* related the discouragement of the *Kuru* army after the fall of *Droṇa*; *Duryodhana*'s spirited address; *Karṇa* was made generalissimo but slain by *Arjuna* on the second day (*δ*) (VIII, **3**). Hearing of *Karṇa*'s fall in battle, *Dhṛtarāshṭra* swooned away; he and the ladies were restored to their senses; *Dhṛtarāshṭra* inquired whether *Duryodhana* was still alive; *Saṃjaya* informed him of *Duḥçāsana*'s slaughter (*ε*) (VIII, **4**). Requested by *Dhṛtarāshṭra*, *Saṃjaya* recounted the names of those that had fallen and those that were still alive; *Dhṛtarāshṭra* once more swooned away (*ζ*) (VIII, **5-7**). *Dhṛtarāshṭra*'s lament for *Karṇa* (*η*) (VIII, **8**); *Saṃjaya* endeavoured to comfort him; continuation of *Dhṛtarāshṭra*'s lament (*θ*) (VIII, **9**).—§ 605. THE SIXTEENTH DAY: After *Droṇa*'s fall the *Kauravas*, having fled and been rallied by *Duryodhana*, fought for a long time with the *Pāṇḍavas* (*Arjuna*). On the approach of the evening twilight (!) the *Kauravas* retired to their encampment; they held a consultation in the night; *Duryodhana* inquired of his counsellors as to what should next be done. *Açvatthāman* suggested the installation of *Karṇa* as generalissimo (*ι*). *Duryodhana* offered *Karṇa* the command, which *Karṇa* accepted, promising to slay the *Pāṇḍavas* (*κ*). *Karṇa* was installed in the command and blessed by the brahmans, and ordered the troops to be arrayed at the rise of the sun (*λ*) (VIII, **10**). Beholding *Karṇa*, none reckoned the loss of *Bhīshma* or *Droṇa*, etc. He formed a *makara* array: the tip (*μ*), the two eyes (*ν*), the head (*ξ*), the neck (*ο*), the middle (*π*), the left foot (*ρ*), the right foot (*σ*), the left hind-foot (*τ*), the right hind-foot (*υ*), the tail (*φ*). *Yudhishṭhira* asked *Arjuna* to array the *Pāṇḍava* army and slay *Karṇa* ("incapable of being vanquished by . . . D., As., G., K., and M.-U."). The *Pāṇḍava* troops were arrayed in the shape of the half-moon; the left side (*χ*), the right side (*ψ*), the middle (*ω*), the rear (*αα*); *Yudhāmanyu* and *Uttamaujas* became the protectors of *Arjuna*'s chariot wheels, and did not quit him for a moment. Then commenced the battle (VIII, **11**). A fierce slaughter on both sides (description). *Dhṛshṭadyumna*, etc. (*ββ*), headed by *Bhīmasena* & *Kshemadhūrti* (*Kulatādhipatiḥ*), who was slain by *Bhīmasena*. The *Kurus* fled away (VIII, **12**). *Nakula* & *Karṇa*; *Bhīmasena* & *Açvatthāman*; *Satyaki* & the *Kaikeya* princes (brothers) *Vinda* and *Anuvinda*; King *Citrasena* & *Çrutakarman*; *Pratividhya* & *Citra*; *Duryodhana* & *Yudhishṭhira*; *Arjuna* & the *Saṃçaptakas*; *Dhṛshṭadyumna* & *Kṛpa*; *Çikhaṇḍin* & *Kṛtavarman*; *Çrutakirti* & *Çalya*; *Sahadeva* & *Duḥçāsana*. *Anuvinda* was slain by *Sātyaki*, and so was *Vinda*; *Sātyaki* got upon the chariot of *Yudhāmanyu*, then upon another chariot; the *Kaikeyas* fled (VIII, **13**). *Çrutakarman* & the *Abhiçāra* king *Citrasena*, whom he slew and then he pursued his flying troops. *Pratividhya* & *Citra*, whom he slew. The *Kurus* fled; only *Açvatthāman* & *Bhīmasena* (VIII, **14**); Si., Cā., D., and M.-r. applauded them; both were borne away insensible by their drivers (VIII, **15**). *Arjuna* & the *Saṃçaptakas*; Si., D.-r., and Cā. applaud him, etc. *Açvatthāman* & *Arjuna* (+ *Kṛshṇa*), who fought

also the *Saṃçaptakas* (VIII, 16); the *Kaliṅga*, *Vaṅga*, and *Niṣhāda* heroes attacked *Arjuna* with a division of elephants, which was broken; *Kṛshṇa* urged *Arjuna* not to spare *Açvatthāman*, who at last was borne away by his steeds and entered the army of *Karṇa*; *Kṛshṇa* and *Arjuna* proceeded towards the *Saṃçaptakas* (VIII, 17). The *Magadha* chief (lord of *Giriverāja*) *Daṇḍadhāra* massacred the *Pāṇḍava* army. *Arjuna* (urged by *Kṛshṇa*) & *Daṇḍadhāra* (on an elephant), whom he slew; his brother *Daṇḍa* & *Arjuna* (+ *Kṛshṇa*), who slew him; the hostile force broke up; *Arjuna* proceeded once more against the *Saṃçaptakas* (VIII, 18), whom he slaughtered; *Uçrāyudha's* son & *Arjuna*, who slew him; urged by *Kṛshṇa*, *Arjuna* smote the remnant of the *Saṃçaptakas*, hastening in order to kill *Karṇa*; *Kṛshṇa* described the dismal sights of the field of battle "for the sake of *Duryodhana* alone". The army of *Duryodhana* was defeated by *Pāṇḍya* (VIII, 19), who regarded himself as superior to *Bhīshma*, etc. (γγ), and was slaughtering the army of *Karṇa*, the *Pulindas*, etc. (δδ); *Açvatthāman* & *Pāṇḍya* (*b*), who employed the *Vāyavya* weapon; meanwhile *Karṇa* began to rout the elephant force of the *Pāṇḍavas*; *Pāṇḍya* ascended a riderless elephant and split *Açvatthāman's* diadem; then *Açvatthāman* slew him, who had given numerous steeds, men, and elephants as food to the Rā. *Duryodhana* and his brothers worshipped *Karṇa* (VIII, 20). *Kṛshṇa* said to *Arjuna* that he did not see *Yudhishṭhira*; the *Pāṇḍavas* had retreated, and *Karṇa* was slaying the *Sṛñjayas*. The *Kurus* (headed by *Karṇa*) & the *Pāṇḍavas* (headed by *Bhīmasena*); *Karṇa* caused a great carnage among the *Pāṇḍavas*, *Sṛñjayas*, and *Pāñcālas*. The *Pāñcāla* chief, etc. (εε), & *Karṇa* (VIII, 21); *Dhṛshṭadyumna* & the *Aṅgas*, etc. (ξξ); the *Pāṇḍavas* and the *Pāñcālas* come to the aid of *Dhṛshṭadyumna*; *Nakula*, etc. (γγ), overloaded the elephants with their weapons; *Sātyaki* killed the elephant of the *Vaṅga* king and felled the rider; *Sahadeva* & *Puṇḍra*, whose elephant he slew, and then proceeded towards the *Aṅga* chief; *Nakula* & the *Aṅga* king (*Mleccha* king), whom he slew; the elephant-men of the *Aṅgas* + *Mekalas*, etc. (θθ), & *Nakula*; then the *Pāṇḍavas*, etc. (ι), rushed to the rescue of *Nakula*; *Sahadeva* slew eight elephants and *Nakula* many; *Dhṛshṭadyumna*, etc. (κκ), overloaded the elephants with arrows; the hostile army fled away and the *Pāṇḍava* warriors rushed against *Karṇa* (VIII, 22). *Sahadeva* & *Duḥçāsana*, who was taken away by his charioteer; *Sahadeva* crushed *Duryodhana's* division (VIII, 23). *Karṇa* & *Nakula*; both the *Somakas* and *Kurus* were greatly afflicted; *Nakula* fled on foot; *Karṇa* pursued him and placed his stringed bow around his neck, but let him escape, recollecting the words of *Kuntī*; *Nakula* in great shame proceeded towards *Yudhishṭhira's* chariot, which he ascended. *Karṇa* at noon made a great slaughter among the *Pāñcālas* and the *Sṛñjayas*, and pursued them (VIII, 24). *Ulūka* & *Yuyutsu*, who was vanquished and mounted another chariot. *Ulūka* slaughtered the *Pāñcālas* and the *Sṛñjayas*. *Çrutakarman* (*Dhārtarāshṭra*) & *Çatānīka*; both were deprived of their chariots and retired; *Çrutakarman* mounted the chariot of *Viviṅçe*, *Çatānīka* that of *Pratividhya*. *Çakuni* & *Sutasoma*, who was deprived of his chariot, but contended on foot with *Çakuni*, who fought from his chariot; the Si., etc., were highly pleased; *Sutasoma* went to the chariot of *Çrutakīrti*; *Çakuni* slew many of the *Pāṇḍava* army (VIII, 25). *Kṛpa* & *Dhṛshṭadyumna*, who got bewildered and let his charioteer carry him to *Bhīmasena*, pursued by *Kṛpa*. *Kṛtavarman* (the *Bhoja* king) & *Çikhaṇḍin*, who fell into a swoon, and was borne away by his charioteer; the *Pāṇḍava* army fled (VIII, 26). *Arjuna* & the *Trigartas*, etc. (λλ); *Arjuna* slew king *Çatruñjaya*, and *Suçruta's* son, and *Candradeva*; King *Satyasena* wounded *Kṛshṇa* and was slain by *Arjuna*, who then slew *Citravarman* and the *Saṃçaptakas* in hundreds and thousands, and *Mitrasena*, and wounded *Saçarman*; all the *Saṃçaptakas* attacked *Arjuna*, who invoked the *Aindra* weapon (description); the hostile army fled away almost entirely (VIII, 27). *Duryodhana* & *Yudhishṭhira*, who deprived him of his chariot; *Karṇa*, etc. (μμ), rushed to his aid; the other sons of *Pāṇḍu* surrounded *Yudhishṭhira*; the *Pāñcālas* & the *Kauravas* (description); *Karṇa* slaughtered the *Pāñcālas*, *Arjuna* the *Trigartas*, *Bhīmasena* the *Kurus* and their elephant division, when the sun had passed the meridian (VIII, 28); *Duryodhana* (on another chariot) & *Yudhishṭhira*; *Duryodhana* swooned away; *Bhīmasena* prevented *Yudhishṭhira* from slaying *Duryodhana*; *Kṛtavarman* & *Bhīmasena* in the afternoon (VIII, 29). The *Kurus* (placing *Karṇa* at their van) & the *Pāṇḍava* army (and *Sātyaki*); *Karṇa* & *Sātyaki*; many *Kurus* came to rescue *Karṇa*, but fled away before the *Pāṇḍavas*, who were headed by the sons of *Drupada*; *Arjuna* and *Kṛshṇa* (having said their daily prayers and worshipped *Bhava*) destroyed the *Kurus*; *Duryodhana* & *Arjuna*; *Arjuna* & *Açvatthāman* + *Kṛpa*, etc. (νν); *Sātyaki*, etc. (ξξ), & *Karṇa*, who vanquished them; *Arjuna* & *Karṇa*; many *Kurus* fled away. At the close of the day both armies withdrew; Rā. and Pc., etc., appeared (VIII, 30). *Dhṛtarāshṭra* exulted the prowess of *Arjuna* (οο). The *Kurus*, in grief, took counsel of one another; *Karṇa* assured *Duryodhana* that he would slay *Arjuna* on the morrow. On the morrow they beheld an invincible array formed by *Yudhishṭhira* according to the rules of *Bṛhaspati* and *Uçanas*. *Duryodhana* and his troops put confidence in *Karṇa*. *Dhṛtarāshṭra's* grief (ππ); *Saṃjaya* rebuked him by reminding him of his evil acts (ρρ). At dawn *Karṇa* repeated before *Duryodhana* his pledge to slaughter *Arjuna*; "my bow *Vijaya* (ε) is the foremost of all weapons; . . . *Arjuna* is superior to me only by having *Kṛshṇa* ('the Creator of the Universe') for his charioteer, the chariot given him by *Agni*, his steed, and his standard with the Ape." He desired to have *Çalya* ("who is superior to *Kṛshṇa*") to drive his chariot; *Duryodhana* solicited *Çalya* (VIII, 31) to comply with *Karṇa's* wishes (σσ); *Çalya* took offence at the proposal (ττ); *Duryodhana* repeated his request in honorific words (υυ), and *Çalya* accepted on the condition that he might, in *Karṇa's* presence, utter whatever he desired (φφ) (VIII, 32). § 606: *Duryodhana* related to *Çalya* Tripurākhyāna (q.v.), which the great R. *Mārkaṇḍeya* had narrated to his father. "As *Brahmán*, . . . the Supreme Deity acted as the driver of *Rudra*, so do thou restrain the steeds of *Karṇa*" (VIII, 33). He then related a story of *Paraçu-Rāma* (*b*), which a virtuous brahman had recited in the presence of his father. *Rāma* gave the *Dhanurveda* to *Karṇa*, "whom I do not think to have been born in the *Sūta* order, but to be the son of a god, born in the *Kshatriya* order and abandoned in infancy" (VIII, 34). *Duryodhana* said: "So did *Brahman* act as *Rudra's* driver; the driver should be superior to the warrior; thou art selected by us as superior to *Karṇa*." *Çalya* said that many a time he had heard this history recited to him, and *Kṛshṇa*, knowing the same, had become the charioteer of *Arjuna*, and would fight if *Arjuna* were slain. *Duryodhana* eulogized *Karṇa* (*a*) and then *Çalya* (etymology) as superior to *Kṛshṇa*. *Çalya* repeated his promise and condition. *Duryodhana* embraced

Karṇa, and, requested by him, once more obtained the promise of *Çalya*, who embraced *Duryodhana* and asked their forgiveness for the words he might speak to *Karṇa* for his good; "what I shall say, in order to inspire thee confidence, is fraught with self-adulation; I am a driver like *Mâtali* himself" (VIII, 35). —§ 607: *Duryodhana* said to *Karṇa*: "*Çalya*, who is superior to *Kṛishṇa*, will act as a driver, like *Mâtali* to *Indra*." When the morning came, *Duryodhana* again successfully asked *Çalya* to become *Karṇa*'s charioteer. *Karṇa* having worshipped the chariot (which had in days of old been sanctified by a priest), they both ascended it. *Duryodhana* once more addressed *Karṇa* (*a*). *Karṇa* told *Çalya* to urge the steeds that he might slay *Arjuna*, etc. (*β*); *Çalya* endeavoured to inspire *Karṇa* with fear by eulogizing the *Pâṇḍavas* (VIII, 36). When *Karṇa* set out there appeared ill omens. The *Kuru* army, however, was filled with joy. *Karṇa* reflected and boasted (*γ*). *Çalya* ridiculed him and praised *Arjuna* (*δ*). *Karṇa* proceeded on his chariot with white steeds and tiger-skins, slaying large numbers in battle along his way, and inquired after *Arjuna* (VIII, 37), promising every *Pâṇḍava* soldier that he met that unto him who pointed out *Arjuna* to him he would give whatever wealth he desired. *Duryodhana* and the troops rejoiced; *Çalya* scornfully laughed, and said (VIII, 38) that *Karṇa* would get to see *Arjuna* without the trouble of seeking him, and asked him to abandon his desire for a single combat with *Arjuna*. *Karṇa* repeated his resolution, and *Çalya* insulted him in a long speech (VIII, 39). *Karṇa* replied angrily, describing the disreputable practices of the *Madrakas* (and the *Gândhârakas* and *Sindhu-Sauvîras*) (VIII, 40). *Çalya* answered by praising himself and his accomplishments as a charioteer (description), and by reciting the story of the crow and the swan (*Unmaṣṭakîyopâkhyâna*, q.v.): "Even as that crow, fed upon the remains of the dinners of the *Vaiçya* children, disregarded his equals and superiors, so dost thou, that art fed by the sons of *Dhṛtarâshṭra* upon the remains of their dishes, disregard all," etc. (*ε*) (VIII, 41). *Karṇa* said that *Kṛishṇa* and *Arjuna* were well known to him, but did not make him afraid. The curse, however, of [*Paraçu-*]*Râma* pained him greatly. He dwelt, disguised as a brahmon, with *Râma* in former days, desirous of obtaining celestial weapons from him. *Indra*, as a worm, began to pierce his thigh, on which was lying the head of the sleeping *Râma*; therefore he did not move. But *Râma*, witnessing his patience, discovered that he was not a brahmon, and cursed him, saying that this weapon would never, in the time of need, when the hour of his death came, occur to his memory. He had forgotten the weapon, but would, notwithstanding, slay *Arjuna*; he suspected *Çalya* of secret friendship with the *Pâṇḍavas*; he would employ the *Brâhma* weapon, which *Arjuna* would never be able to escape, if only the wheels of *Karṇa*'s chariot did not sink into the earth that day; he would not take fright at *Yama* himself with his rod, or *Varuṇa* with his noose, or *Kubera* with his mace, or *Indra* with the thunderbolt. "Once upon a time, while wandering for the sake of practising with my bow *Vijaya*, I had heedlessly struck the calf of a brahmon's *homa* cow; the brahmon cursed me, saying that my wheel would sink into the earth in a battle when I was in great danger. The kings of the Lunar race offered to give that brahmon 1,000 kine and 600 bulls, but in vain," etc. (VIII, 42). *Karṇa* said that it was in vain that *Çalya* tried to frighten him (*ζ*) (VIII, 43). *Karṇa* said that in *Dhṛtarâshṭra*'s abode the brahmans used to give accounts of various delightful regions and many kings of ancient times; an old brahmon had said, blaming the *Madrakas* and the *Bâhîkas*, that they should be avoided as being out of the pale of virtue and living away from *Himavat*, etc. (*η*), but between Sindhu and its tributary rivers. On some very secret mission *Karṇa* had to live among the *Bâhîkas*, and therefore their conduct was well known to him; "there is a town *Çâkala*, a river *Apagâ*, and a *Bâhîka* clan *Jarttikas*; the practices of these people are very censurable" (description); an example is cited of a *Bâhîka* who happened to live for some days in *Kurujângala*, and a Râ. woman in *Çakala*; the rivers *Çatadru*, etc. (*θ*), in the countries of the *Arâṭṭas*, regions without virtue and religion). "D., P., and brahmans never accept gifts from those that are fallen, or those that are begotten by *Çûdras* on the girls of other castes, or the *Bâhîkas*, who never perform sacrifices and are exceedingly irreligious." He mentioned three impure places (*ι*) (v. the note of PCR., p. 155). There were two *Piçâcas* in the river *Vipâçâ*, named *Bahi* and *Hîka*; the *Bâhîkas* are the offspring of those two Pç.; they are not creatures created by the Creator. The *Kirâtadharas*, etc. (*κ*), and other peoples of no religion one should always avoid; even thus did a Râ. woman speak to a brahmon who went to that country for bathing in sacred water and passed a single night there. The regions are called *Arâṭṭîkâ*, the water *Bâhîka*; the lowest brahmans have resided there from very remote times (*brâhmaṇâpasadâ yatra tulyakâlâḥ Prajâpateḥ*), without the *Vedas*, etc. The *Prasthalas*, etc. (*λ*), are almost as blameable in their practices (VIII, 44). *Karṇa* continued his description of the *Bâhîkas* (and *Gândhâras* and *Madrakas*). The *Arâṭṭas* had been cursed by a chaste woman. The *Kauravas*, etc. (*μ*), know what the eternal religion is. *Brahmân*, even in the *Kṛita* age, had censured the practices of the country of the five rivers. *K.* quoted a saying of the Râ. *Kâlmâshapâda*, declared by the *Râkshasa* to be the formula for curing a person possessed by a Râ. or killed by poison. Remarks on the *Pâñcâlas*, etc. (*ν*), on *Agni*, etc. (*ξ*). *Çalya* spoke in disparagement of the *Angas* (*o*). *Duryodhana* restored peace between *Karṇa* and *Çalya* (VIII, 45).—§ 608: THE SEVENTEENTH DAY'S BATTLE. Beholding the array of the *Pârthas* made by *Dhṛshṭadyumna*, *Karṇa* proceeded to battle and assailed *Yudhishṭhira*. *Dhṛtarâshṭra* inquired about the disposition of the *Kuru* forces (*a*). *Sañjaya* described the *Kauravа* array: right wing (*β*); on the right of these (*γ*); the left side (*δ*); on their left (*ε*); in the centre at the head *Karṇa* with his sons; in the rear *Duḥçâsana*; and behind him *Duryodhana* and his brothers, protected by the united *Madrakas* and *Kekayas*; *Açvatthâmân*, etc., with *Mlecchas* on elephants followed behind. The array was formed according to the plan of *Bṛihaspati*. *Yudhishṭhira*, beholding *Karṇa*, spoke to *Arjuna* in the hostile array: *Arjuna* should proceed against *Karṇa*; *Bhîmasena* against *Duryodhana*; *Nakula* against *Vṛishasena*; *Sahadeva* against *Çakuni*; *Çatânîka* against *Duḥçâsana*; *Sâtyaki* against *Kṛitavarman*; *Pâṇḍya* against *Açvatthâmân*; *Yudhishṭhira* against *Kṛpa*; the *Draupadeyas* with *Çikhaṇḍin* against the rest of the *Dhârtarâshṭras*, etc. *Çalya* pointed out to *Karṇa* the chariot of *Arjuna* (*b*) and various omens, etc. (*ζ*); how the *Saṃçaptakas* threatened to slay *Arjuna* and the other heroes of the *Pâṇḍava* army (*η*), and he dissuaded him from trying to slay *Arjuna*. Meanwhile the two armies mingled fiercely in battle (VIII, 46). *Dhṛtarâshṭra* asked *Sañjaya* about *Arjuna*, the *Saṃçaptakas*, and *Karṇa*. *Sañjaya* related: *Arjuna* arrayed his

troops, headed by *Dhṛshṭadyumna* (with steeds white as pigeons); by the side of *Dhṛshṭadyumna* the *Draupadeyas*. *Arjuna* & the *Saṃçaptakas*. The *Pāñcālas*, etc. (*ó*), & the *Kurus*; *Kṛpa*, etc. (*ι*), & the *Koçalas*, etc. (*κ*); the battle became conducive to fame, heaven, and virtue for the *kshatriya*, *vaiçya*, and *çúdra* heroes that engaged in it. *Duryodhana*, etc. (*λ*) + *Karṇa* & the *Páṇḍavas*, etc. (*μ*); *Karṇa* harassed *Yudhishṭhira*; fierce battle between the *Kurus* and the *Sṛiñjayas* (VIII, **47**). *Dhṛtarāshṭra* inquired about the particulars of *Karṇa*'s encounter with *Yudhishṭhira*. *Sañjaya* related: *Karṇa* attacked the *Pāñcālas* (and *Prabhadrakas* and *Cedis*) and made a great slaughter; among others he slew the five *Pāñcālas* *Bhānudeva*, etc. (*ν*). The protectors of *Karṇa*'s chariot-wheels were his sons *Sushena* and *Satyasena*, and his eldest son *Vṛshasena* protected his rear. *Dhṛshṭadyumna*, etc. (*ξ*), & *Karṇa* + *Karṇa*'s sons; *Sushena* & *Bhīmasena*, who pierced him with seventy arrows and then slew *Karṇa*'s son *Bhānusena*; *Bhīmasena* & *Kṛpa*, etc. (*ο*); *Bhīmasena* & *Sushena* + *Karṇa*; *Sushena* & *Nakula* + *Sahadeva*; *Sātyaki* & *Vṛshasena*, who was taken up by *Duḥçāsana* on the latter's chariot, borne away, and caused to ride in another chariot; *Vṛshasena* & the *Draupadeyas*, etc. (*π*); *Yuyudhāna* & *Duḥçāsana*, whom he deprived of his chariot, etc., but who got another chariot and fought from within the division of *Karṇa*; *Karṇa* & *Dhṛshṭadyumna*, etc. (*ρ*); at last *Karṇa*'s assailants gave way; *Karṇa* & *Yudhishṭhira* + the *Cedis*, etc. (*σ*) (VIII, **48**); the *Drāviḍas*, etc. (*τ*), & *Karṇa*, who crushed them; *Karṇa* & *Yudhishṭhira*, etc. (*υ*); *Yudhishṭhira* addressed *Karṇa* in rage (*φ*); *Karṇa* swooned away, but recovered and slew *Yudhishṭhira*'s wheel-protectors, the *Pāñcāla* princes *Chandradeva* and *Daṇḍadhāra*; *Yudhishṭhira* struck *Sushena* and *Satyasena*, etc.; *Sātyaki*, etc. (*χ*), & *Karṇa*, who invoked the *Bráhma* weapon; *Karṇa* deprived *Yudhishṭhira* of his chariot; *Yudhishṭhira* fled, riding in another chariot with the white steeds with black hair on their tails that used to bear him, pursued by *Karṇa* (*ε*), who touched him with his hand, but remembered the words of *Kuntī* and was withheld by *Çalya*, but insulted *Yudhishṭhira* (*ψ*) and let him escape. The *Cedis*, etc. (*ω*), followed *Yudhishṭhira*; *Karṇa* made a great slaughter of the *Páṇḍava* forces; *Yudhishṭhira* urged his forces to proceed against *Karṇa*, which they did, headed by *Bhīmasena* (+ *Sātyaki*) (description); the *Kurus* broke and fled away (VIII, **49**). *Duryodhana* in vain tried to stop the flying troops. Then *Çakuni*, etc. + *Karṇa* & *Bhīmasena*, who let *Sātyaki* and *Dhṛshṭadyumna* protect *Yudhishṭhira*; *Çalya* pointed out *Bhīma* to *Karṇa* (*αα*); *Karṇa* replied (*ββ*); *Karṇa* swooned and was brought away by *Çalya* (VIII, **50**). Requested by *Dhṛtarāshṭra* (*γγ*), *Sañjaya* related: Urged by *Duryodhana*, several *Kuru* leaders (*δδ*) assailed *Bhīma*, who slew, among others, six sons of *Dhṛtarāshṭra* (*εε*). The other sons of *Dhṛtarāshṭra* fled away. *Karṇa* & *Bhīmasena*, whom he deprived of his chariot, but who then with his mace killed elephants and men by hundreds, among others fifty-two elephants belonging to *Çakuni*; next 3,000 horsemen dispatched by *Çakuni*, then he mounted another chariot and proceeded against *Karṇa*. *Karṇa* & *Yudhishṭhira*, whom he pursued as he was flying away; *Bhīmasena* & *Karṇa*; *Sātyaki* & *Karṇa*. Beholding *Çakuni*, etc. (*ζζ*), the *Kurus* rallied when the sun had reached the meridian. Fierce battle (VIII, **51**); (description) (VIII, **52**). *Arjuna* & the *Saṃçaptakas*, etc. (*ηη*); *Arjuna* (+ *Kṛshṇa*) & *Suçarman*; *Arjuna* repeatedly invoked the *Nāga* weapon, paralysing the legs (encircled with snakes) of the *Saṃçaptakas*; *Suçarman* invoked the *Sauparṇa* weapon; birds came down and devoured the snakes; *Arjuna* sat down, recovered, and invoked the *Aindra* weapon; the battle became awful (VIII, **53**). *Kṛtavarman*, etc. (*θθ*), began a fierce battle; *Kṛpa* & *Çikhaṇḍin* (+ the *Sṛiñjayas*); *Çikhaṇḍin* was deprived of his chariot and made inactive; *Dhṛshṭadyumna* proceeded against *Kṛpa*; *Kṛtavarman* & *Dhṛshṭadyumna*; *Açvatthāman* & *Yudhishṭhira* (proceeding towards the chariot of *Kṛpa*); *Duryodhana* & *Nakula* and *Sahadeva*; *Karṇa* & *Bhīmasena*, etc. (*ιι*); *Kṛpa* & *Çikhaṇḍin*; *Subetu* (the son of *Citraketu*) & *Kṛpa*; *Çikhaṇḍin* retreated; *Kṛpa* slew *Subetu*, whose troops fled away; *Kṛtavarman* & *Dhṛshṭadyumna*, who made him driverless and was assailed by the *Kurus* (VIII, **54**). *Açvatthāman* & *Yudhishṭhira*, etc. (*κκ*) (description); *Prativindhya*, etc. (*λλ*), & *Açvatthāman*; *Sātyaki* had his driver slain; *Yudhishṭhira* went away, leaving his division, against the *Kurus*; *Açvatthāman* also left the spot (VIII, **55**). *Karṇa* & *Bhīmasena*, etc. (*μμ*), who, avoiding *Karṇa*, proceeded against the *Kurus*; *Arjuna* & the *Saṃçaptakas*; *Bhīmasena* & the *Kauravas*; *Karṇa* & the *Pāñcālas*; *Duryodhana* & *Nakula* and *Sahadeva*; *Dhṛshṭadyumna* (in order to rescue *Nakula* and *Sahadeva*) & *Duryodhana* (*d*), who was rescued by his brothers and borne away by *Daṇḍadhāra* upon the latter's chariot. *Karṇa* (having vanquished *Sātyaki* and desirous of rescuing *Duryodhana*) & *Dhṛshṭadyumna* + *Sātyaki* (pursuing *Karṇa* from behind) + the *Pāñcālas*; a fierce battle between the two armies when the sun had ascended the meridian; *Karṇa* & *Vyāghraketu*, etc. (*νν*) (description) (*οο*). *Yudhishṭhira*, etc. (*ππ*), & *Karṇa*. *Bhīmasena* slew the *Kurus*: *Bāhlikas*, etc. (*ρρ*) (description) (*σσ*). *Arjuna* addressed *Kṛshṇa* upon beholding *Karṇa*'s (*ε*) prowess, and seeing that the *Saṃçaptakas* were broken. *Arjuna* (and *Kṛshṇa*) broke through the *Kuru* host. *Duryodhana* once more urged the *Saṃçaptakas* against him. Having slain 10,000 *kshatriyas*, *Arjuna* came to the further wing of the *Saṃçaptakas*, which was protected by the *Kāmbojas*; the younger brother of the *Kāmboja* chief *Sudakshiṇa* was killed by *Arjuna*; the *Kāmbojas*, etc. (*ττ*), were slain. *Açvatthāman* & *Arjuna* (+ *Kṛshṇa*); Si. and Cā. came; *Kṛshṇa* urged *Arjuna* not to spare *Açvatthāman*, who swooned and was carried away by his driver; *Arjuna* slew the *Kuru* troops. *Arjuna* had routed the *Saṃçaptakas*, *Bhīmasena* the *Kurus*, *Karṇa* the *Pāñcālas*. *Yudhishṭhira*, pained by his wounds, had retreated a *kroça* (VIII, **56**). *Duryodhana* addressed the *Kuru* leaders (*νν*). *Açvatthāman* swore to slay *Dhṛshṭadyumna* or not to doff his armour (*φφ*). A fierce battle commenced. D., Aps., etc., came; Aps. rained flowers, etc., on the combatants (VIII, **57**). *Arjuna* pointed out to *Kṛshṇa* that the *Páṇḍava* army was flying away, *Karṇa* slaying their warriors, and *Yudhishṭhira* nowhere to be seen; "the third part of the day still remains." *Arjuna* proceeded to *Yudhishṭhira* (+ *Sṛiñjayas*); *Kṛshṇa* described the field of battle to *Arjuna* (*χχ*). A terrible battle commenced (VIII, **58**). The *Kurus* (headed by *Karṇa*) & the *Sṛiñjayas* (*Pārthas*, headed by *Yudhishṭhira*); a remnant only of the *Saṃçaptakas* were left alive. *Dhṛshṭadyumna* + the *Páṇḍavas* (and all the kings on their side) & *Karṇa*; *Sātyaki* & *Karṇa*; *Açvatthāman* & *Dhṛshṭadyumna*; *Karṇa* & the *Pāñcālas*, etc. (*ψψ*); *Dhṛshṭadyumna* was worsted by *Açvatthāman* and rescued by *Arjuna*; *Arjuna* & *Açvatthāman* (abandoning *Dhṛshṭadyumna*); *Dhṛshṭadyumna* was brought away by *Sahadeva* on the latter's chariot; *Açvatthāman* swooned on his chariot and was carried away by his driver. *Arjuna* proceeded towards the *Saṃçaptakas* (VIII, **59**).

Kṛshṇa pointed out to *Arjuna* that *Yudhishṭhira* was being pursued by many *Dhārtarāshṭras*, headed by *Duryodhana*, while the *Pāñcālas* were following in order to rescue him, and that he was in great danger, though the *Kurus* had been checked by *Sātyaki* and *Bhīma*, because *Duryodhana*, etc. (*ww*), would break down the very mountains; "*Yudhishṭhira* is exceedingly emaciated in consequence of his fastings; he is endued with *Brāhma* force, but not with much of *kshatriya* might"; he was surrounded by the *Dhārtarāshṭra* warriors with the weapons *Sthūṇākarna*, etc. (*aaa*); in the very sight of the twins, etc. (*βββ*), *Karṇa* was destroying the *Pāṇḍava* division, and rushing against *Bhīmasena*; having vanquished the *Pāñcālas*, etc. (*γγγ*), he would soon come against *Arjuna*, and he was protected by *Duryodhana*; he should be slain; *Karṇa* was rushing against *Dhṛshṭadyumna* in order to exterminate the *Pāñcālas*; however, *Yudhishṭhira* was living; *Bhīma* (+ *Sṛñjayas* and *Sātyaki*) and the *Pāñcālas* were now conquering the *Kauravas*, who were flying away, *Kṛpa* and *Karṇa*, etc., resisting the *Pāñcālas* (headed by *Dhṛshṭadyumna*); the *Nishāda* prince (coming on his elephant against *Yudhishṭhira*) was slain by *Bhīma*, who had checked three *akshauhiṇīs* of *Duryodhana's* soldiers. *Arjuna* then destroyed the remnant of his foes; the *Saṃçaptakas* fled (VIII, 60). Requested by *Dhṛtarāshṭra* (*bbb*), *Sañjaya* related: *Karṇa*, etc., & *Bhīmasena* + the *Pāṇḍavas*, etc. (*eee*); *Çikhaṇḍin* & *Karṇa*; *Dhṛshṭadyumna* & *Duḥçāsana*; *Nakula* & *Vṛshasena* (at the side of his father); *Yudhishṭhira* & *Citrasena*; *Sahadeva* & *Ulūka*; *Sātyaki* & *Çakuni*; the *Draupadeyas* & the other *Kauravas*; *Açvatthāman* & *Arjuna*; *Kṛpa* & *Yudhāmanyu*; *Kṛtavarman* & *Uttamaujas*; *Çikhaṇḍin* was deprived of his chariot by *Karṇa* and retreated; *Dhṛshṭadyumna* (+ many *Pāñcālas*) & *Duḥçāsana*: Si. and Aps., etc., wondered. *Karṇa* endeavours to rally the retreating troops of the *Dhārtarāshṭras*. After *Karṇa* had gone away, *Nakula* proceeded against the *Kauravas*; *Karṇa's* son, avoiding *Nakula*, went to *Karṇa* in order to protect his chariot-wheel. *Ulūka* was made driverless by *Sahadeva* and entered the division of the *Trigartas*. *Çakuni* ascended the chariot of *Ulūka*, who took him away from *Sātyaki*, who then routed the *Kuru* army. *Duryodhana* & *Bhīmasena*, who deprived him of his chariot and bow and made him fly away; the whole *Kuru* army attacked *Bhīmasena*, who scattered them. *Yudhāmanyu* retreated on his chariot, driving it himself. *Uttamaujas* sat down and was taken away by his driver. The whole *Kuru* army attacked *Bhīmasena*; *Duḥçāsana* and *Çakuni* (with an elephant force) & *Bhīmasena*, who made *Duryodhana* fly away, invoked his celestial weapons, and scattered and destroyed them (description) (VIII, 61). *Arjuna* (with *Kṛshṇa*) appeared. *Duryodhana* (with half his troops in order to seize *Yudhishṭhira*) & *Yudhishṭhira*, whose warriors (ξξξ) then came to rescue him with an *akshauhiṇī*; *Karṇa* checked them all; *Sahadeva* (invoking a celestial weapon) & *Duryodhana*; *Karṇa* began an onslaught on the troops of *Yudhishṭhira* and *Dhṛshṭadyumna*; they fled away; *Karṇa* & *Yudhishṭhira*, who sat down and ordered his driver to retreat; *Duryodhana* and the *Dhārtarāshṭras* pursued him; but 1,700 *Kekaya* troops and a body of *Pāñcāla* troops checked them. *Duryodhana* & *Bhīma* (VIII, 62). *Karṇa* & the *Kaikayas*, who fled to *Bhīmasena*. *Karṇa* & *Yudhishṭhira* (who was proceeding slowly towards the *Pāṇḍava* encampment with *Nakula* and *Sahadeva*, the protectors of his chariot-wheels, on his two sides); *Nakula* and *Sahadeva* & *Karṇa*, who slew the steeds both of *Yudhishṭhira* and *Nakula*, who both ascended the chariot of *Sahadeva*; *Çalya*, in order to rescue them, exhorted *Karṇa* to fight with *Arjuna*, but in vain; *Yudhishṭhira* turned from the battle; *Çalya* once more reminded *Karṇa* of *Arjuna*, etc. (*yyy*), and that *Duryodhana* was in danger from *Bhīmasena*. *Karṇa* then left *Yudhishṭhira* and the twins and rushed to the rescue of *Duryodhana*. *Yudhishṭhira* in shame retreated with the steeds of *Sahadeva*, with the twins, whom he then dispatched to *Bhīma* (VIII, 63). *Açvatthāman* & *Arjuna*; *Açvatthāman* employed the *Aindra* weapon, which *Arjuna* baffled with a powerful weapon created by *Indra*; *Açvatthāman*, having had his driver slain, himself guided his steeds while he fought with *Arjuna*; then he was brought away by his steeds. The *Pāṇḍavas*, repeatedly charging the *Kauravas*, broke their ranks and caused them to fly away in the very sight of *Dhṛtarāshṭra's* sons, etc. (*ggg*). *Duryodhana* caused *Karṇa* to rally the troops; *Karṇa*, employing the *Bhārgava* weapon, harassed the *Pāñcālas*, who, with the *Cedis*, began to lose their senses. The *Sṛñjayas* called upon *Arjuna* and *Vāsudeva*. *Arjuna* spoke to *Kṛshṇa* about *Karṇa*; *Kṛshṇa* reminded him first to seek *Yudhishṭhira* (VIII, 64). *Arjuna* met with *Bhīma* and asked him to bring intelligence of *Yudhishṭhira*; *Bhīma* feared to incur the reproach of cowardice by leaving the battle; *Arjuna* went to *Yudhishṭhira* in the *Pāṇḍava* camp upon *Bhīma* agreeing to resist the *Saṃçaptakas*. *Arjuna* and *Kṛshṇa* found *Yudhishṭhira* lying on his bed; thinking that *Karṇa* had been slain (VIII, 65), *Yudhishṭhira* congratulated them (*ii*) (VIII, 66). *Arjuna* told *Yudhishṭhira* the real motive of his arrival in camp (*kkk*), and swore to slay *Karṇa* and all the foes that very day (VIII, 67). *Yudhishṭhira* censured *Arjuna*, thinking that he had run away from the battle, leaving *Bhīma* unsupported (λλλ), several times invoking him to give up *Gāṇḍīva* to somebody else (VIII, 68). *Arjuna* drew his sword in order to strike off *Yudhishṭhira's* head in fulfilment of his vow about the person who would tell him to give up *Gāṇḍīva* (*μμμ*); *Kṛshṇa* addressed *Arjuna* on the nature of truth (*νιν*), relating the story of *Balāka* (*f*) and of *Kauçika* (*g*); *Arjuna* said he must keep his vow (ξξξ); *Kṛshṇa* suggested that *Arjuna* by insulting *Yudhishṭhira*, by addressing him as "thou," would be regarded as having slain him (*ooo*) (VIII, 69). Urged by *Kṛshṇa*, *Arjuna* insulted *Yudhishṭhira* in a long speech (*πππ*); then he became despondent and desired to strike off his own head; *Kṛshṇa* urged him to utter his own praises, as self-praise is equal to self-destruction. *Arjuna* praised himself (*ρρρ*), and begged for *Yudhishṭhira's* forgiveness, promising to slay *Karṇa* and rescue *Bhīma*. *Yudhishṭhira* grieved, saying that *Bhīmasena*, not he, ought to be king. *Kṛshṇa* comforted *Yudhishṭhira* and induced him to forgive both himself and *Arjuna* (*σσσ*) (VIII, 70). Speeches of *Kṛshṇa*, *Arjuna*, and *Yudhishṭhira* on the same topic (*τττ*) (VIII, 71). *Arjuna* proceeded to slay *Karṇa*, having obtained *Yudhishṭhira's* leave; commanded by *Kṛshṇa*, *Dāruka* had equipped the chariot. Auspicious omens. *Kṛshṇa* addressed *Arjuna* in order to raise his spirits (*vvv*) (VIII, 72); continuation (*vvv*) (VIII, 73). *Arjuna's* cheerful reply to *Kṛshṇa* (*φφφ*) (VIII, 74). Requested by *Dhṛtarāshṭra* (*xxx*), *Sañjaya* related: Description of the battle; *Arjuna* slew many. *Kṛpa* & *Çikhaṇḍin*; *Sātyaki* & *Duryodhana*; *Çrutaçravas* & *Açvatthāman*; *Yudhāmanyu* & *Citrasena*; the *Sṛñjaya Uttamaujas* & *Karṇa's* son *Sushena*; *Sahadeva* & the *Gāndhāra* king *Çakuni*; *Nakula's* son *Çatānīka* & *Karṇa's* son *Vṛshasena*; *Nakula* & *Kṛtavarman*; the *Pāñcāla* king *Dhṛshṭadyumna* & *Karṇa*; *Duḥçāsana* (with the *Saṃçaptakas* in the *Bharata* army) & *Bhīma*. *Uttamaujas* slew *Sushena*. *Karṇa* & *Uttamaujas*,

who had his steeds slain, slew the steeds of *Kṛpa*, etc., and ascended the chariot of *Çikhaṇḍin*. *Çikhaṇḍin* did not wish to strike *Kṛpa* while the latter had no chariot: *Açvatthâman* rescued *Kṛpa*. *Bhîma* scorched the *Kuru* troops with his arrows (VIII, **75**). The *Bharata* host fled before *Bhîma*, who said to his charioteer *Viçoka* that he was anxious about *Arjuna* and *Yudhishṭhira*; requested by *Bhîma*, *Viçoka* took an estimate of his weapons. *Bhîma* once more addressed *Viçoka*, saying that he would that day slay all the *Kurus* or himself succumb, etc. (ψ-ψ-ψ). *Viçoka* pointed out to *Bhîma* that *Arjuna* was returning to battle (*aww*). *Bhîma* promised to give *Viçoka* fourteen villages, 100 female slaves, and twenty chariots for this agreeable intelligence (VIII, **76**). *Arjuna* and *Bhîma* attacked the *Kaurava* army with great vigour (description). *Duryodhana* told his troops to slay *Bhîma*, who made a formidable carnage among them (description). *Çakuni* (urged by *Duryodhana*) + his brothers & *Bhîma*; *Çakuni* was brought away by *Duryodhana*, who retreated; the troops fled away to *Karṇa* (VIII, **77**). Requested by *Dhṛtarâshṭra* (*α*'), *Saṁjaya* related: In the afternoon *Karṇa* assailed the *Somakas*, and *Bhîma* the *Dhârtarâshṭra* troops. *Karṇa* assailed the *Pâñcâlas*, etc. (*β*'); the *Pâṇḍavas* encompassed him on all sides; *Çikhaṇḍin*, etc. (*γ*'), & *Karṇa*, who vanquished them. *Cedis* and *Matsyas* & *Karṇa*, who checked them; D., Si., and Câ. were grutified; the *Pâṇḍava* troops fled, and were attacked by the *Dhârtarâshṭra* archers. *Duryodhana* rejoiced; *Duryodhana*, etc. (*δ*'), slew the *Pâṇḍava* warriors; similarly the *Pâṇḍava* heroes *Dhṛshṭadyumna*, etc. (*ε*'), made an onslaught on the *Kurus* (VIII, **78**). *Arjuna* produced a river of blood (description). Requested by *Arjuna* (*ζ*'), *Kṛshṇa* took him to *Karṇa*, whom *Çalya* informed (*η*'), and who answered *Çalya* (*η*'). Requested by *Karṇa*, *Duryodhana*, etc. (*θ*'), in order to open up a path for *Karṇa* to *Arjuna*, speedily proceeded and attacked *Arjuna*, who caused a great onslaught; *Açvatthâman* & *Kṛpa* and *Kṛtavarman* & *Arjuna*, who vanquished them. *Çikhaṇḍin*, etc. (*ι*'), proceeding towards *Arjuna*, checked the foes; the *Kurus* and *Sṛiñjayas* slew one another (VIII, **79**). *Arjuna* (avoiding *Karṇa*) proceeded to the rescue of *Bhîma* and slew the assailants of *Bhîma*; the *Kurus* fled; *Arjuna* informed *Bhîma* that *Yudhishṭhira* was well, and then proceeded; he was surrounded by ten sons of *Dhṛtarâshṭra* (who were all *Duḥçâsana*'s juniors in age), whom he slew (VIII, **80**). *Arjuna* was assailed by ninety *Saṁçaptakas* as he was proceeding towards *Karṇa*'s chariot; he slew them. Many *Kauravas* attacked him, whom he destroyed. Then he was attacked by a force of *Mlecchas*, riding 1,800 elephants, commanded by *Duryodhana*. *Arjuna* made a heavy onslaught. Abandoning the small remnant of *Kauravas*, *Bhîmasena* rushed towards *Arjuna* and also destroyed this remnant; then he followed *Arjuna* in his rear; *Karṇa* was deserted by his troops; the sons of *Dhṛtarâshṭra* repaired to *Karṇa*. *Karṇa* attacked the *Pâñcâlas* (VIII, **81**); *Karṇa* felled *Janamejaya*'s driver and steeds, and cut off the bows of *Çatânîka* and *Sutasoma*; *Karṇa* & *Dhṛshṭadyumna*, etc. (*κ*'); *Ugrakarman* (the commander of the *Kaikeya* division) & *Karṇa*'s son *Prasena*; *Karṇa* slew *Ugrakarman*; *Prasena* & *Sâtyaki*, who slew him; *Karṇa* & *Sâtyaki* + *Çikhaṇḍin*; *Karṇa* slew *Dhṛshṭadyumna*'s son and attacked *Sutasoma*. *Kṛshṇa* urged *Arjuna* to slay *Karṇa*; *Arjuna* proceeded with *Bhîmasena*; *Uttamaujas*, etc. (*λ*'), & *Karṇa* (grinding the *Somakas*), who vanquished them; they were rescued by the *Draupadeyas*; *Sâtyaki* & *Duryodhana* + *Kṛpa*, etc. (*μ*'); *Duḥçâsana* & *Bhîma* (VIII, **82**). *Bhîma* (addressing *Karṇa*, etc.) (*μ*') slew *Duḥçâsana* and drank his blood in the very sight of *Duryodhana* and *Karṇa*; the bystanders, with *Karṇa*'s brother *Citrasena*, fled away, thinking *Bhîma* to be a Rā.; *Yudhâmanyu*, etc., pursued *Citrasena*; *Citrasena* (turning back) was slain by him; *Karṇa* (putting the *Pâṇḍava* host to flight) & *Nakula*; *Bhîmasena* took up a little of *Duḥçâsana*'s blood and drank it (*ν*'), addressing *Kṛshṇa* and *Arjuna* and vowing soon to slay *Duryodhana* (VIII, **83**). Ten of *Dhṛtarâshṭra*'s sons (*ξ*') & *Bhîma*, who slew them. *Karṇa* was afraid, but was encouraged by *Çalya* (*o*'). *Karṇa*'s son *Vṛshasena* & *Bhîma* + *Nakula*, who had his white steeds of the *Vaṇiya* breed slain by him, and sprang upon *Bhîma*'s chariot in the sight of *Arjuna*; urged by *Bhîma* and *Nakula*, *Arjuna* proceeded towards *Vṛshasena* (VIII, **84**). Eleven warriors (*π*') + the *Kulindas* (upon elephants, born in *Himâlayan* regions) & *Kṛtavarman*, etc. (*ρ*'); the *Kulinda* prince & *Kṛpa*, who slew him; the younger brother of the *Kulinda* prince & *Kṛpa* + the *Gândhâra* king, who slew the *Kulinda*; the *Kurus* & the *Pâṇḍus* & *Sṛiñjayas*; the *Bhoja* chief *Kṛtavarman* & *Çatânîka*; *Açvatthâman* slew three elephants; the third brother of the *Kulinda* chief & *Duryodhana*; the *Kulinda*, mounting another elephant, & *Krâtha*, who was slain; *Vṛka* & the same *Kulinda*, whose elephant crushed him; the son of *Babhru* & the same elephant + *Sahadeva*'s son; *Babhru* fell down; the same *Kulinda* & *Çakuni* (the *Gândhâra* chief), who slew him; *Nakula*'s son *Çatânîka* (who slew elephants, etc.) & a *Kulinda* warrior [on the *Kaurava* side], who was slain by him; *Karṇa*'s son *Vṛshasena* & *Çatânîka* + *Arjuna*, etc. (*σ*'); *Arjuna*, informing *Karṇa* and all the other *Kurus* headed by *Duryodhana* and *Açvatthâman* that he would slay *Vṛshasena* and then *Karṇa*, as *Bhîma* would slay *Duryodhana*, slew *Vṛshasena*; *Karṇa* & *Arjuna* (+*Kṛshṇa*) (VIII, **85**); *Kṛshṇa* addressed *Arjuna* (*τ*'); *Arjuna*'s reply (*υ*') (VIII, **86**); description of *Arjuna* and *Karṇa* (*φ*'); all the inhabitants of the world were heard to differ amongst themselves: D., Dâ., G., Pç.. the Snakes, Rā.; As., *Yâtudhânas*, Gh., etc., sided with *Karṇa*; the *Vedas*, etc. (*χ*'), with *Arjuna*; the smaller snakes all sided with *Karṇa*; V., M., Sâ., R., V.-D., A., *Agni*, etc. (*χ*'), sided with *Arjuna*, while all Â. sided with *Karṇa*; the *Vaiçyas*, etc. (*ψ*'), sided with *Karṇa*; P., etc. (*χ*'), with *Arjuna*; the *Pretas*, Pç., Rā., etc., with *Karṇa*; D.-r., B.-r., R.-r. with *Arjuna*, as also G. headed by *Tumburu*. With the *Prâdheyas* and *Mauneyas*, G. and Aps., and many wise sages, having for their vehicles wolves, etc., came in order to witness the encounter that was also witnessed by D., Dâ., G., N., Y., etc., M.-r., P. (subsisting upon *svadhâ*), etc., and *Brahmân* with B.-r. and *Prajâpatis* and *Bhava*. *Indra* wished that *Arjuna* should vanquish *Karṇa*; *Sûrya* that *Karṇa* should vanquish *Arjuna*. The gods urged *Brahmân* that the success of both should be equal, *Indra* that *Arjuna* and *Kṛshṇa* should win; *Brahmân* and *Içâna* (i.e. Çiva) said that the victory of *Arjuna* was certain (*ω*'); "let *Karṇa* obtain identity with V. or M.; let him with *Droṇa* and *Bhîshma* be worshipped in heaven." *Indra* acquiesced in their words. Description of *Karṇa*'s and *Arjuna*'s chariots. The ape on *Arjuna*'s banner attacked the elephant's rope on *Karṇa*'s banner. *Kṛshṇa* and *Çalya* cast keen glances at each other, and so did *Arjuna* and *Karṇa*. *Karṇa* asked *Çalya* what he would do if he was slain; *Çalya* said that then he would slay both *Kṛshṇa* and *Arjuna*; similarly asked by *Arjuna*, *Kṛshṇa* said that *Karṇa* could not slay *Arjuna*; if so, the destruction of the universe would be

at hand, and he would himself slay *Karṇa* and *Çalya*. *Arjuna* said that that very day the wives of *Karṇa* would become widows (*aa'*) (VIII, **87**). In the welkin D., N., As., Si., Y., G., Rā., Aps., B.-r., etc., looked on. The battle commenced. *Duryodhana*, etc. (*aβ'*), & *Arjuna* (+ *Kṛshṇa*); *Arjuna* defeated all of them; floral showers fell, etc.; *Açvatthāman* told *Duryodhana* to make peace (*aγ'*), but in vain (*aδ'*); *Duryodhana* urged his troops (VIII, **88**); description of the battle between *Arjuna* and *Karṇa*; *Arjuna* employed an *Agneya* weapon, which was quenched by *Karṇa* with a *Vāruṇa* weapon by means of clouds, which *Arjuna* dispelled by a *Vāyavya* weapon; *Arjuna* employed the *Aindra* weapon (*?astraṃ dayitaṃ devarājñaḥ*), *Karṇa* the *Bhārgava* weapon. The *Pāñcālas* and *Somakas* & *Karṇa*, who slew them. Seeing *Arjuna's* weapons baffled by *Karṇa*, *Bhīma* urged *Arjuna* to put forth his strength (*aε'*), and so did *Kṛshṇa* (*aζ'*). *Arjuna* bowed to *Brahmán* and invoked the *Brāhma* weapon, which could be applied by the wind alone; *Karṇa* baffled it; urged by *Bhīma*, *Arjuna* applied a second *Brāhma* weapon, which caused a great carnage among the *Kaurava* troops (description). *Karṇa* & *Bhīmasena*, etc. (*aη'*). *Arjuna* shot at *Karṇa* and *Çalya*, and slew *Sabhāyati*, etc. The *Kauravas* urged *Karṇa* to slay *Arjuna*. *Yudhishṭhira* appeared in order to witness the encounter. *Arjuna's* bow-string broke; *Karṇa* took advantage of the interval to hit *Arjuna*, etc. (*aθ'*). *Karṇa* employed as arrows five snakes that had sided with *Takshaka's* son [i.e. Açvasena, at Khāṇḍava]; they penetrated *Kṛshṇa's* body, entered the earth, and, having bathed [in Bhogavatī], returned to *Karṇa*, but were cut off by *Arjuna*, who then covered *Karṇa's* chariot with showers of arrows and slew 2,000 *Kurus*, who had been urged by *Duryodhana* to fight. The *Kurus* fled, leaving *Karṇa* to fight singly with *Arjuna* (VIII, **89**). *Karṇa* baffled *Arjuna's* weapon; *Karṇa* and *Arjuna* shot at each other dense showers of arrows. The snake *Açvasena*, who was hostile to *Arjuna*, was passing his time in the nether region, having escaped from the conflagration at *Khāṇḍava*; recollecting the death of his mother he now soared up and entered into *Karṇa's* quiver in the shape of an arrow. *Karṇa* and *Arjuna* were fanned and sprinkled with fragrant sandal water by many Aps. staying in the welkin, and *Çakra* and *Sūrya* with their hands gently brushed their faces. *Karṇa* aimed that arrow, born in *Airāvata's* race (i.e. the snake in the shape of an arrow), which he had long kept for *Arjuna's* destruction, and which lay singly in a golden quiver amid sandal dust; omens appeared, and the *Lokapālas* with *Çakra* raised loud wails. *Karṇa* did not know that the snake *Açvasena* had entered his arrow by the aid of his *yoga* powers. *Çalya* in vain exhorted *Karṇa* to take another arrow; *Karṇa* said: "*Karṇa* never aims an arrow twice; persons like us never become crooked warriors." *Kṛshṇa* with his feet pressed *Arjuna's* chariot about a cubit into the earth, and the snake-arrow, failing to strike off *Arjuna's* head, broke his diadem (made by *Seayambhū* for *Indra* > *Arjuna*), incapable of being crushed by *Rudra*, etc. (*aι'*). Celestial flowers were showered upon *Kṛshṇa*, etc. *Açvasena* appeared to *Karṇa* and asked him to shoot the same weapon again; *Karṇa* refused to avail himself of another's help or shoot the same shaft twice. *Açvasena* then, of his own accord, rushed on *Arjuna* in the shape of an arrow; *Kṛshṇa* informed *Arjuna* that it was *Açvasena*, who, as an unborn child, was saved with his mother at *Khāṇḍava*. *Arjuna* cut the snake into pieces, and *Kṛshṇa* with his arms raised the chariot from the earth. Once, when *Karṇa* was stupefied and stood inactive, *Arjuna* was disinclined to slay him in such distress, but he was taught by *Kṛshṇa* never to spare an enemy, however weak. At that time, when the hour of *Karṇa's* death had come, *Kāla*, approaching invisibly, in consequence of the brahman's wrath, said "the earth is swallowing up thy wheel," and the weapon that *Rāma* had given him escaped from his memory, and the earth engulfed his left wheel. *Karṇa* began to rail at righteousness as not always protecting its worshippers. *Karṇa* invoked the *Brāhma* weapon, and *Arjuna* the *Aindra* weapon, which was baffled by *Karṇa*; urged by *Kṛshṇa* to "shoot high weapons," *Arjuna* shot the *Brāhma* weapon. *Karṇa* cut off, one after another, eleven bowstrings of *Arjuna's*, not knowing that *Arjuna* had one hundred strings to his bow; urged by *Kṛshṇa* to strike *Karṇa* with "superior weapons," *Arjuna* then consecrated another celestial weapon with *mantras*, uniting the *Raudra* weapon with it. At that time the earth swallowed up one of *Karṇa's* wheels. Quickly alighting, *Karṇa* seized his sunken wheel with his two arms and endeavoured to lift it up; the earth rose up to the height of four fingers breadth, with her seven islands, etc.; *Karṇa* shed tears from wrath and asked *Arjuna* to wait for a moment till he had lifted his sunken wheel (VIII, **90**). *Kṛshṇa* taunted *Karṇa* for appealing to virtue and the rules of fair fight by reminding him of all the wrongs done to the *Pāṇḍavas* by himself and *Duryodhana* acting according to his counsels (*aκ'*). *Karṇa* dropped his head in shame and gave no answer, and continued to fight. *Kṛshṇa* urged *Arjuna* to pierce *Karṇa* with a celestial weapon; *Arjuna*, remembering the incidents alluded to by *Kṛshṇa*, blazed up with fury; blazing flames of fire seemed to emanate from all the pores of his body, a sight that appeared exceedingly wonderful. Both *Karṇa* and *Arjuna* invoked the *Brāhma* weapon, and *Karṇa* once more made an effort to extricate his chariot. *Arjuna* shot an *Agni* weapon, quenched by *Karṇa* with a *Vāruṇa* weapon, covering all the points of the compass with darkness, which *Arjuna* dispelled with the *Vāyavya* weapon. Pierced by a shaft of *Karṇa's*, while the earth trembled, etc., *Arjuna* began to reel, the *Gāṇḍīva* dropped from his hand, etc. At the interval *Karṇa* fruitlessly endeavoured to extricate his chariot. Recovering his senses, *Arjuna* took up an *añjalika* weapon. Urged by *Kṛshṇa* to cut off the head of *Karṇa*, *Arjuna* cut off his standard, and then, with an *añjalika* weapon (the R. loudly crying out "peace be to the universe"), struck off *Karṇa's* head before *Karṇa* could mount his chariot. A light issued from *Karṇa's* body and entered the Sun. The *Pāṇḍavas* rejoiced (*aλ'*) (VIII, **91**). *Duryodhana*, etc., grieved; *Bhīma*, uttering loud roars, frightened the *Kauravas*, etc. (*aμ'*). *Çalya* informed *Duryodhana* of *Karṇa's* death (*aν'*). *Duryodhana* became almost deprived of his senses (VIII, **92**). Requested by *Dhṛtarāshṭra*, *Saṅjaya* related the state of the *Kaurava* army after *Karṇa's* fall (*aξ'*). *Duryodhana* resolved to make a final stand (*aο'*). *Bhīmasena* and *Dhṛshṭadyumna* (+ four kinds of forces) & *Duryodhana* (+ 25,000 warriors on foot, who were slain); *Arjuna* & the chariot force of the *Kauravas*; *Nakula*, etc. (*aπ'*), & *Çakuni*; the *Kurus* fled away; *Cekitāna*, etc. (*aρ'*), blew their conches. *Duryodhana* challenged all the *Pāṇḍavas* and fought with them with great valour; he rallied the remnants of his troops and exhorted them to fight (*aσ'*); they fled away headless of his words (VIII, **93**). *Çalya* described to *Duryodhana* the carnage on the field (*aτ'*), and urged the withdrawal of the troops to their nightly quarters.

Having repeatedly comforted *Duryodhana*, they retired headed by *Açvatthâman*. *Karṇa* did not lose his splendour. D., R., etc., retired. The portents that were seen at *Karṇa's* fall. *Arjuna* and *Kṛshṇa* blew their conches, at which the *Kauravas* left the field, deserting *Çalya* and *Duryodhana*. D., G., men, Cā., M.-r., Y., and M.-U. congratulated *Kṛshṇa* and *Arjuna* (*VIII, 94*). Enumeration of the *Kauravas retiring from* the field (*aν*'). Urged by *Kṛshṇa* (*aφ*'), who told *Dhṛshṭadyumna*, etc. (*aχ*'), to stand there with care, *Arjuna* presented himself to *Yudhishṭhira*, who, rising from his bed, greeted *Arjuna* and *Kṛshṇa*; *Kṛshṇa* congratulated *Yudhishṭhira* (*aψ*'), who ascribed his success to *Kṛshṇa's* influence (*aω*'). *Yudhishṭhira*, with *Kṛshṇa* and *Arjuna*, came back to the field to have a look at *Karṇa's* body. The kings, filled with joy, approached *Yudhishṭhira* and gladdened him greatly; so *Nakula*, etc. (*βα*'). *Dhṛtarāshṭra* and *Gāndhārī* swooned away and were comforted by *Vidura*, *Sañjaya*, and the *Kuru* ladies. The fruits of reciting the *Karṇaparvan*, as also of hearing it recited (VIII, **96**): VIII, **96**, 5046.—§ 795*e* (Mahābhārata): XVIII, **6**, 273.

Karṇaprāvaraṇa, pl. (°*ṇâḥ*), a people. § 284 (Sahadeva): II, **31**, 1170 (in the south, vanquished by Sahadeva on his digvijaya).—§ 295 (Dyūtap.): II, **52**, 1875 (brought tribute to Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **51**$_7$, 2103 (in the army of Duryodhana).

Karṇaprāvaraṇā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2643.

Karṇaputra[1] ("the son of Karṇa") = Vṛshasena: V, 5792 (*V*°); VII, 7527, 7531, 7542; VIII, 2282 (?), 3107, †3813 (*V*°), †4290, †4294, †4302, †4305, †4333; IX, 32 (*V*°). Cf. Karṇasuta, Karṇātmaja, Kārṇi.

Karṇaputra[2] (do.) = Bhānusena: VIII, 2260 (*Bh*°). Cf. Karṇasuta.

Karṇaputra[3] (do.) = Prasena: VIII, †4185 (*P*°). Cf. Karṇātmaja.

Karṇaputra[4] (do.) = Susheṇa: IX, 502, 508, 511 (°*vadhaṃ*). Cf. Karṇātmaja.

Kārṇaputra, dual. (°*au*) and pl. (°*âḥ*). § 608 (Karṇap.): VIII, **48**, 2256 (°*âḥ*); **78**, 4000 (°*au*).—§ 611 (Çalyap.): IX, **8**, 391 (°*âḥ*); **10**, 481 (°*au . . . Suheṇaḥ Satyasenaç ca*).—§ 795 (Svargārohanap.): XVIII, 5$_λ$, 150 (°*âḥ*, in heaven).

[Karṇasambhava] ("the origin of Karṇa"). § 175 (Sambhavap.): Karṇa's birth, etc. Indra's asking for his natural armour (repetition from §§ 131 (v. Kuntī) and 131*b* (v. Karṇa); cf. also § 547) (I, **111**).

Karṇasuta[1] ("the son of Karṇa") = Vṛshasena: VII, 6363 (*V*°), 6408, 7540; VIII, †4329, †4343. Cf. Karṇaputra, Karṇātmaja, Kārṇi.

Karṇasuta[2] (do.) = Bhānusena: VIII, 2262. Cf. Karṇaputra.

Karṇasuta, dual. (°*au*). § 604 (Karṇap.): VIII, **7**, †211.

Karṇāta: III, 16352 (read with B. *karṇāṭṭa*°).

Karṇāṭaka, pl. (°*âḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 366 (in the south).

Karṇātmaja[1] ("the son of Karṇa") = Vṛshasena: VII, 626, 627; VIII, †4281, †4282, †4292, †4336. Cf. Karṇaputra, Karṇasuta, Kārṇi.

Karṇātmaja[2] (do.) = Satyasandha: VIII, †210 (*S*°).

Karṇātmaja[3] (do.) = Susheṇa: VIII, †3816. Cf. Karṇaputra.

Karṇātmaja[4] (do.) = Prasena: VIII, †4183 (*P*°). Cf. Karṇaputra.

Karṇaveshṭa, a prince. § 130 (Aṃçāvat.): I, **67**, 2696 (among the incarnations from the Krodhavaça gaṇa).—§ 554 (Saṃyodyogap.): V, **4**$_γ$, 78 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kārṇi ("the son of Karṇa") = Vṛshasena: VIII, †4302. Cf. Karṇaputra, Karṇasuta, Karṇātmaja.

Karṇikā, an Apsaras. § 191 (Arjuna): I, **123**, 4820 (among the Apsarases who sang at the birth of Arjuna).

Karṇikāradhvaja ("having a Karṇikāra flower in his banner") = Abhimanyu: VI, 5365 (*Saubhadraṃ*).

Karṇikāramahāsragvin = Çiva (1000 names^3).

Karṇikārasrajapriya = Çiva (1000 names^3).

Karoṭaka, a serpent. § 47 (Sarpanāmak.): I, **35**, 1553 (enumeration).

Karpaṭa, v. Pañcakarpaṭa.

Kārshṇa, adj. ("composed by Kṛshṇa, i.e. Vyāsa"). § 7 (Anukram.): I, **1**, 261 (°*ṇo vedaḥ*, i.e. the Mahābhārata).—§ 72 (Ādivaṃçāvatāraṇap.): I, **62**, 2300 (do.).—§ 795 (Svargārohaṇap.): XVIII, **5**, 188 (do.).

Kārshṇi[1], a Devagandharva. § 191 (Arjuna): I, **123**, 4812 (among the Devagandharvas who sang at the birth of Arjuna).

Kārshṇi[2] ("the son of Kṛshṇa [Vāsudeva]") = Pradyumna: III, †10233, †10270; V, †668 (°*pradimaṃ*, sc. Sātyaki); VII, 4263 (*Makaradhvajaḥ*).

Kārshṇi[3] ("the son of Kṛshṇa [i.e. Arjuna]") = Abhimanyu: VI, 1822, 1826, 1827, †2674, 2682, 2690, 2729, 2753, 3436, 3437, 4552, 4559, 4595, 4596, 4602 (*Mahendrapratimaṃ*), 5379, 5380; VII, 558, 559, 569, 573, 1096 (*Kṛshṇasamaḥ*), 1498, 1637, 1716, 1844, 1894, 1929, 1964 (*Kṛshṇârjunasamaḥ*), 1988 (slain); XI, 570 (*Abhimanyoḥ*), 716 (had fought with [and slain] Bṛhadbala).

Kārshṇi[4] ("the son of Kṛshṇa [i.e. Vyāsa]") = Çuka: XII, 12258, 12264.

Kārtasvara, a Daitya (?). § 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8264 (among the ancient rulers of the earth).

Kārtavīrya ("the son of Kṛtavīrya") = Arjuna, the Haihaya king: I, 444 (°*vadhaḥ*), 4794 (°*samaḥ*, sc. Arjuna Pāṇḍava); II, 321 (in the palace of Yama), 649 (became emperor (*samrāḍ*) by the energy of his asceticism), 877 (among the kings who met with destruction, having disregarded their superiors); III, 141 (had delivered his people by means of tapas), 492 (°*samaḥ*, sc. Bhoja), 8273 (°*Arjuno yuddhâ*), 8465 (°*eya*, sc. *lokān*), 10134 (*Haihayâdhipateḥ*), 10142, 10189, 10193, 10197, 10201, 10202 *bis*, 10889 (°*eamaṃ yudhe . . . Phālgunaṃ*); V, 2377 (*sadṛçaṃ bâhuvīryeṇa K°eya sya Pāṇḍavaṃ*, i.e. Arjuna), 3157 (*ishvastre sadṛco rājñâḥ K°eya*, sc. Arjuna Pāṇḍava); VII, 2429 (is slain by Rāma Jāmadagnya), 3648, 6032 (°*eamo yudhi*, sc. Çūra), 8971 (°*eamo vīrye*, sc. Açvatthāman); VIII, 144 (*K°e na Rāmeṇa Bhārgaveṇa yathā hataḥ*), 1263 (°*eamaṃ vīrye Kārtavaṃ*), 4397 (°*eamau*, sc. Karṇa and Arjuna Pāṇḍava), 4743 (°*eamo yudhi*, sc. Arjuna Pāṇḍava); XII, 1755, 1757, 1762 (*Haihayendreṇa*), 1767 (is slain by Rāma Jāmadagnya), 13879 (°*eutâ hatâḥ*), 13880; XIII, 865 (*hato . . . cakravartī*), 5662 (among the kings who abstained from meat during the month of Kārttika), 7187 (*Sahasrabhujebhyaḥ . . . Mâhishmatyāṃ*); XIV, 817 (°*eya saṃvādaṃ saṃvādasya*), 818.

Kārtayuga, adj. ("relating to Kṛtayuga"). § 149 (Yayāti): I, **90**, †3500 (°*pradhāna*, sc. Yayāti).—§ 641 (Rājadh.): XII, **69**, 2681 (*dharmāṇ*).—§ 717*b* (Nārāyaṇiya): XII, **341**, 13062 (°*dharma*°).

Kartṛ[1], a Viçvadeva. § 749 (Ānuçāsanik.): XIII, 91$_7$, 4360 (enumeration).

Kartṛ[2] = Çiva (1000 names^3).

Kartṛ[3] = Viṣhṇu: XIII, 6983 (1000 names), 6990 (do.); 7639.

Kārttika, name of a month. § 277 (Jarāsandhavadhap.): II, **21**, 918 (*°sya tu māsasya . . . prathame 'hani*).—§ 574 (Jambūkh.): VI, **2**, 57 (*pauruṇāmāsyāṃ K°e*). — § 759 (Ānuçāsanik.): XIII, **106**, 5161 (*māsam*); **109**, 5383 (*devadaçyāṃ K°e māsi*).—§ 766 (do.): XIII, **132**, 6162 (*māsi*). Cf. Kaumuda.

Kārttikeya = Skanda, q.v.

[Kārttikeyastava] ("the hymn in praise of Kārttikeya" [i.e. Skanda]). § 508 (cf. Mārkaṇḍeyas.): At the request of *Yudhishṭhira*, *Mārkaṇḍeya* enumerated the names of *Skanda* (q.v.). Blessing to the reader.—§ 509 (do.): *Mārkaṇḍeya* praised *Skanda* (q.v.). Blessing to the reader, etc. (III, **232**).

Kārttikī, the day of full moon in the month of Kārttika. § 357 (Pushkara): III, **82**, 4073, 4079.—§ 360 (Tīrthayātrāp.): III, **82**, 5057.—§ 451 (Mārkaṇḍeyas.): III, **182**, 12554.—§ 658*b* (Kṛtaghnop.): XII, **171**, 6376, 6385.—§ 787 (Āçramavāsap.): XV, **11**, 358; **13**, 409; **15**, 429. Cf. Kaumudī.

Karuṇānvita = Sūrya (the Sun): III, 157.

Karūṣa, pl. (*°aḥ*), a people. § 190*d* (Arjuna): I, **123**, 4796 (Arjuna shall subjugate *Cedi-Kāçi-Karūṣān*).—§ 323*b* (Alarka): III, **25**, †957 (*Alarkaṃ . . . Kāçi-K°rājeṣu*).—§ 561 (Yāmadagnidhip.): V, **62***a*, †2415 (among the allies of Yudhishṭhira).—§ 573 (Ambopākhyāṇap.): V, **196***g*, 7623 (*Cedi-Kāçi-K°ānāṃ vetāraṃ*, i.e. Dhṛshṭaketu). — § 574 (Jambūkh.): VI, **9***n*, 348 (*Cedi-Matsya-K°āḥ*). — § 578 (Bhīshmavadhap.): VI, **47***ß*, 1811 (*Cedi-Kāçi-K°eshu*).—§ 579 (do.): VI, **54***θ*, 2242 (*Cedi-Matsya-K°as tu Bhīmasena-purogamāḥ*).—§ 580 (do.): VI, **58***η*, 2415 (*Cedi-Kāçi-K°aiḥ*, follow Dhṛshṭaketu); **59***ξ*, †2640 (*Cedi-Pāñcāla-K°-Matsyāḥ*). —§ 585 (do.): VI, **97**λλ, 4443.—§ 586 (do.): VI, **106***ν*, 4819 (*Cedi-Kāçi-K°āṇāṃ sahasrāṇi caturdaça*, slain by Bhīshma).—§ 587 (do.): VI, **116***σ*, 5464 (do., do.).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 396 (*Vatsya-Gargya-K°āṃ*, had formerly been vanquished by Kṛshṇa).—§ 608 (Karṇap.): VIII, **54***ω*, 2625 (resisted by Karṇa); **73**, 3662 (had been slain by Bhīshma in the great battle). Cf. Kārūsha, pl.

Karūsha[1]. § 273 (Rājasūyārambhap.): II, **14**, 577 (*Dantavakraḥ?* BR. proposes to read *Kā°ḥ* ("the king of the Karūshas")).

Karūsha[2], an ancient king. § 761 (Ānuçāsanik.): XIII, **115***δ*, 5566 (among the kings who abstained from meat during the month of Kārttika). Cf. Kārūsha[1].

Kārūsha[1], son of Manu Vaivasvata. § 139 (Manu Vaivasvata): I, **75**, 3141 (the sixth son of Manu; read *Kā°* ?).

Kārūsha[2] ("the king of the Karūshas"). § 291 (Çiçupālavadhap.): II, **45**, 1540 (Bhadrā Vaiçālī was robbed by Çiçupāla for the sake of *K.*).

Kārūsha[3], the country of the Karūshas. § 295 (Dyūtap.): II, **52**, 1864 (*samudrānte?*).

Kārūsha, pl. (*°aḥ*), a people = Karūsha, pl. § 580 (Bhīshmavadhap.): VI, **56***ε*, 2410 (in Bhīshma's (!) array).—§ 589 (Droṇābhishekap.): VII, **9**, 288 (*Cedi-K°aiḥ*, encompassed Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, **21***θ*, 877 (*Cedi-K°-Kaçalāḥ*, (*ç*), 883 (vanquished by Droṇa). — § 600 (Ghaṭotkacavadhap.): VII, **156***ι*, 6779 (*Cedi-K°-Kaçalāḥ*, follow Arjuna and Bhīmasena).—§ 605 (Karṇap.): VIII, **12***ββ*, 459; **30***ξξ*, 1231 (*Cedi-K°-Matsyānāṃ*, encompassed Karṇa).—§ 608 (do.): VIII, **47***κ*, 2226; **49***χ*, 2334 (assailed Vasusheṇa); **56***μμ*, 2693 (Karṇa slew many *Cedi-K°ān*); **73**, 3639; **78***β*, 3949.

Karūshādhipati ("the king of the Karūshas"). § 264 (Sabhākriyāp.): II, **4***β*, 124 (waited upon Yudhishṭhira).—§ 273 (Rājasūyārambhap.): II, **14**, 576 (*Vakraḥ?*, had joined Jarāsandha). Cf next.

Kārūshādhipati (do.). § 232 (Svayaṃvarap.): I, **186**, 6996 (present at the svayaṃvara of Draupadī). Cf. the prec.

Karūshaka, adj. ("belonging to the Karūshas"). § 556 (Sañjuyayāṇap.): V, **22**, †669 (*Cedi-K°aḥ . . . bhūmipālaḥ*, had joined Yudhishṭhira). Cf. next.

Kārūshaka, adj. (do.). § 130 (Aṃçāvat.): I, **67**, 2700 (*rājānaḥ*, among the incarnations of the Krodhavaça gaṇa).—§ 554 (Sainyodyogap.): V, **4***η*, 81 (do., among the princes to whom the Pāṇḍavas ought to send messengers).

Karūsharāja ("the king of the Karūshas"). § 556 (Sañjuyayāṇap.): V, **22**, †671 (*°pramukhāḥ*, had honoured Çiçupāla).

Karvaṭa, pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1098 (*°ādhipatiṃ*, in the east, vanquished by Bhīmasena on his digvijaya).

Kārya(m) = Çiva (1000 names[1]).

Kāryātman = Kṛshṇa: XII, 1652.

Kaserumat, a Yavana king. § 317*b* (Kṛshṇa Vāsudeva): II, **12**, 491 (*Yavanaḥ*, had been slain by Kṛshṇa).

Kāshṭha. § 269 (Vaiçravanasabhāv.): II, **10**, 415 (a follower of Çiva?, in the palace of Kubera).

kāshṭhāḥ**[1], pl. ("small divisions of time," personif.). § 515*w* (Skanda): IX, **45η*, 2517 (came to the investiture of Skanda).

kāshṭhāḥ[2] = Sūrya (the Sun): III, 150.—Do.[3] = Çiva (1000 names[1-3]).

Kaṭakaṭa = Çiva (1000 names[1]).

Kaṭaṅkaṭa = Çiva (1000 names[1]).

Kaṭha, a ṛshi. § 22 (Pramadvarā): I, **8***a*, 962.—§ 264 (Sabhākriyāp.): II, **4***a*, 113.—§ 717*e* (Uparicara): XII, **337***e*, 12760 (*ādyaḥ*, among the sadasyas at the sacrifice of Vasu Uparicara).

Kaṭhaka, a warrior of Skanda. § 515*w* (Skanda): IX, **45***η*, 2569.

Kathita = Vishṇu (1000 names).

Kaṭirā, a mātṛ. § 515*w* (Skanda): IX, **46***θ*, 2632.

Kātyāyanī = Durgā (Umā): VI, 798.

Kaubera, adj. ("relating to or belonging to Kubera"). § 305 (Anudyūtap.): II, **78**, 2578 (*visarge*).—§ 334 (Kairāṭap.): III, **41**, 1705 (*astraṃ*, obtained by Arjuna).—§ 552 (Goharaṇap.): V, **64**, 2058 (*°m, sc. astraṃ*).—§ 572 (Rathātirathasaṅkhyānap.): V, **169**, 5870 (*astragrāmaḥ*, sc. Arjuna's).—§ 615*w* (Skanda): IX, **46***ι*, 2654 (*°yaḥ, sc. mātaraḥ*).—§ 615*x* (Kubera): IX, **47**, 2752 (*tīrthaṃ*), 2755 (*khanaottame*).—§ 731*b* (Aṣṭāvakra-Dikṣaṃv.): XIII, **19**, 1421 (*°ā Yaksha-Gandharva-Kinnarāḥ*).—§ 746 (Ānuçāsanik.): XIII, **79***κ*, 3773 (*lokaṃ*).—§ 789 (Putradarçanap.): XV, **33***κ*, 903 (do.).

Kauberya, adj. (do.). § 592 (Saṃçaptakavadhap.): VII, **23***ρ*, 1041 (*sc. dhanuḥ*, among the bows of the Draupadeyas).

Kauçala (III, 2897), v. Kosala.

Kauçala, pl. (*°aḥ*), (VII, 357), v. Kosala, pl.

Kauçalya, Kauçalya, pl., **Kauçalyā, Kauçalyānandavardhana, Kauçalyānandivardhana, Kauçalyāmatṛ, Kauçalyātmajā,** v. Kauç°.

Kauçīja, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 349 (in Bhāratavarsha).

Kauçika[1] ("descendant of Kuçika") = Viçvāmitra: I, 2936, 6695; III, 8120, 8121 (*F°*), 8311 (*F°*), 8313; V, 3722, 3728, 3972 (*reme . . . yathā . . . Haimavatyāṃ ca K°aḥ*), 4021, 7354 (*°syāçrame*); IX, 2295, 2384 (*rshiattamau*).

XII, 1594 (?), 5352, 5353, 5367, 5410, 7599, ††13205 (?); XIII, 1350, 2897 (*dvijaḥ*), 7116 (*Vº*).

Kauçika[5] (do.) = Ashṭaka: V, 4089 (*Aº*).

Kauçika[3] ("the son of Kuçika") = Gâdhi: IX, 2297; XIII, 2897.

Kauçika[4] = Caṇḍakauçika: II, 760.

Kauçika[5] = Indra: III, 331, 10312, 10711; XII, 1720 (*Gâdhir nāma . . . Pākaçāsanaḥ*, incarnate as Gâdhi); XIII, 829, 877 (*Devarājaḥ*), 3590, 3600 (read *Kºa* with B.), 6950 (*°sya Çacî*).

Kauçika,[4] various brahmans, descendants of Kuçika. § 264 (Subhâkriyâp.): II, **4***ā*, 107.—§ 277 (Jarâsandhavadhap.): II, **21**, 807 (*°o Maṇimāṃç ca*, had favored the country of the Mâgadhas, = Caṇḍakauçika?, = Viçvâmitra?). — § 479 (Patrivratop.): III, **206**, 13652, 13700.—§ 608*g* (Karṇap.): An ascetic *K.* lived near a village where many rivers met. He made a vow always to speak the truth, and became celebrated as a speaker of truth. From fear of robbers, certain persons entered that wood. The robbers came and asked *K.* by which path the men had gone, and he told them the truth; the robbers finding out the persons slew them all. *K.* fell into a grievous hell: VIII, **69**, 3439, 3446, 3448, 3449, 3451, 3452, 3454.—§ 641 (Râjadh.): XII, **109**, 4030 (? Nil. and PCR. take *kauçikaḥ* in the sense of 'an owl', but this verse seems to allude to VIII, **69**, although the text is in disorder).—§ 662*b* (Japakop.): XII, **199**, 7201 (*Paippalādiḥ sa-Kauçikaḥ*).

Kauçika[7], the senâpati of Jarâsandha. § 277 (Jarâsandhavadhap.): II, **22**, 885 (formerly named Haṃsa).

Kauçika[8] (III, 8134), v. Kauçikî.

Kauçika, adj. ("relating to Kuçika or Kauçika"). § 435 (Jaṭâsuravadhap.): III, **157**, 11461 (*Ehoḍgam*). — § 593 (Abhimanyuvadhap.): VII, **48**, 1920 (*mārgaiḥ Kºādyaiḥ*).—§ 602 (Droṇavadhap.): VII, **191**, 8793 (*saṃpūtaṃ* ?).—§ 515 (Gadâyuddhap.): IX, **57**, 3223 (*mārgāṇ*).—§ 745*b* (Cyavanop.): XIII, **52**, 2719 (*vaṃçāt*).

Kauçika, pl. (*°āḥ*) (the descendants of Kuçika or Kauçika). § 225 (Vâsishṭha): I, **176**, 6739.

Kauçikâcârya = Âkṛti: II, 1165 (*Aº* ; read *Kaiçº* ?).

Kauçikî[1], a river. § 134 (Viçvâmitra): I, **71**, 2924 (created by Viçvâmitra, who named it Pârâ).—§ 249 (Arjunavanavâsap.): I, **215**, 7818 (visited by Arjuna).— § 280 (Bhîmasena): II, **30**, 1096 (*°nilayaṃ rājānaṃ Mahaujasaṃ*). § 364 (Tirthayâtrâp.): III, **83**, 6065 (*°yāṣ . . . saṅgame . . . Dṛshadvatyāṃ*).—§ 370 (do.): III, **84**, 8110, 8121, 8134 (*Kālikāsaṅgame . . . Kºyo-Aruṇayor gataḥ*, C. has *Kauçikîhiraṇyayoḥ*).—§ 377 (Dhaumyatîrthak.): III, **87**, 8309 (there Viçvâmitra attained to the state of a brahman).—§ 390 (Tirthayâtrâp.): III, **110**, 9987 (*e*: on *K.* Viçvâmitra practised austerities), 9989.—§ 392 (Tirthayâtrâp.): III, **114**, 10095.—§ 459 (Mârkaṇḍeyas.): III, **188***a*, 12907 (seen by Mârkaṇḍeya in the stomach of Nârâyaṇa).—§ 494 (Âṅgirasa): III, **222**, 14231 (among the rivers who are mothers of fires).—§ 574 (Jambûkh.): VI, **9***h*, 326, 337.—§ 594 (Mṛityu): VII, **54**, 2094.—§ 680*c* (Mṛityu-Prajâpatisaṃv.): XII, **259**, 9207.—§ 721 (Ânuçâsanik.): XIII, **3**, 190.—§ 733 (do.): XIII, **26***a*, 1717 (a tîrtha).—§ 751*b* (Çapathavidhi): XIII, **94**, †4552 (*puṇyatîrthaṃ*).—§ 757*m* (Goloka): XIII, **101***a*, 4889.—§ 765*b* (Umâ-Maheçvarasaṃv.): XIII, **146** *δ*, 6764.—§ 775 (Ânuçâsanik.): XIII, **166***a*, 7553 (enumeration). Cf. Pârâ.

Kauçikî[2] = Durgâ (Umâ): VI, 800.

Kaukulika, a mâtṛ. § 615*u* (Skanda): IX, **46***a*, 2633.

Kaukura, pl. (*°āḥ*), a people = Kukura, pl. § 294 (Dyûtap.): II, **50**, 1804 (*Nipa-Citraka-Kºāḥ*, are living as bondsmen in the palace of Yudhishṭhira).—§ 295 (do.): II, **51**, 1871 (bring tribute to Yudhishṭhira).—§ 793 (Mausalap.): XVI, **5**, 134 (*Vārshṇeyāṃ sa-Bhojāndhaka-Kºāṃ*).

Kaukuṭṭaka, pl. (*°āḥ*), a people. § 574 (Jambûkh.): VI, **9***v*, 367 (in the south).

Kaumâra, adj. ("belonging to Kumâra [i.e. Skanda]"). § 358 (Tirthayâtrâp.): III, **82**, 4086 (by living on vegetables or fruits at *Agastyaṃ saraḥ* one attains to *Kºaṃ padam*).—§ 497 (Skandotpatti): III, **226**, 14351 (*maṅgalāni . . . Kºāṇi trayodaça*).—§ 615*u* (Skanda): IX, **46***i*, 2655 (*°yaḥ*, sc. *mâtarañ*).

Kaumâra, name of a varsha in Çâkadvîpa. § 575*b* (Çâkadvîpa): VI, **11***β*, 426.

Kaumodaki, name of the mace of Kṛshṇa. § 247 (Khâṇḍavadahanap.): I, **225**, 8200 (*e*: capable of slaying every Daitya (*Daityântakaraṇāṃ*), given to Kṛshṇa by Varuṇa).—§ 596 (Prastâvâp.): VII, **79**, 2809.

Kaumuda, name of a month = Kârttika. § 562 (Bhagavadyânap.): V, **83**, 2926 (*°e māsi*).—§ 426 (Ânuçâsanik.): XII, **66**, 3370 (*°e çuklapakshe*).—§ 761 (do.): XIII, **115**, 5636 (*°e . . . çuklapakshe*), 5660 (*°ṃ pakshaṃ*), 5670 (*māsaṃ*).

Kaumudî, the day of full moon in the month of Kaumuda [i.e. Kârttika]. § 766 (Ânuçâsanik.): XIII, **130**, 6132.

Kaunakutsya, a ṛshi. § 22 (Prâmadvarâ): I, **8***a*, 962.

Kaunapa[1], a serpent. § 63 (Sarpasattra): I, **57**, 2147 (of Vâsuki's race).—Do.[2] pl. = Rûkshasa, pl.: I, 6450.

Kaunapâpâṇa, a serpent. § 47 (Sarpanâmak.): I, **35**, 1559 (enumeration).

Kaundinya, a muni. § 264 (Subhâkriyâp.): II, **4***a*, 111 (in the palace of Yudhishṭhira).

Kaundiṇyasha, pl. (*°āḥ*), a people. § 580 (Bhîshmavadhap.): VI, **56***c*, 2410 (in the *gôrudeyâsha* of Bhîshma, only C., B. has *Kuº*).

Kaunikaṇa, pl. (*°āḥ*), a people. § 574 (Jambûkh.): VI, **9***v*, 367 (in the south, only C., B. has *Koṇº*).—§ 608 (Karṇap.): VIII, **73**, 3652 (only C., B. has *Tuṅgaṇāḥ*).

Kaunteya[1] ("the son of Kuntî") = Arjuna: I, 2275 (*Bîbhatsuḥ*), 5234, 5257 (*Aº*), 5456, 5468, 5479, 5494, 5741 (*Dhanañjayaḥ*), 6504, 6527, 6537, 6796, 6953, 7756, 7783, 7786, 7791, 7805, 7808, 7813, 7821, 7849, 7888, 7897, 7901, 7937, 7967, 7975, 7978, 8195; II, 2, 1012, 1018, 1026, 1049; III, 1476, 1477, 1478, 1480, 1486, 1514, 1531, 1568, 1600, 1687, 1693, 1733 (*Aº*), 1774, 1792, 1793, 3088, 8421 (*Bîbhatsuḥ*), 11981, 12064, 12074, 12272, 12292, 12296, 17265, 17268; IV, 8, 39 (*Dhanañjayaḥ*), 1260, 1423, 1441 (*Bîbhatsuḥ*), 1445, 1513, 1523, 1588, 1698 (*Bîbhatsuḥ . . . Çvetavâhanaḥ*), 1808, 1840, 1884, 1922, 1936, 1947, 1993, 1997 (*Kirîṭamâlî*), 2029 (do.), 2039, 2043, 2068 (*Kirîṭamâlî*), 2070, 2258, 2368 (*Dhanañjayaḥ*); V, 134 (do.), 2216 (*Bîbhatsuḥ*), 2824, 3195 (*Dhanañjayaḥ*), 4812, 5375, 5502, 5522, 5567, 5875; VI, 518, 812, 857, 892, 915, 938, 989, 1057, 1099, 1119, 1147, 1157, 1178, 1179, 1193, 1197, 1201, 1323, 1352, 1359, 1362, 1424, 1502, 1504, 1514, 1999 (*Dhanañjayaḥ*), 2002, 2552, 3212 (*Çvetavâhanaḥ*), 3568, 3740 (*Çvetavâhanaḥ*), 3742, 3744, 4641, 4837, 5431, 5496 (*Çvetavâhanaḥ*), 5512, 5514 (*Çvetavâhanaḥ*), 5618 (only B.); VII, 292 (only C.), 660, 664, 678, 1196, 1989, 2670, 3127 (read *Kaunteye* with B.), 3161, 3276 (*Kirîṭamâlî*), 3284, 3365, 3409, 3416, 3442, 3445, 3669, 3726, 3729, 3758, 3831, 3902, 3959 (*Kṛshṇasârathiḥ*), 5813 (*Dhanañjayaḥ*), 5862, 5867,

5954, 6068, 6139, 6199, 6200, 6205, 6208, 6231 (*Pāñcāḻaṇāḥ*), 6305, 6392, 7088 (*Bāhlatuḥ*), 7759, 7809, 8262, 8275 (*A°*), 8431 (do.), 8447, 9083 (*A°*), 9087, 9399, 9520, 9529, 9644; VIII, 1579, 1629, 2164, 2791, 2798, 2824, 2835, 3026, 3029, 3035, 3037, 3282, 3283, 3326, 3331, 3335, 3403 (*Cvetavāhanaḥ*), 3406, 3408, 3409, 3487, 3701, 4023, 4358, 4739, 4770, 4850, 4985; IX, 142 (*Dhanañjayaḥ*), 1029 (do.), 3478, 3480; X, 442; XII, 579, 600, 793, 1912, 13155, 13161, 13155, 13234, 13298, 13300; XIV, 591, 1468, 2123, 2140, 2227, 2234, 2255, 2323, 2431, 2453, 2470, 2474, 2484, 2577 (*Jishṇuḥ*); XVI, 227 (*A°*); XVII, 4.

Kaunteya[2] (do.) ≈ Bhīmasena: I, 2242, 5021, 5061 (*Bhīmasenaḥ*), 7406; II, 921, 922, 1067, 1084, 1089, 1090, 1103; III, 543 (*Bhīmasenaḥ*), 545, 2051, 10841 (*Vṛkodara*), 10842, 11189, 11257, 11301, 11325, 11360, 11362, 11422, 11424, 11624, 11731, 17280; IV, 1236, 518, 528, 602, 631, 632, 633, 640, 720, 746; V, 2022, 2485 (*Bhīmasenaṃ*), 2974, 4746, 5473; VI, 2304, 2799, 3305 (*Bhīmasenaḥ*), 3429, 4343, 5708 (*Bhīmasenaṃ*): VII, 940, 3525 (*Bhīmasenaṃ*), °5140, 5155, 5180 (*Bhīmasenaḥ*), 5210, 5213, 5214, 5228, 5244 (*Bhīmasenaḥ*), 5385, 5592, 5601, 5635, 5637, 5759, 5773, 5791, 8046, 8054, 9187, 9271, 9272, 9274; VIII, 2488, 3855, 3944, 4091; IX, 150, 583, 1439 (*Bhīmasenaḥ*), 1914, 1943, 3213, 3218; X, 601 (*Bhīmasenaḥ*), 658, 662; XI, 336; XII, 1377 (*Bhīmaḥ*), 1475 (*Bhīmasenaṃ*); XIV, 2102 (*Bhīmasenaḥ*), 2525.

Kaunteya[3] (do.) = Karṇa: V, 4736, 4753, 4918; VI, 5826, 5840; XVIII, 23 (*K°*), 140 (*Rādheyaḥ*).

Kaunteya[4] (do.) = Yudhishṭhira: I, 5284, 5820 (*Y°*), 5849, 6045 (*Y°*), 7226, 7245, 7249, 7271, 7553, 7568; II, 501, 1211, 1301, 1356, 1429, 1632, 1689, 1720, 1739, 1740, 1764, 1802, 1930, 2141, 2167, 2389, 2581, 2621 (*Dharmaputro Yudhishṭhiraḥ*); III, 128, 211, 677, 750, 801, 815, 817, 843, 874, 899, †919 (*Y°*), 968 (*Y°*), 972, 1225, 1328, 1349, 1352, †1363, 1378, 1399, 1445, 1913 (*Dharmarājaṃ*), 2088, 2130, 2773, 3030, 3081, 8318, 8338, 8340, 8383, 8405, 8411, 8438, 8444, 8458, 8498, 8540, 8630, 8662, 8686, 9968, 9981, 9983, 9986, 10098, 10113, 10123, †10247, 10309, 10311, 10422, 10469, 10516, 10534, 10549, 10588, †10601, †10691, 10698, 10699, 10772, 10793, 10820, 10823, 10829, 10831, 10862, 10863, 10994, 11444, 11445, 11524, 11553, 11739 (*Ajātaçatruḥ*), 11930, 11946, 12435 (*Y°*), 12444, 12630, 12763, 12796, 13002, 13009 (*Y°*), 13041, 13213 (*Y°*), 14694, 14838 (*Y°*), 15354 (*Y°*), 15356, 15488, 17235 (*Y°*), 17316, 17327, 17431, 17434; IV, 57, 150, 642, 2225, 2348; V, 48, 53, 126, 1972, 2214 (*Y°*), 2288 (*Y°*), 2484 (*Y°*), 2955, 5240, 5415, 5416, 5547, 7581, 7622 (*Y°*); VI, 696, 1574, 1588, 1616, 3698, 3798, 4654, 5189 (*Y°*); VII, 317 (*rājānaṃ*; PCR. wrongly = *Bhīmasena*), 2923, 2932, 2936, 2946, 3529 (*Ajātaçatruṃ*), 3983 (only B., C. has *Kaikeyena*), 4174 (*Ajātaçatruḥ*), 4331, 6484, 6963, 7273, 8317, 9231; VIII, 2356, 2976 (*Dharmarājaṃ Yudhishṭhiraṃ*), 2986, 3187, 3207 (*Y°*), 3308, 5031; IX, 557 (*Ajātaçatruṃ Yudhishṭhiraṃ*), 844, 851, 1012, 1188, 1718 (*Ajātaçatruḥ*), 1759, 1783; X, 551; XI, 230; XII, 384 (*Dharmarāje Yudhishṭhire*), 452, 476, 606, 620, 627, 651 (*Pāṇḍavaḥ*), 663, 698 (*Ajātaçatruṃ*), 703, 732 (*Y°*), 832, 1150, 1158, 1207, 1213, 1225, 1228, 1360, 1409, 1419, 1715, 1729, 1753, 2455, 2458, 2460, 2471 (*Y°*), 2478 (do.), 2480, 2482, 2745, 2857, 3127, 3193, 3229, 3339, 4621, 4714, 4815, 4891, 5420, 5908, 6332, 7558, 9465, 9854, 10085, 10205, 11052, 11070, 11092, 11138, 11172, 11196, 11197, 11203, 12856, 13179; XIII, 17, 979, 1306, 1313, 1862, 1874, 2043, 2254, 2552, 3014, 3056, 3312, 3314, 3364, 3381, 3392, 4620, 4908 (*Y°*), 5117, 5139, 5151, 5175, †5203, 5631, 6219, 6280, 6923, 6927 (*Y°*), 7455, 7703, 7713, 7731 (*Y°*); XIV, 7, 17, 51, 321, 329, 2085, 2560 (*Dharmrajaḥ*), 2562, 2570, 2614, 2638; XV, 55, 122, 134, 165, 178, 217, 220, 261, 762; XVII, 57 (*Y°*); XVIII, 51, 128.

Kaunteya, pl. (*°āḥ*) and dual (*°au*) ("the sons of Kuntī"): I, 155, 2250, 5060, 5647, 5688, 5770, 6410, 6517, 7369 [7411 (*ekaikaḥ . . . Kaunteyaḥ*)], 7419, 7424, 7461, 7465, 7544, 7552; II, 1362, 2645; III, 19, 8437, 11066, 11552, 14983; IV, 1131, 1612; V, 51, 195, 569, 597, 4152, 4268, 4678; VI, 535, 2931, 5298 (*°au*, i.d. Arjuna and Bhīmasena), 5301 (do.); VII, 292 (only B., C. has *Kaunteyāt*), 6854, 7673; VIII, 38 (*°rājaputrāḥ*), 311, 343, 1338, 1349, 2850; XI, 374.

Kaurava, adj. ("belonging to Kuru or to the Kurus (Kauravas)"): I, 5457 (*°iṃ camūṃ*); III, 1421 (*°aṃ balaṃ*, i.e. the party of Duryodhana); V, 4992 (*vaṃçaṃ*), 5020 (*vaṃçaḥ*), 5072 (*kulasya*); VI, 1558 (*sainyaṃ*, i.e. the army of Duryodhana), 2480 (*°iṃ senāṃ*, do.), 2488 (*sainyaṃ*, do.); VII, 5677 (*sainyaṃ Sindhu-Sauvīra-K°aṃ*, do.), 7147 (*°iṃ senāṃ*, do.), 7350 (*sainyaṃ*, do.), 7728 (*°iṃ senāṃ*, do.); VIII, 914 (*°i senā*, do.), 2562 (*°i senā*, do.), 2694 (*sainyaṃ*, do.), 3641 (*balaṃ*, do.), 3845 (*°i senā*, do.); IX, 521 (*°iṃ senāṃ*, do.), 525 (*°i . . . camūḥ*, do.), 537 (*°i . . . pṛtanā*, do.), 1009 (*sainyaṃ*, do.), 1764 (*vaṃçe*).

Kaurava, pl. (*°āḥ*) (the descendants of Kuru or name of a people (= Kuru, pl.); very often it designs only the sons of Dhṛtarāshṭra and their adherents; in opposition to the sons of Pāṇḍu and their adherents): I, 116, 299, 499, 561 (*muninā K°aṇāṃ yaçobhṛtā*, i.e. Vyāsa), 584 (*°āyodhanaṃ*), 1664 (*°eṇaçyāḥ*), 3126, 4378, 4449 (*°āṇāṃ yaçobhṛtā . . . Pāṇḍunā*), 4486, 4958, 5034, 5097, 5099, 5212 (the sons of Dhṛtarāshṭra and the sons of Pāṇḍu), 5214 (do.), 5239 (do.), 5452, 5453, 5457, 5458, 5465, 5524 (*°aṃsadi*), 5712, 5790, 5860, †7084 (*°āgraiḥ*, i.e. the sons of Pāṇḍu), †7337 (*°rājaputraiḥ*, = do.), †7341 (*°aṃçavardhanāḥ* = do.), 7531, 7535, 7537, 7556, 7776 (*°āṇāṃ yaçaskaraṃ*, i.e. Arjuna), 7961; II, 2022, 2062 (*°āṇāṃ kulakaraṇ jyeshṭhaṃ Pāṇḍavaṃ açyutaṃ*, i.e. Yudhishṭhira), †2117 (*saṃsadi K°āṇāṃ*), 2211, 2212, †2213, 2255, 2269, 2292, 2293 (*°arṇavamagnāṃ māṃ*, sc. Draupadī), 2306, 2350, 2351, 2352, †2368, †2379 (*°aṇāṃ guruḥ*, i.e. Droṇa†), 2538, 2653, 2666; III, †220, †252, †255, 311, 598, †962, 1423 (*°asāṃnasya*), 8513 (i.e. the Pāṇḍavas), 13006 (*°arshabhāḥ*, i.e. the Pāṇḍavas), 14880, 14887, 14889, 14935, 14952, 14954, 14956, 14961, 15011, 15027, 15318 (*°sarvaᵒ*), 15338; IV, 206 (*°vāhinīṃ*), 887, 977, 981, 992, 999, 1297, 1428, 1528, 1626 (*°āṇāṃ rājā*, i.e. Duryodhana), 1630, 1708, 1998, 2234; V, †39, 128, 602, †701, †765, 825, 827, 843, 948 (*°āṇāṃ rājā*, i.e. Yudhishṭhira), †1332 (*medhīshṭaṭaḥ K°āṇāṃ tvaṃ*, sc. Dhṛtarāshṭra), †1333, 1606, †1835, †1847 (*°āṇāṃ pracāre*, i.e. Bhīshma), 2284, †2411 (*saṃsadi K°āṇāṃ*), †2505, 2525, †2577, 2623, 2670, 2711, 3273, 3331, 4181, 4281, 4443, 4851, 4953, 4966 (*°mukhyayoḥ*, i.e. Bhīshma and Dhṛtarāshṭra), 5081, 5230, 5269 (the army of Duryodhana consisting of eleven akshauhiṇīs), 5376, 5717 (*°aṇāṃ senāpatyaṃ prāpya Gāṅgeyaḥ*, i.e. Bhīshma), 5938 (*Citrāṅgadaṃ K°aṇāṃ adhipatye 'bhyashecayaṃ*, sc. Bhīshma); VI, 4, 26, 28, 126, 935, 1556, 1568, 1584, 1599, 1610, 1613, 2067, 2139 (*°aṃkaṭaṃ*), 2143 (*°āṇāṃ pitāmahaḥ*, i.e. Bhīshma), 2179, 2432, 2577, 2593, 2620 (*°āṇāṃ adhipaḥ*, i.e. Duryodhana), 2887, 2890, 3290, 3299, 3313, 3850, 3921, 3942, 3950, 3951, 4?

4225, 4319, 4325, 4430 (*°āṇāṁ rājā*, i.e. Duryodhana), 4727, 5310, 5330, 5710 (*°āṇāṁ pitāmahaḥ*, i.e. Bhīshma); VII, 23, 50 (*Bhīshme K°āṇāṁ upāśraye*), 118, 124, 210, 416, 436, 928, 1330, 2000, 2645, 2654, 3078, 3082, 3085, 3735, 3737 (*°endrāṇāṁ*), 4133, 4173, 4192, 4202, 4481, 4729, 4730 (*°sainyasya*), 4734, 4738, 4988, 5259, 5461, 5657, 5856, 5862, 6021, 6104 (*°yeshṭhāḥ*), 6160, 6477, 6481, 6606, 6659, 6986, 7180, 7274, 7296, 7325 (*°āṇāṁ antikīṁ*), 7350, 7352, 7655, 7747 (*°saṁkrande*), 7755, 7773, 8358, 8541, 8641, 8900, 8958, 9053 (only in B), 9054, 9170, 9188, 9204, 9234, 9273 (*°nandanāḥ*), 9392 (only in B., C. has *Pauravāḥ*), 9492, 9495; VIII, 244 (*Yādava-K°āṁ*), 342, 345, 349, 411, 412, 1077, 1129, 1244, 1255, 1712, 1714, 1947, 2518, 2650, 2665, 2696, 2780, 2903, 3014, 3034, 3079, 3107, †3342, †3348 (*samāgame Sṛñjaya-K°āṇāṁ*), †3352, †3360, †3510, 3637, 3640, 3660, 3742, 3792, 3798, †3846, †3859, †4070, 4121, 4259, 4607, 4893, 4956; IX, 182, 288, 378, 548, 932, 1060, †1076, 1687 (*Pāṇḍu-K°sammardāt*), 1700 (*°āṇāṁ mahārathām*, i.e. Açvatthāman, Kṛpa, and Kṛtavarman), 3504, 3525 (*°āṇāṁ mahārathāḥ*, i.e. Açvatthāman, Kṛpa, and Kṛtavarman); X, 714; XI, 230, 234 (*avigrahe K°āṇāṁ*), 824 (*vaiçasaṁ . . . K°antakaraṁ*); XII, 1495, 1575 (*Bhīshme K°āṇāṁ dhurandhare*), 1816, 1875 (*°āṇāṁ dhurandhare*, i.e. Bhīshma), 1928 (*Bhīshme K°āṇāṁ dhurandhare*); XIII, 6275 (*°āṇāṁ dhurandhara*, sc. Yudhishṭhira), 7689 (*Bhīshme K°āṇāṁ dhurandhare*), 7781; XIV, 1548, 1550, 1780 (*°endrāṇāṁ*), 2203 (*°āṇāṁ mahārathau*, i.e. Arjuna), 2326 (*°āṇāṁ dhurandhare*, i.e. Arjuna), 2590 (do.); XV, 76, 77 (*°āṇāṁ ādhipatye*), †431 (*strīyaḥ K°-Pāṇḍavānāṁ . . . K°rājavaṁçyāḥ*), †439, 872, 1007 (*°yoshitaḥ*).

Kaurava[1] = Arjuna: I, 5409, 6535; III, 1709; VII, 6087.

Kaurava[2] = Babhruvāhana: XIV, 2386.

Kaurava[3] = Bhīmasena: III, 11169 (*Sanavaṁçiyaḥ*), 15782; VII, 5660 (only C., B. has *Pāṇḍavaḥ*).

Kaurava[4] = Bhishma: I, 4120, 4121; II, 1373; III, 8046; V, 5485 (*Gāṅgeyaḥ*), 5728, 5823, 5849, 5972, 7139, 7261; VI, 2495, 3799, 3808, 4933, 5843; VII, 39; XII, 1581, 1949, 1990, 8478, 11178; XIII, 196, 3313, 7741, 7770.

Kaurava[5] = Bhūri: VII, 7361 (*Bhū°*), 7399, 7403.

Kaurava[6] = Bhūriçravas: VI, 2814; VII, 5896, 5947, 5953, 6055.

Kaurava[7] = Çatānika[3]: I, 8044 (*rājarṣeḥ*).

Kaurava[8] = Çāntanu: XIII, 2443.

Kaurava[9] = Dhṛtarāshṭra: I, 2744, 7371 (*Dhṛ°*); II, 1971; III, 454, 600, 14823; V, 112, 4122; VI, 2926; VII, 7; VIII, 80; IX, 235, 3574; XI, 347; XII, 1447 (*Dhṛ°*); XV, 61, 89, 122, 365, 373, 385, 734, 801 (*°sya vadhānāṁ*), 969, 1079 (*rājarṣeḥ*).

Kaurava[10] = Duḥçāsana: VI, 5714; VII, 4877, 4938; VIII, 901.

Kaurava[11] = Durmukha: V, 2503 (*Dᵖ°*); VII, 4036.

Kaurava[12] = Duryodhana: I, 5416, 5732, 7451; III, 14878 (*rājā*), 15125, 15180, 15223 (*Dᵖ°*), 15274, 15308, 15338, 15517; IV, 1617; V, †1835, 2832, 3037 (*rājā*), 3245 (?), 3248, 3510, 4678, 5228, 5311, 5632, 5671, 5860, 7189, 7198, 7400, 7488, 7521 (*rājā*); VI, 1570, 1585, 1586, 2932, 4117, 4195, 4204, 4241, †4317, 5187, 5485, 5535, 6983, 7120, 7123, 7144, 7151, 7445, 7451, 8432, 8923, 8995; VIII, 1387; IX, 2, 340, 812 (?), 1277, 1699, 1740, 3062, 3100, †3242, †3244, 3265 (*rājā Dhārtarāṣhṭraḥ*), 3336, 3663.

Kaurava[13] = Janamejaya: I, 4081, 5076; II, 513; III, †4865; XIV, 2514; XV, 12.

Kaurava[14] = Pāṇḍu: I, 4445 (*rājā*), 4787 (do.), 4943, †7191.

Kaurava[15] = Somadatta: I, 5707 (*Sᵒ°*); VII, 6740, 6744, 6926, 7249.

Kaurava[16] = Sukotra: III, 13251.

Kaurava[17] = Vicitravīrya: I, 4125 (*rājā*).

Kaurava[18] = Vidura: V, 3046.

Kaurava[19] = Yudhishṭhira: I, 7581 (*°eya nivçeṣhaṇaṁ*); III, 600, 631, 655, 667, 892, 972 (*Kaunteya*), 2633, 13491, 13600; IV, 1364 (*Dharmarājasya*); V, 7602; VII, 4316; XI, 2 (*rājā Dharmaputraḥ*), 247 (do.); XII, 1496 (*rājā*); XIV, 2092, 2532; XV, 292 (*rājā Kuntīputraḥ*), 734 (*rājā*); XVII, 2 (*rājā*); XVIII, 102.

Kaurava[20] = Yuyutsu: XI, 780 (*Yᵒ°*).

Kauravaçārdūla = Janamejaya: III, 1524.

Kauravācāryamukhya = Drona: I, 6379 (*Bhāradvājasya*).

Kauravaçreshṭha[1] = Arjuna: XIV, 2252.

Kauravaçreshṭha[2] = Bhīmasena: III, 12412.

Kauravaçreshṭha[3] = Çreṇimat: V, 5919 (so C., but read with B. *K°ṭha*, i.e. Duryodhana).

Kauravaçreshṭha[4] = Dhṛtarāshṭra: VI, 481.

Kauravaçreshṭha[5] = Duryodhana: III, 15286; V, 5919 (only B., C. has by error *K°ṭhaḥ* = Çreṇimat); VII, 7442.

Kauravaçreshṭha[6] = Yudhishṭhira: III, 615, 716, 1963 (*Dharmarājo Yudhishṭhiraḥ*), 13546.

Kauravadāyāda = Bhūriçravas: VI, 3253; VIII, 106 (*Bhᵒ°*).

Kauravādhama[1] = Bāhlīka: VII, 7225 (*Bᵒ°*).

Kauravādhama[2] = Bhīshma: II, 1447.

Kauravāgrya[1] = Bhīshma: XIII, 7710.

Kauravāgrya[2] = Yudhishṭhira: X, †573.

Kauravanandana[1] = Arjuna: I, 6747; VI, 5791; XIV, 2173, 2246.

Kauravanandana[2] = Bhīmasena: III, 11270.

Kauravanandana[3] = Bhīshma: XII, 1964.

Kauravanandana[4] = Dhṛtarāshṭra: XII, 4614; XV, 531 (*rājā*), 785, 962 (*Dhᵒ°*).

Kauravanandana[5] = Duryodhana: V, 7290, 7554; IX, 1804.

Kauravanandana[6] = Janamejaya: III, 8407.

Kauravanandana[7] = Pāṇḍu: I, 4424 (*Pᵒ°*), 4628 (*rājā*).

Kauravanandana[8] = Yudhishṭhira: II, 501; III, 8543; V, 555; XII, 3343, 4349; XIII, 2402, 5689, 5699, 6910; XVI, 1 (*Yᵒ°*).

Kauravanandana, pl. (*°āḥ*) = the sons of Pāṇḍu: II, 2021 (*Pāṇḍaçāḥ*), III, 10869; IV, 1613.

Kauravanātha = Yudhishṭhira: XIII, 7773 (?).

Kauravarāja = Dhṛtarāshṭra (?): XV, †431 (*strīyaḥ . . . K°vaṁçyāḥ*).

Kauravarājapatnī = Draupadī: I, †7211.

Kauravarājaputra = Arjuna: VIII, †4049.

Kauravarshabha[1] = Arjuna: III, 1937.

Kauravarshabha[2] = Pāṇḍu: I, 4440.

Kauravarshabha[3] = Yudhishṭhira: XIV, 2567.

Kauravasattama[1] = Arjuna: VI, †2615.

Kauravasattama[2] = Yudhishṭhira: VI, †2661 (*Dharmarājñā*).

Kauravātmaja = Duryodhana: IV, 2246.

Kauravavaṁçabhṛt = Dhṛtarāshṭra: XV, 640.

Kauravavaṁçavardhana = Yudhishṭhira: IV, †215.

Kauravendra[1] = Bāhlīka: VIII, 180 (*Bᵒ°*).

Kauravendra[2] = Dhṛtarāshṭra: V, †968; VI, 423; VII, †252, †8139; VIII, †4557; XV, 22, 141, †440, †558, 576.

Kauravendra[3] = Duryodhana: V, †5934, †7233, †7515; VI, 5208 (?), †5799 (*Duryodhanaḥ*), †5813; IX, 3145 (*Suyodhane*), 3311, 3394; XIV, 1785, 1806 (*Suyodhane*).

Kauravendra[4] = Janamejaya: XVIII, 110 (according to C.).

Kauravendra[5] = Yudhishṭhira: III, †12651; VI, 3801; VII, 7025; XII, 11512; XIII, †4588, †7359; XVIII, 110 (according to B., *Y°m*).

Kauraveya, pl. = Kaurava, pl.: I, 5217, 5689, 5690; II, 2349, †2366; III, 313, †14744 (i.e. the Pāṇḍavas); IV, 1136 (dc.); V, 126, 601, †1873, 3095, 5407; VI, 2429, 2659, 3956; VII, 3084, 3573, 3835, 5214, †7203, †8176, 8547, 8692; VIII, 48, 2098, 2468; IX, 1190, 1515.

Kauraveya[1] = Arjuna: VII, 5962.

Kauraveya[2] = Bhūriśravas: VII, 5892, 6006, 6026 (*Bh°*).

Kauraveya[3] = Duryodhana: III, 15034, 15194; V, 5268; VII, 7034; IX, 1303, 1764.

Kauraveya[4] = Somadatta: VII, 6739.

Kauraveya, adj. (= Kaurava, adj.): VII, 4857 (*sainyaṃ*, i.e. the army of Duryodhana), 7029 (*sarvasainyāni* = do.).

Kauravī ("daughter of Kauravya"?) = Ulūpī: XV, 437.

Kauravya, a serpent. § 47 (Sarpanāmak.): I, **35**, 1558 (enumeration).—§ 66 (Sarpasaṭṭra): I, **57**, 2153 (*°kulajāṇ nāgāṇ*), 2155 (*°kulajāḥ*, enumeration of the serpents of *K.'s* race who fell into the fire).—§ 248 (Arjunavanavāsap.): I, **214**, 7789 (*°sya nāgasya bhavane*), 7793 (*Āraṭṭavakule jātaḥ K°o nāma pannagaḥ*, father of Ulūpī), 7809 (*°sya niveśanāt*).—§ 564 (Mātaliyop.): V, **103**$_{7}$, 3631 (enumeration), 3635 (*°syāryakasya*).—§ 785 (Anugītāp.): XIV, **88**, 2604 (*°syātmajā*, i.e. Ulūpī).

Kauravya, pl. (*°āḥ*) = Kaurava, pl.: I, 94 (i.e. Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4914, 5464, 5892 (i.e. the sons of Pāṇḍu); II, 1435; III, 2 (i.e. the Pāṇḍavas); 345, 348, 14705 (i.e. the Pāṇḍavas), 14901, 14903, 15369 (i.e. the Pāṇḍavas); IV, 33 (do.); V, 5348; VI, 362 (so C., but B. has *Kauravya* = Dhṛtarāshṭra), 1569, 1628 (*sutāṃś tava*, i.e. Dhṛtarāshṭra's), 5155 (i.e. the brothers of Duryodhana); VII, 933, 1237, 1549, 5866, 8245, 9110; VIII, 1170, 3012, 3147; XI, 377; XIV, 1794.

Kauravya[1] = Arjuna: I, 6503, 6531; V, 130 (*Kuntīputro Dhanañjayaḥ*); VII, 6321; VIII, 2904; XIV, 391, 398, 2258, 2468; XVI, 139, 205, 244 (*Dhanañjayaḥ*).

Kauravya[2] = Bhīmasena: IV, 718; XIV, 2521; XV, 59.

Kauravya[3] = Bhishma: I, 4094, 5176, 5187; II, 1478; III, 8249, 8251; V, †692 (*Bh°*), 7067, 7093, 7097, 7256, 7264, 7293, 7366; VI, 2562, 4847, 5318(?), 5339; VII, 38; XII, 806, 6028, 12045; XIII, 5148, 7721 (*Pitāmahaṃ*), 7769; XIV, 1780 (*Bh°*).

Kauravya[4] = Bhūriśravas: VII, 5880, 6355.

Kauravya[5] = Bṛhadbala: VI, 623 (read *Kausalyaḥ* with B.).

Kauravya[6] = Cāntanu: I, 4126 (*Ç°*), 4148 (*Ç°*).

Kauravya[7] = Dhṛtarāshṭra: I, 4445 (*Dh°*), 5634 (*Dh°*), 5636 (*Dh°*), 5649, 5740 (*Dh°*), II, 1882; III, †224, 339, 351; V, 644, 2459, 2965 (*Dh°*), 3392, 3394, 3396; VI, 321, 362 (only B., C. has *Kauravyāḥ*), 417, 425, 427, 433, 442, 451, 472, 474, 490, 5062; VII, 5, 6, 5006, 5050, 5238, 5248, 5428, 5559, 7834, 8791; VIII, 20, 2362; IX, 70, 779 (so B., C. has *Kauravyo* = Çalya), 1243; X, 36, 363; XI, 339; XV, 34 (*Dh°*), 347, 426 (*rājā*), 737 (do.), 1004.

Kauravya[8] = Duḥçāsana: III, 15105 (*°au*, i.e. Duḥçāsana and Duryodhana); VII, 1685; VIII, 913.

Kauravya[9] = Duryodhana: II, 1721; III, 14867, 14932, 15105 (*°au*, i.e. Duryodhana and Duḥçāsana), 15112; IV, 857 (*rājānaṃ Dhṛtarāshṭrajaṃ*), 882, 946; V, 591, 592, 595, 603(?), 2469, 5222, 5260, 5679 (*Dhārtarāshṭraṃ Suyodhanaṃ*), 5680, 5698, 7181, 7243, 7355, 7357, 7557 (*rājā Duryodhanaḥ*), 7616; VI, 2467 (*D°*), 5318(?); VII, 3441, 3860, 6084, 6550, 6559, 6979, 7121 (*pārthivaḥ*), 7126, 8430, 8992, 9008; VIII, 1360; IX, 1275, 1403 (*D°*), 1841, 1951 (*D°*), 3216; X, 506; XII, 119 (*D°*); XIV, 1495 (*Dhṛtarāshṭrajaḥ*).

Kauravya[10] = Janamejaya: I, 2675, 2697, 4636, 4875, 5842, 8429; II, 840; III, 12315, 12557, 14872; IV, 511; VIII, 4; IX, 2281, 2382, 2627, 2639; XIII, 7723, 7759; XIV, 1731, 1903, 2072, 2199, 2231, 2383, 2450, 2484 (read *Kauravya* with B.); XV, 302, 634; XVII, 27, 29; XVIII, 81, 157.

Kauravya[11] = Jayatsena[4]: IX, 1412.

Kauravya[12] = Pāṇḍu: I, 4578, 4782 (*P°*); V, 5006.

Kauravya[13] = Sahadeva: II, 1105, 1158.

Kauravya[14] = Somadatta: I, 6994 (*S°*); II, 1267 (*Ś°*).

Kauravya[15] = Suhotra: III, 13251, ††13255.

Kauravya[16] = Vicitravīrya: I, 4143.

Kauravya[17] = Yudhishṭhira: I, 5871 (*Y°*); II, 283, 1298, 1338(?); III, 606, 610, 629, 630, 650, 665, 687, 704, 712, 727, 1320, 1993, 2220, 8311, 8318, 8393, 8595, 8616, 13600, 14241, 14485, 15622 (*rājā Kuntīputro Yudhishṭhiraḥ*); IV, 491, 587 (*Ajātaçatruṃ*), 1368 (*Y°*), 2320, 2289 (*Y°*); VI, 13, 3794 (*Y°*), 3835 (*Y°*), 6756; VII, 815, 4276; XII, 498, 651, 2009, 2163, 2472, 2650, 2700, 4416, 4441, 5425, 5892, 5897, 5942, 6102, 9552, 10109, 10153, 10161, 10204, 12197, 12199; XIII, 2140, 2247, 2346, 2371, 2375, 3017, 3051, 3429, 3887, 4219, 4329, 6931, 7715, 7737; XIV, 113, 359, 1528 (*Dharmarāje Yudhishṭhire*), 2103; XV, 46, 236, 244, 769 (*Y°*), 1002; XVII, 19 (*rājā Kuntīputro Dharmaputro Yudhishṭhiraḥ*); XVIII, 61 (*rājā*), 86 (do.).

Kauravya[18] = Yuyutsu: VII, 2951 (*Y°*); XIV, 1805 (*Y°*), 1894 (*Yuyutsuṃ Dhṛtarāshṭrajaṃ*).

Kauravyadāyāda = Pāṇḍu: I, 4918 (*P°*).

Kauravyaduhitṛ ("the daughter of Kauravya [the serpent]") = Ulūpī: XIV, 2425 (? PCR. translates "the daughter(-in-law) of Kuru's house" = Citrāṅgadā).

Kauravyakulanandinī (do.) = Ulūpī: XIV, 2402 (PCR. translates "the daughter-in-law of Kuru's race").

Kauravyamukhya = Bhūriśravas: VII, 5875.

Kauravyapatnī = Kuntī: V, 4914 (*Vārshṇeyī*).

Kausalya[1] (C. Kauç°) ("the king of the Kosalas") = Bṛhadbala: V, 5765 (*B°*); VI, 623 (*B°*, only in B., C. has by error *Kauravyaḥ*), 3534 (*B°*), 3855 (*B°*), 5325 (*B°*), 5408; VII, 1964 (has been slain by Abhimanyu), 2575 (all. to his encounter with Abhimanyu); XI, 790 (his corpse is burnt).

Kausalya[2] (C. Kauç°) (do.) = Bṛhadratha: V, 7612 (*Bṛhadrathaḥ*; read *Bṛhadbalaḥ*?).

Kausalya[3] (C. Kauç°) (do.) = Vasumanas: XII, 2537 (*V°*), 2541, 2595.

Kausalya[4] (C. Kauç°) (do.) = Kshemadarçin: XII, 3059, 3066, 3123, 3124, 3858, 3874, 3876, 3887, 3922, 3951, 3955.

Kausalya, pl. (C. Kauç°) (*°āḥ*), a people = Kosala, pl. § 608 (Karṇap.): VII, **47**$_{x}$, 2226.

Kausalyā[1] (C. Kauç°), wife of Pūru. § 156 (Pūruvaṃç.): I, **95**, ††3764 (mother of Janamejaya *8*).

Kausalyā[2] (C. Kauç°) = Ambikā: I, 4266, 4267, 4269, 4275, 4286.

Kausalyā[3] (C. Kauç°) = Ambālikā: I, 4471, 4472, 4614, 4912, 4955, 4974.

Kausalyā[4] (C. Kauç°), wife of Daçaratha and mother of Rāma. § 525 (Rāmopākhyānap.): III, **274**, 15879 (*Rāmasya mātā*).—§ 527 (do.): III, **277**, 15962, 15980.

Kausalyā[5] (C. Kauç°), wife of Janaka. § 624 (Rājadh.): XII, **18**, 546.

Kausalyāmātṛ (C. Kauç°) (dc.) = Rāma Dāçarathi: III, 16302, 16572.

Kausalyānandavardhana (C. Kauç°) ("the son of Kausalyā" [i.e. Ambālikā]) = Pāṇḍu: I, 4466.

Kausalyānandivardhana (C. Kauç°) ("the son of Kausalyā") = Rāma Dāçarathi: III, 15957.

Kausalyātmajā (C. Kauç°), dual (°e) = Ambikā and Ambālikā: I, 3804.

Kaushika = Mahāpurusha (Mahāpurushastava).

Kaustubha, the jewel of Kṛshṇa (Vishṇu). § 28 (Amṛtamanthana): I, **18**, 1147 (*maṇir divyaḥ*, emerged when the gods churned the milky ocean).—§ 521 (Draupadīharaṇap.): III, **263**, 15533 (°*bhūshaṇa*, sc. Kṛshṇa).—§ 562 (Bhagavadyānap.): V, **94**, 3343 (*maṇim*, worn by Kṛshṇa).—§ 564 (Mātalīyop.): V, **102**, 3813 (*maṇiratnaṃ*, arose at the churning of the [milky] ocean).—§ 608 (Karṇap.): VIII, **46**, 2181 (*atyarthaṃ bhrājate Kṛshṇe K°s tu maṇis tataḥ*); **76**, †3855 (*uraśi*—*K°ñ ca jighvalyamānaṃ*).—§ 637 (Rājadh.): XII, **45***u*, 1546 (°*enorasiṭhena maṇinābhirājitaṃ*, sc. Kṛshṇa). Cf. Kirīṭa-Kaustubhadhara.

Kautsa, a brahman. § 59 (Sarpasattra): I, **53**, 2046 (= Jaimini?, among the priests at the snake-sacrifice of Janamejaya).—§ 767 (Āṇuçāsanik.): XIII, **137**, 6270 (Bhagiratha attained to heaven by giving his daughter Haṃsī to *K*.).

Kavacin, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2738.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4550.—§ 608 (Karṇap.): VIII, **51***bb*, 2446 (attacked Bhīmasena); **84***f*', 4262 (do., is slain by Bhīmasena).

Kavasha, a ṛshi. § 665 (Mokshadh.): XII, **208***η*, 7596 (one of the ṛshis of the west).

Kāverakā, a river in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11***η*, 432.

Kāverī, a river. § 268 (Varuṇasabhāv.): II, **9**, 372 (among the rivers present in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, **85**, 8164 (a tīrtha).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12910 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, **222**, 14232 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, **9***λ*, 328 (in Bhāratavarsha).—§ 775 (Āṇuçāsanik.): XIII, **166***a*, 7648, 7648.

Kavi[1], a ṛshi. § 121 (Aṃçāvat.): I, **66**, 2606 (son of Bhṛgu and father of Uçanas (Çukra), cf. Nīl. ad. I, 3204).—§ 747*b* (Suvarṇotpatti): XIII, **85**, 4123 (sprang together with Bhṛgu and Aṅgiras from the sacrificial fire (viz. from the extinguished coals) into which the seed of Brahmán had fallen), 4142 (was adopted by Brahmán), 4149 (had eight sons named *Vāruṇāḥ*), 4151 (°*suteṣu*), 4152, 4153 (adopted by Çiva in the shape of Varuṇa).—§ 751*b* (Çapathavidhi): XIII, **94***a*, †4550, (4578).

Kavi[2] = Çukra (Uçanas): I, 3196 (?).

Kavi[3], a Viçvadeva. § 749 (Āṇuçāsanik.): XIII, **91***η*, 4361 (enumeration).

Kavi[4], a son of Kavi[1]. § 747*b* (Suvarṇotpatti): XIII, **85***ι*, 4150 (first son of Kavi).

Kavi[5] = Vishṇu (1000 names).

Kavi[6] = Agni: XIII, 7220 (cursed by Aṅgiras).

Kavíputra ("the son of Kavi") = Çukra (Uçanas): I, 3204.

Kavisuta (dc.) = Çukra (Uçanas): I, 2606 (*grahaḥ*).

Kāvya[1], a son of Kavi[1]. § 747*b* (Suvarṇotpatti): XIII, **85***ι*, 4150 (second son of Kavi[1] = Çukra?). — Dc.[2] = Çukra, q.v.

Kāyaçodhana, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6012.

Kāyavya, name of a robber. § 643*b* (Kāyavyacarita): XII, **135**, 4854 (*Naishādiḥ*), (4864), 4874, 4875, 4876 (°*caritaṃ*).

[Kāyavya-carita(m)] ("the history of Kāyavya"): § 643*b* (Apadḍh.): There was a robber *Kāyavya*, born of a *Kshatriya* father and a *Nishāda* mother. *K.* was a practiser of *kshatriya* duties, conversant with the scriptures, free from cruelty, devoted to the *brahmans*, etc. Morning and evening he went deer-hunting; he was well conversant with all the practices of the *Nishādas*, and of all animals living in the forest, etc. Alone he could vanquish many hundreds of soldiers. He worshipped his old, blind, and deaf parents in the forest every day, etc. One day many thousands of robbers made him their leader, promising not to slay women, *brahmans*, etc. By abstaining from sin they obtained great prosperity. *Kāyavya*, though a robber, still succeeded in winning felicity in heaven * (XII, **135**).

Keçarin[1], name of a monkey, v. Kesarin.

Keçarin[2], a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 424 (only C., B. has *Kesarāḥ*, q.v.).

Keçava = Kṛshṇa (Vishṇu), q.v.

Keçavāgraja ("the elder brother of Keçava" [i.e. Kṛshṇa]) = Balarāma: IX, 2062, 3135.

Keçavanandana ("the son of Keçava" [i.e. Kṛshṇa]) = Pradyumna: III, 723, 754.

Keçavapūrvaja ("the elder brother of Keçava" [i.e. Kṛshṇa]) = Balarāma: IX, 1965, 2978.

Keçayantrī, a mātṛ. § 615*u* (Skanda): IX, **46***ο*, 2635.

Keçihan, Keçihantṛ = Kṛshṇa (Vishṇu), q.v.

Keçin[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2531 (son of Danu).—§ 495 (Skandotpatti): III, **223**, 14248, (14251), 14252, 14253, 14254; **224**, 14257, 14259 (*mahāsuraḥ*; *K.* had ravished Daityasenā, but was defeated by Indra when he tried to ravish Devasenā).—§ 785 (Anugītāp.): XIV, **69**, 2031 (had been slain by Kṛshṇa).—§ 793 (Mausalap.): XVI, 6*c*, 158 (do.).

Keçin[2]. § 412 (Ashṭāvakrīya): III, **134**, 10670 (*?, trayodaçāhāni snātvā Keçi; agnir vāyuḥ sūryaç ca keçinaḥ iti vaidikeṣvarasiddheḥ*, Nīl.).

Keçinī[1], an Apsaras. § 103 (Aṃçāvat.): I, **65**, 2558 (daughter of Prādhā and Kaçyapa).

Keçinī[2], wife of Ajamīḍha. § 152 (Pūruvaṃç.): I, **94**, 3722 (mother of Jahnu, Vrajana, and Rūpin).

Keçinī[3], the maidservant of Damayantī. § 353 (Nalopākhyānap.): III, **74**, 2890, (2895), (2899), (2902), 2906, 2912, 2920; **75**, 2921, 2922, 2924, 2926, (2928), 2940, 2943, 2945, 2948; **76**, 2951, 2952.

Keçinī[4]. § 508 (Skandavyuddha): III, **231**, 14562 (followed Pārvatī, i.e. Umā).

Keçinī[5]. § 558 (Vīrecana): V, **35**, 1185, 1186, 1187, (1188), 1189, (1190), 1193, 1194 (the dispute of Virocana and Sudhanvan on account of *K.*).

Keçinishūdana, Keçisūdana = Kṛshṇa, q.v.

Kedāra[1], a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 427 (= Keçarin, v. 424?, B. reads *Kesara* in both passages).

Kedāra(h) Kapilasya, v. Kapilasya kedāra(ḥ).

Kedāra(h) Kapishṭhalasya, v. Kapishṭhalasya kedāra(ḥ).

Kedāra(h) Mataṅgasya, v. Mataṅga.

Kekaya, pl. (°*āḥ*), a people, especially five brothers, princes of the Kekayas, who joined Yudhishṭhira (the rest followed Duryodhana). § 402 (Tīrthayātrāp.): III, **130**, †10284

(*? sa-K°ç Cedipatiḥ*). — § 556 (Sañjayayānap.): V, **30**, †889 (in the army of Duryodhana).—§ 561 (Yānasandhip.): V, **50**γ, 1973 (have joined Yudhishṭhira), 2004 (*bhrātaraḥ pañca*); **53***δ*, 2107 (in the army of Yudhishṭhira); **54**, 2137 (*Pāñcālāç ca sa-K°āḥ*); **55***κ*, 2145.—§ 569 (Bhagavadyānap.): V, **141**γ, 4780 (*bhrātaraḥ*, had joined Yudhishṭhira).—§ 572 (Kathātirathasaṅkhyānap.): V, **160**, 5417 (*Somakaiḥ sa-K°aiḥ*, follow Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9***μ*, 356 (among the peoples in Bhāratavarsha).—§ 578 (Bhīshmavadhap.): VI, **47***ε*, 1837 (only B., = the five brothers?, C. has by error *Kaikayaḥ*); **49***μ*, 2022 (are slain by Bhīshma); **50**, 2088 (followed Virāṭa).—§ 579 (do.): VI, **52**γ, 2141 (*Prāçya-Sauvīra-K°āḥ*, followed Bhīshma).—§ 582 (do.): VI, **74**, 3271 (*dhanurvedaviçāradāḥ*, = the five brothers?, support Arjuna).—§ 583 (do.): VI, **75***δ*, 3295 (*Madra-Sauvīra-K°āḥ*, in the *krauñca* array of Bhīshma); **79***ν*, 3470, 3501 (*pañca sodaraḥ*), 3503 (*bhrātaraḥ*).—§ 585 (do.): VI, **95***εε*, 4271 (the five brothers?), 4308 (do.), (ξ*ζ*), 4321 (do.), —§ 590 (Droṇābhishekap.): VII, **1***α*, 577 (the five brothers?, C. has *Kaikeyāḥ*).—§ 592 (Saṃçaptakavadhap.): VII, **20***θ*, 877 (attack Droṇa); **22***ν*, 926 (defeated by Droṇa), (ξ), 942 (follow Bhīmasena); **24***σ*, 1052 (had sided with Yudhishṭhira). — § 593ᵃ (Abhimanyuvadhap.); VII, **35***ζ*, 1528 (follow Abhimanyu); **40***ο*, 1691 (applaud Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, **95**, 3498 (resisted by Droṇa).—§ 600 (Ghaṭotkaçavadhap.: VII, **158**τ, 6972 (only C., B. has *Kaikeyaḥ*), 6980.—§ 603 (Nārāyaṇāstramokshap.): VII, **193**τ, 8919 (fought with Açvatthāman). —§ 605 (Karṇap.): VIII, **13**, 508 (the Kekaya princes Vinda and Anuvinda are slain by Sātyaki).—§ 608 (do.): VIII. **68**λλλ, 3390 (*jeṭā Madra-Kaliṅga-K°āu*, said of Arjuna, in a prophecy).—§ 615 (Gadāyuddhap.): IX, **55***π*, 3122.—§ 619 (Strīvilāpap.): XI, **22***η*, 628 (followed Jayadratha, when he robbed Draupadī; all. to § 522); **25***κ*, 720 (*bhrātaraḥ pañca*, had been slain by Droṇa).—§ 620 (Çrāddhap.): XI, **26***β*, 791 (i.e. the five brothers?, their corpses are burnt). — § 641 (Rājadh.): XII, **77**, 2889 (*°ānām adhipatiṃ* = Kaikaya⁴).—§ 787*b* (Çatayūpa): XV, **19**, 529 (ruled by Çatayūpa). Cf. the numerous passages, where B. has Kekaya instead of the reading of C.: Kaikaya (q.v.) or Kaikeya (q.v.).

Kekayādhipati = Sahasrajitya: XV, 543 (*δ°*).

Kekayarājaputra, v. Kaikayarājaputra.

Kelikala = Çiva (1000 names[1]).

Keraka, pl. (*°āḥ*), a people. § 284 (Sahadeva): II, **31**, 1173 (only C., B. has *Keralān*, q.v.).

Kerala, pl. (*°āḥ*), a people. § 223 (Vāsishṭha): I, **175**, 6685 (*Hūṇān sa-K°ān*, among the peoples who sprang from the froth of Vasishṭha's cow).—§ 284 (Sahadeva): II, **31**, 1173 (in the south, vanquished by Sahadeva; only B., C. has *Keralān*), 1174 (*Draviḍāṇç caiva sahitāṇç codra-K°aiḥ*, vanquished by Sahadeva).—§ 574 (Jambūkh.): VI, **9**, [352 (*°am*, error in C. for *kevalaṃ*, B.)], (*ν*), 366 (in the south).—§ 605 (Karṇap.): VIII, **12***ββ*, 455 (*Colaiḥ sa-K°āḥ*, in the army of Yudhishṭhira).—§ 607 (do.): VIII, **44***κ*, 2066.

Kerala, sg. ("the king of the Keralas"). § 515 (Karṇadigvijaya): III, **254**, 15250 (caused by Karṇa to pay tribute to Duryodhana).

Kesara, a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 424 (only B., C. has *Keçara*), 427 (only B., C. has *Kedārasya*).

Kesarin (*Keç°*, C.), name of a monkey. § 425 (Hanūmad-Bhīmasenasaṃv.): III, **147**, 11193 (Hanūmat was begotten by Vāyu with the wife of *K.*).—§ 608 (Karṇap.): VIII, **68**, †3402 (*°naḥ sutasya*, i.e. Hanūmat, on the banner of Arjuna).

Ketu[2], name of a certain demon (or planet), originally the tail or body of Rāhu. § 608 (Karṇap.): VIII, **87**, 4464 (*Rāhu-K°ū yathā*).

Ketu[3] = Çiva (1000 names[3]).

Ketu, pl. (*°vaḥ*), a kind of ṛshis. § 630 (Rājadh.): XII, **26***α*, 774 (have attained to heaven by means of study).

Ketuçṛṅga, an ancient king. § 6 (Anukram.): I, **1***α*, 230 (in Sañjaya's enumeration of departed kings).

Ketudharman, the younger brother of the Trigarta king Sūryavarman. § 785 (Anugītāp.): XIV, **74**, 2154, 2155, 2156 (is slain by Arjuna).

Ketumāla, a varsha. § 574 (Jambūkh.): VI, **6***ε*, 207, 226 (*d:* On the western side of *Meru* is *K.*, there is also *Jambūkhaṇḍa*. There the duration of human life is 100,000 years; the men are all of golden complexion, and the women are like *Apsarases*; all the residents are without sickness or sorrow).

Ketumālā, a tīrtha. § 377 (Dhaumyatīrthak.): III, **89**, 8368 (among the sacred places of the west).

Ketumālin = Çiva (1000 names[4]).

Ketumat[1], an Asura. § 92 (Aṃçāvat.): I, **65**, 2532 (son of Danu).—§ 130 (do.): I, **67**, 2646 (incarnate as king Amitaujas).

Ketumat[2], various princes. § 264 (Sabhākriyāp.): II, **4***β*, 122 (waited upon Yudhishṭhira), 127 (the same?, do.).—§ 576 (Bhagavadgītāp.): VI, **17**, 668 (followed the Kaliṅga king), 671, 673 (in the army of Duryodhana).—§ 578 (Bhīshmavadhap.): VI, **51**, 2110 (do.).—§ 579 (do.): VI, **54**, 2239 (*Naishādaṃ*, followed Çrutāyus, the Kaliṅga king), 2240, 2310 (is slain by Bhīmasena), 2354.—§ 589 (Droṇābhishekap.): VII, **10**, 349 (*d: yo'vadhīt K°ān vivo rājaputraṃ durāsadaṃ | apakṛtāntaṃ girideśre (aparāntaṅg°*, B.); proceeded against Droṇa).

Kevalī, a city? § 515 (Karṇadigvijaya): III, **254**, 15245 (conquered by Karṇa on his digvijaya).

Kha(ṃ) = Sūrya (the Sun): III, 147. — Do.[2] = Kṛshṇa: III, 481.—Do.[3] = Çiva (1000 names[1]).

Khacara = Çiva (1000 names[2]).

Khacārin = Skanda: III, 14635.

Khaça or **Khasa**, pl. (*°āḥ*), a barbarous people. § 223 (Vāsishṭha): I, **175**, 6684 (only B.: *Khaçān* instead of *Vaçān*, C., arose from the froth of Vasishṭha's cow).—§ 295 (Dyūtap.): II, **52**, 1859 (°ç, brought tribute to Yudhishṭhira).—§ 571 (Ulūkadūtāgamanap.): V, **160**γ, 5510 (°ç, in the army of Duryodhana); **161**, 5555 (do., do.).—§ 589 (Droṇābhishekap.): VII, **11***κ*, 399 (°ç, C.; °ç, B., had formerly been vanquished by Kṛshṇa).—§ 599 (Jayadrathavadhap.): VII, **121***θθ*, 4847 (°ç, C.; °ç, B., fought with Sātyaki).—§ 605 (Karṇap.): VIII, **20**, 779 (°ç, mangled by the Pāṇḍya king).—§ 607 (do.): VIII, **44***κ*, 2070 (°ç). —§ 608 (do.): VIII, **73**, 3652 (°ç, had been vanquished by Arjuna).

Khaçira (*Khaç°*, B.), pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***θ*, 375.

Khaḍga, a warrior of Skanda. § 615*u* (Skanda): IX, **45**γ, 2569.

Khaḍgajihva = Çiva (1000 names[1]).

Khaḍgin = Çiva (1000 names[2]).

[Khaḍgotpattikathana(m)] (the narrative of the origin of the sword). § 656 (cf. Āpadāḍh.): Nakula (*b*) questioned Bhīshma as to which (the sword or the bow) is really the

foremost of weapons, and how the sword was first created and for what purpose, and who was the first instructor in the use of that weapon. Bhīshma related that in ancient times the universe was one vast expanse of water, enveloped in darkness, etc. There *Pitāmaha* (i.e. *Brahmán*) took his birth, he then created wind, fire, etc., and then assuming a visible form he begot *Marīci*, etc. (*a*) [and *Pracetas*; the last begot] *Daksha* (*c*). When *Sarvalokapitāmaha* (i.e. *Brahmán*) had called into existence all creatures he promulgated the eternal religion laid down in the *Vedas*. That religion was accepted by the gods with their preceptors and priests, and by Á., V., R., S., M., A., *Bhṛgu*, *Atri*, *Aṅgiras*, Si., the *Kāçyapas*, *Vasishṭha*, etc. (*β*); all of them lived in obedience to *Brahmán*. But the foremost of the *Dánavas*, *Hiraṇyakaçipu*, etc. (*γ*), and many other *Daityas* and *Dánavas*, filled with wrath and covetousness, took delight in all kinds of wicked acts, etc., wielding only the rod of chastisement; those foremost of *Asuras* forsook every kindly intercourse with other creatures. Then *Brahmán* with the *Brahmarshis* proceeded to a delightful summit of *Himavat*, and after 1,000 years he arranged a sacrifice. From the sacrificial fire arose *Asi* ("the sword") (*d*), which *Brahmán* gave to *Rudra* (i.e. *Çiva*) in order to enable him to put down irreligion. *Rudra* (description) with the sword destroyed and dispersed the *Asuras* (*Dánavas*); some of them penetrated into the bowels of the earth, others got under the cover of the mountains, some went upwards, others entered the depths of the sea. *Rudra* then gave the sword to *Vishṇu*, *Vishṇu* to *Marīci*, *Marīci* to the *maharshis*, the *maharshis* to *Vásava* (i.e. *Indra*), *Mahendra* (i.e. *Indra*) to the *lokapálas*, the *lokapálas* to *Manu* (*e*) the son of *Súrya*. He gave it to his son *Ikshváku*. Thence it passed successively to *Ikshváku*, etc. (*δ*), from *Drona* to *Kṛpa*, from *Kṛpa* to thee (*Nakula*) and thy brothers. *Kṛttikáḥ* is the *nakshatra* of the sword, *Agni* its deity, *Rohiṇī* its *gotra*, *Rudra* its high preceptor. Its eight mysterious names are *Asi*, etc. (*e*). Of all weapons the sword is the foremost; the *Puráṇas* truly declare that it was first wielded by *Maheçvara* (i.e. *Çiva*). *Pṛthu* (*Vainya*) (*f*) created the first bow. Persons skilled in weapons should always worship the sword. Blessing to the reader (XII, **166**).

Khaga[1], a serpent. § 564 (Mátaliyop.): V, **103***η*, 3626.

Khaga[2] = Çiva (1000 names[2]).

Khagama, a brahman. § 25 (Sahasrapád): I, **11**, 995 (cursed Sahasrapád to become a *dundubha*).

Khagarāj = Garuḍa: IX, 922.

Khageçvara = do.: I, †1255.

Khalin = Çiva (1000 names[2]).

Khalin, pl. (*°áḥ*), a *gaṇa* of Dánavas. § 772*l* (Vasishṭha): XIII, **156**, 7231 (*Dánavāḥ*), 7286, 7288 (*kaláç ca Kh°o yatra sa deçaḥ khalino 'bhavat*).

***khanaka** ("miner"): I, 5798, 5813, 5817 (*°saitamát*).

Khandakhaṇḍā, a mátṛ. § 615*u* (Skanda): IX, **46***θ*, 2638.

Khaṇḍaparaçu = Vishṇu (Kṛshṇa): XII, 13276 (etymology), XIII, 7010 (1000 names).

Khāṇḍava, name of a forest. § 4 (Anukram.): I, **1**, 150 (all. to Khāṇḍavadahanaparvan).—§ 11 (Parvasaṅgr.): I, **2**, 363 (*dahanaṃ Kh°sya*, do.), 403 (*°sya dāhanaṃ*, do.).—§ 17 (Úttaṅka): I, **3**, 802 (Takshaka had formerly dwelt in Kurukshetra and *Kh°*).—§ 71 (Ádivaṃçávatáraṇap.): I, **61**, 2275 (all. to Khāṇḍavadahanaparvan).—§ 190*d* (Arjuna): I, **123**, 4797 (do., in a prophecy).—§ 254 (Khāṇḍavadahanap.): I, **223**, 8083, 8088 (the abode of Takshaka, and therefore protected by Indra), 8092 (Agni wished to consume *Kh.*).—§ 255 (Agniparábhava): I, **223**, 8094, 8095, 8096, 8097, 8148 (*vanaṃ*), 8151, 8152 (Agni seven times in vain tried to consume *Kh.*).—§ 256 (do.): I, **224**, 8159, 8161, 8162 (Brahmán advises Agni to apply to Arjuna and Kṛshṇa).—§ 256*b* (Khāṇḍavadahanap.): I, **224**, 8166.—§ 257 (do.): I, **225**, 8208 (*dāvaṃ*, Agni began to consume *Kh.*).—§ 258 (do.): I, **226**, 8212 (*pakshiṇaḥ Kh°álayāḥ*), 8214, 8222, 8227, 8229; **227**, 8234 (*vanaṃ*), 8284 (*prāṇinaḥ Kh°álayāḥ*); **228**, 8285 (*°álayāḥ*), 8300, 8305, 8310 (*°álayāḥ*) (Kṛshṇa and Arjuna prevented the residents of *Kh.* from escaping; Indra and the gods engaged in battle with them, but were vanquished; Açvasena, the son of Takshaka, escaped, and the Asura Maya was spared).—§ 259 (Çárṅgakop.): I, **229**, 8349, 8350, 8362 (*dāvaṃ*), 8363; **231**, 8401; **232**, 8428 (*dāvaṃ*) (the story of the *çárṅgakas* who dwelt in *Kh.*).—§ 260 (Khāṇḍavadahanap.): I, **234**, 8465.—§ 331 (Kairátap.): III, **39**, 1596 (all. to Khāṇḍavadahanap.).—§ 340 (Indralokábhigamanap.): III, **48**, 1927 (do.); **49**, 1953 (do.).—§ 437 (Yakshayuddhap.): III, **160**, 11682 (do.).—§ 549*c* (Arjuna): IV, **2**, 38 (do.).—§ 551 (Kicakavadhap.): IV, **19**, 571 (do.).—§ 552 (Gobaraṇsp.): IV, **36**, 1188 (do.); **37**, 1211 (do.), †1229 (do.); **45**, 1431 (dd°).—§ 556 (Saṅjayavyāup.): V, **22**, †657 (do.).—§ 561 (Yánasandhip.): V, **52**, 2094 (thirty-three years had passed since Arjuna gratified Agni in *Kh.*); **60**, 2266 (all. to Khāṇḍavadahanaparvan); **62**, †2418 (do.).—§ 570*e* (Gándíva): V, **158**, 5356 (do.).—§ 570 (Saṅyanirýánap.): V, **158**, 5375 (do.).—§ 585 (Bhíshmavadhap.): VI, **88**$_{xx}$, 4453 (do.).—§ 589 (Droṇábhishekap.): VII, **11**, 402 (do.).—§ 601 (Droṇavadhap.): VII, **185***γ*, 8433 (do.).—§ 607 (Karṇap.): VIII, **42**, †1985 (do.).—§ 608 (Karṇap.): VIII, **46***a*, 2130 (do.); **68**$^{\lambda\lambda}$, †3390 (do.); **79**, †4052 (do.); **87***w*, 4441 (do.); **89***ac*, †4564 (do.); **90**, †4634 (*°áhanauktaḥ*, sc. Açvasena, all. to Khāṇḍava), †4680 (all. to Khāṇḍavadahanap.).—§ 613 (Gadáyuddhap.): IX, **34***t*, 1921 (*°o Agnim ívarjunaḥ*, do.).—§ 615 (do.): IX, **56***ρ*, 3145 (*°o Pávako yathá*, do.).—§ 773*b* (Kṛshṇa Vásudeva): XIII, **159**, †7378 (all. to Khāṇḍavadahanaparvan).—§ 792 (Náradágamanap.): XV, **38***a*, 1067 (do.).—§ 794 (Maháprasthánikap.): XVII, 1, 38 (do.).

Khāṇḍavadāha ("the burning of the Khāṇḍava forest"): § 10 (Parvasaṅgr.): I, **2**, 316 (*°akhyaṃ parva*, i.e. Khāṇḍavadahanaparvan).

[Khāṇḍavadahanaparvan(°va)], the 19th of the minor parvans, in *C.*, including also Mayadarçanaparvan, in all I, **222**–**34** (cf. Khāṇḍavadāha). § 254: At the instance of Dhṛtarāshṭra and Bhíshma the Páṇḍavas at Indraprastha began to bring other kings under their sway. All the subjects lived happily. Ones, in the summer, Arjuna and Kṛshṇa sported on the banks of the Yamunā with Draupadī and Subhadrā, etc. They were then approached by a brahman, who revealed himself to be Agni in disguise, and asked for a meal. He said them to help him to consume the forest of Khāṇḍava and the creatures therein; for Indra always prevented him from consuming it, because he was a friend of the Nāga Takshaka, who dwelt there with his followers and family.—§§ 255–6, *a* (Agniparábhava, q.v.): the antecedents of the Khāṇḍavad. (I, **223**, **224**).—§ 256, *b*: Arjuna said that he wanted a stronger bow and inexhaustible arrows, and a resplendent chariot to ride in, and that Kṛshṇa needed a weapon with which he could slay Nágas and Piçácas (I, **224**).—§ 257: Then Agni thought of Varuṇa (*δ*), who presented Arjuna with: (1) the Gándíva bow (*c*); (2) two inexhaustible

quivers; (3) a chariot yoked with horses. Then Agni gave to Kṛshṇa: (1) a discus (Sudarçana) (*d*). Varuṇa, after this, gave to Kṛshṇa: (2) the mace Kaumodakī (*e*). They were then ready to fight, and Agni began to consume the forest (I, **225**).—§ 258: Arjuna and Kṛshṇa prevented the creatures from escaping. Even the gods became afraid and applied to Indra. Indra poured down showers of rain, that were at first dried up in the sky by the heat of the fire (I, **226**). When more rain was poured down, Arjuna dispelled it with a shower of his weapons. Takshaka was not present, having gone to Kurukshetra. But his son Açvasena was there; his mother, a she-snake, attempted to swallow him, but had her head cut off by Arjuna; Indra, raising a violent wind, for a moment deprived Arjuna of his consciousness, during which time Açvasena effected his escape, being cursed by Kṛshṇa, Arjuna, and Agni ("never shalt thou be famous"). Indra assailed Arjuna with clouds, which were dispersed by the Vāyavya weapon, and with a shower of stones, and with a peak from the Mandara, but in vain. Garutmat (Garuḍa) and other birds, and Nāgas, who also assailed Kṛshṇa and Arjuna, were vanquished; and As., G., Y., Rā., and Nāgas were defeated by Arjuna, as were the Dai. and Dā. by Kṛshṇa with his discus. They were also attacked by Yama with his death-dealing mace, Kubera with his spiked club, Varuṇa with his noose and beautiful missile, Skanda with his long lance, the Açvins with resplendent plants, Dhātṛ with his bow, Jaya with a thick club, Tvashṭṛ with a huge mountain, Sūrya with a bright çakti, Mṛtyu with a battle-axe, Aryaman with a bludgeon furnished with sharp spikes, Mitra with a discus sharp as a razor, Pūshan, Bhaga, Savitṛ, R., V., M., V.-D., and S. (I, **227**). With his discus Kṛshṇa slaughtered Pç., N., Rā., Dā., As., etc. The gods retired from the scene. Indra became filled with joy and applauded Kṛshṇa and Arjuna. An incorporeal voice addressed him, saying that Takshaka was in Kurukshetra, and that Kṛshṇa and Arjuna, being the old ṛshis and gods Nara and Nārāyaṇa, were invincible, and that the destruction of the forest of Khāṇḍava had been ordained by fate. Then also Indra went back to heaven. The Vidyādharas, etc., dwelling in that forest, all became frightened. Agni, drinking the nectar-like stream of animal fat, became filled with joy. When the Asura Maya, the brother of Namuci, was about to be slain by Kṛshṇa and burnt by Agni, Arjuna rescued him. Agni burnt the forest for fifteen days, sparing only six of its dwellers: Açvasena, Maya, and four çārṅgakas (a sort of birds, Nil.) (I, **228**).—§ 259 (Çārṅgakopākhyāna, q.v.): I, **229**, 1–**234**, 4, (8331–8464).—§ 260: When Agni had consumed fat, marrow, and flesh in abundance, and burnt the forest for fifteen days, he became gratified and extinguished himself. Indra, with M., appeared before Kṛshṇa and Arjuna, and granted them a boon. Arjuna asked him to give him all his weapons (both the Āgneya and the Vāyavya), and Indra promised to give them when Mahādeva had been pleased with him. To Kṛshṇa he granted that his friendship with Arjuna should be eternal. Then he ascended to heaven with the celestials. Arjuna, Vāsudeva, and the Dānava Maya, having wandered a little, sat down on the bank of a river (I, **234**).

Khāṇḍavaprastha = Indraprastha, q.v.

Khāṇḍavāyana, pl. (*āḥ*), a family (?) of brahmans. § 398 (Paraçurāma): III, **117**, 10208 (*tām*—sc. *vedim*—*Kaçyapa-syānumate brāhmaṇāḥ khāṇḍaças tadā | vyabhajans te tadā rājan prakhyātāḥ Khāṇḍāḥ*).

Khanīnetra, a king, son of Viviṃça and father of Suvarcas. § 778*c* (Saṃvarta-Maruttīya). King *Viviṃça* had fifteen sons, all powerful archers, revering brahmans, etc.; the eldest brother *Kh.* oppressed them all, but having conquered the entire kingdom he could not retain it, as the people were not pleased with him; they dethroned him and installed his son *Suvarcas* as king, and then they rejoiced: **XIV, 4,** 70, 71.

Khara, a Rākshasa, son of Viçravas. § 526 (Rāmopākhyāna.): III, **275,** 15896 (Rāk.) bore *Kh.* and Çūrpaṇakhā from Viçravas), 15900 (proficient in archery and hostile to the brahmans), 15907 (*Kh.* and Çūrpaṇakhā attended on Rāvaṇa and Vibhīshaṇa while they were practising austerities).—§ 528 (do.): III, **277**, 15986 (his hostilities with Rāma Dāçarathi on account of Çūrpaṇakhā), 15988 (Rāma slew *Kh.* and Dūshana), 15996.—§ 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (the same(?), in the army of Rāvaṇa).—§ 599 (Jayadrathavadhap.): VII, **107**, 4040 (*yathā Dāçarathi Rāmaḥ Kh°ṃ hatvā mahābalam*, cf. § 528).

Kharajaṅghā, a mātṛ. § 615*u* (Skanda): I**X**, **46***d*, 2640.

Kharakarṇī, a mātṛ. § 615*u* (Skanda): I**X**, **46***d*, 2644.

Kharī, a mātṛ. § 615*u* (Skanda): I**X**, **46***d*, 2624.

Khaṭṭāṅga, v. Khaṭvāṅga.

Khaṭvāṅga[1], an ancient king. § 61 (Sarpasattra): I, **55,** 2109 (°*Nābhaga-Dilīpakalpa*, sc. Janamejaya, C. has *Khaṭṭ°*).

Khaṭvāṅga[2] = Dilīpa: VII, 2269 (C. *Khaṭṭ°*).

Khaṭvāṅgadhārin = Çiva: X, 254.

Khaṭvāṅgin = Çiva (1000 names[1]).

°khecara ("moving in the air") said of the devadūta: I, 972, 974.

Khyātā, a mātṛ. § 615*u* (Skanda): I**X**, **46***d*, 2638.

Kīcaka, the senāpati and brother-in-law of Virāṭa. § 11 (Parvasaṅgr.): I, **2,** 483 (*dushṭātmano vadho yatra K°asya Vṛkodarāt*, cf. § 551).—§ 551 (Kīcakavadhap.): IV, **14,** 376 (*senāpatir Virāṭasya*), 377, †383, (384), 416, 424, †429, †430; **15,** 431, (432), 439, 440, 444, 447, 448; **16,** (452), (456), †458, 460, 461, 462, 464, 465, 483, 484, 487, 500, 501; **18,** 527, 529 (*Virāṭasya . . . senānīḥ . . . çyālaḥ*); **21,** 643, 644, 662, 663, 665, 668, 670, 672, 676 (*Virāṭasya . . . sārathiḥ*), 684, 687, 689, 692; **22,** 694, 700, 705, (707), 711, 712, 716, 718, 719, 720, 725, 727, 730, 731, 733, 734, 735, 739, 754, 758, 762, 763, 766, 770, 775, †777, 783, 784, 785, 786, 787, 789 (*vinipatitaṃ*); **23,** 793, 794, 797 (*hataḥ*), 799 (do., the slaughter of *K.* and his relatives by Bhīmasena on account of Draupadī).—§ 552 (Goharaṇap.): IV, **25,** 861, 862, 864, 880 (*b: K.* had repeatedly vanquished and slain the Trigartas); **30,** 972 (had several times vanquished the Trigarta king Suçarman), 974; **31,** 1002 (*hataḥ*).—§ 555 (Sainyodyogap.): V, **8,** 223 (all. to § 551).—§ 562 (Bhagavadyānap.): V, **90***o*, 3151 (°*sya . . . hantā*, i.e. Bhīmasena, cf. § 551).—§ 599 (Jayadrathavadhap.): VII, **139,** 5799 °*o nihato yathā*, all. to § 551).—§ 608 (Karṇap.): VIII, **50,** 2413 (*sugano hataḥ*, do.).—§ 617 (Aishīkap.): X, **11,** 598 (*Virāṭanagare K°ena bhṛçārditāṃ*, sc. Kṛshṇā, do.).—§ 623 (Rājadh.): XII, **16,** 502 (*°ena padā vadhaṃ*, do.).—§ 779 (Açvamedhikap.): XIV, **12***a*, 325 (*°ena padā vadhaḥ*, do.). Cf. Sūtaputra.

Kīcaka, pl. (*āḥ*), a tribe or family. § 10 (Parvasaṅgr.): I, **2,** 328 (*dānāṃ vadhaḥ parva*, i.e. Kīcakavadhaparvan).—§ 214 (Hiḍimbavadhap.): I, **156,** 6085 (*Matsyāṃs Trigartān Pāñcālān K°ān antarena*, the Pāṇḍavas went to Ekacakrā).—§ 551 (Kīcakavadhap.): IV, **22,** 751 (*°ānāṃ mukhyasya*, i.e. Kīcaka), 774 (*°ādhamaṃ*, i.e. Kīcaka); **23,** 801, 811, 827 (105 Kīcakas are slain by Bhīmasena); **24,** 835.—§ 552

(Goharaṇap.): IV, **44**, 1372 (had been slain for the sake of Draupadī).—§ 553 (Vaivāhikap.): IV, **71**, 2293 (*hatā K°ānāṃ*, i.e. Bhīmasena), 2295 (*hatāḥ*). Cf. Sūta, pl., Sūtaputra, pl.

[Kīcakavadhaparvan] ("the slaughter of the Kīcakas"), the 54th of the minor parvans of Mhbhr. § 551: The Pāṇḍavas thus passed ten months in Matsya's city. As the year was about to expire, Kīcaka, the senāpati and brother-in-law of Virāṭa, became enamoured of Kṛṣṇā, who rebuked him and warned him of the Gandharvas, her husbands (**IV, 14**). Then he caused Sudeshṇā (*Kaikeyī*) to send Kṛṣṇā to him to fetch wine. Kṛṣṇā adored the Sun, who commanded a Rākshasa to protect her invisibly (**IV, 15**). As Kīcaka seized her, she dashed him to the ground and rushed to Yudhishṭhira, followed by Kīcaka, who brought her down and seized her by the hair, but the Rākshasa gave him a push, so that he fell down senseless. Yudhishṭhira, apprehensive of discovery, commanded Bhīmasena to forbear. Kṛṣṇā rebuked Virāṭa and was praised by the courtiers, but sent back to Sudeshṇā by Yudhishṭhira: "the Gandharvas will surely dispel thy woe." Sudeshṇā said: "I shall cause Kīcaka to be slain, if thou wishest it." Kṛṣṇā answered: "Even others will slay him" (**IV, 16**). Kṛṣṇā rose up at night and proceeded to Bhīmasena (**IV, 17**), and complained of their plight and especially that of Sahadeva (*b*) (**IV, 18-21**). Bhīmasena exhorted her to endure a little longer, remiuding her of Sukanyā, Indrasenā (*c*), Sītā, Lopāmudrā, and Sāvitrī (**IV, 21**), and said: "To-morrow evening you should manage to have a meeting with Kīcaka in the dancing hall, but so that others may not espy thee." Kīcaka came to the rendezvous and was slain by Bhīmasena, and Kṛṣṇā said to the keepers of the dancing-hall: "Kīcaka has been slain by my Gandharva husbands" (**IV, 22**). Kīcaka's relatives obtained permission from Virāṭa to cremate Kṛṣṇā with him, and carried her towards the burning-place. She cried "Jaya"₂ etc. (*a*). Bhīmasena hearing it, came and slew 105 of them with a tree (**IV, 23**). Virāṭa got afraid and caused Sudeshṇā to ask Kṛṣṇā to leave the country, but she obtained permission to remain for thirteen days (**IV, 24**).

Kilakila = Śiva (1000 names[1]).

Kim = Vishṇu (1000 names).

Kiṃjapya, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6049.

Kimpunā, a river. § 268 (Varuṇasabhāv.): II, **9**, 373 (among the rivers present in the palace of Varuṇa).—§ 469 (Mārkaṇḍeyas.): III, **188***a*, 12910 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).

Kimpurusha, pl. (*°āḥ*), a class of beings. § 113 (Aṃśāvat.): I, **66**, 2572 (among the offspring of Pulaha). — § 279 (Arjuna): II, **28**, 1038 (*deśaṃ K°āvāsaṃ Drumaputreṇa rakshitaṃ*, in the north conquered by Arjuna on his digvijaya). — § 386 (Agastyop.): III, **104**, 8801 (came to see the exploits of Agastya).—§ 418*c* (Mandara): III, **139**, 10825 (attended upon Māṇibhadra).—§ 423 (Gandhamādanapr.): III, **145**, 11027 (in the north).—§ 432 (Saugandhikāh.): III, **153**, 11359 (at the lotus lake of Kubera).—§ 435 (Yakshayuddhap.): III, **158**, 11561 (*°āvāsaṃ . . . Gandhamādanaṃ*), 11620; **159**, 11644 (*kāminaḥ saha kāntābhiḥ*).—§ 526 (Rāmopākhyānap.): III, **275**, 15921 (followed Kubera when he settled at Gandhamādana).—§ 533 (Sītā-Rāvaṇas.): III, **281**, 16168 (*deva - Dānava - Gandharva - Yaksha - K°aiḥ*). — § 603 (Nārāyaṇāstramokshap.): VII, **199**, 9196.—§ 638*b* (Kṛtaghnop.): XII, **169**, 6321 (sg. °*o yathā*).—§ 664 (Mokshadh.): XII, **207**$_6$, 7542 (born from a wife of Kaśyapa).—§ 785 (Anugītāp.): XIV, **88**, 2639 (*°aṅkīrṇaḥ*, sc. the aśvamedha of Yudhishṭhira).

Kimpurushāchārya ("leader of the Kimpurushas") = Druma: II, 1350 (*D°*), 1534 (*D°*).

Kimpurushasimha (do.) = Druma: V, 5352.

Kimpurusheśa (do.) = Druma: I, 410.

Kindama, a muni. § 183 (Pāṇḍu): I, **118**, 4585 (was slain by Pāṇḍu while he in the shape of a deer had sexual intercourse, therefore he cursed Pāṇḍu).

Kindāna, a tīrtha. § 364 (Tīrthayātrāp.): III, **83** 6049.

Kindatta, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6068 (*kūpaṃ, C. °dattaṃ*).

Kiṅkara[1], a Rākshasa. § 224 (Kalmāshapāda): I, **176**, 6716 (entered Kalmāshapāda).

Kiṅkara[2], the rod of Mṛtyu or Yama. § 345 (Pativratāmāhātmyap.): III, **296**, 16895 (*Yamaś . . . sa-K°aḥ*).—§ 608 (Karṇap.): VIII, **50***β*, 2414 (*°odyatadaṇḍena Mṛtyunā*); **56**, 2812 (*yathā kruddho Mṛtyuḥ K°-daṇḍabhṛt*).—§ 613 (Gadāyuddhap.): IX, **32**, 1866 (*Vaivasvatam iva K°odyatapāṇiṃ*).—§ 746 (Aṇuśāsanik.): XIII, **62***a*, 3129 (*mṛtyur* [read: *Mṛtyor ?*] *vai K°o daṇḍaḥ*).

Kiṅkara, pl. (*°āḥ*), a tribe of Rākshasas. § 11 (Parvasaṅgr.): I, **2**, 407 (*°āṇāṃ darçanam*). — § 263 (Sabhākriyāp.): II, **3**, 76, 86 (*°ā nāma Rākshasāḥ*, guarded the palace of Yudhishṭhira).—§ 294 (Dyūtap.): II, **48**, 1710 (*Mayenotkāḥ K°ā nāma Rākshasāḥ vahanti tāṃ sabhāṃ*, sc. Yudhishṭhira's, cf. § 263).—§ 785 (Anugītāp.): XIV, **65**, 1918 (Yudhishṭhira offered bali to the *K.*).

Kiṅkiṇikāçrama, a tīrtha. § 733*k* (Vaimānikā): XIII, **25**, 1709.

Kinnara, pl. (*āḥ*), a class of beings. § 28 (Amṛtamanthana): I, **18**, 1113 (*saṅ Apsarobhiç ca devair api sevitaṃ*, sc. Mandara).—§ 112 (Aṃçāvat.): I, **66**, 2571 (among the offspring of Pulastya).—§ 133 (Dushyanta): I, **70**, 2858 (*matta - vānara - K°āṃ*, sc. *vanaṃ*), 2868 (*nadīṣu . . . sa-K°agaṇāsaṃ*). § 222 (Tapatyup.): I, **172**, 6569 (*°odgītabhāshiṇī*). — § 258 (Khāṇḍavadahanap.): I, **228**, 8304 (*Yaksha - Rākshasa - Gandharva-Nara-K°-pannagaiḥ*, worship Kṛshṇa and Arjuna).—§ 264 (Sabhākriyāp.): II, **4**, 132 (*kṛtaniçramāḥ*, sing in the palace of Yudhishṭhira).—§ 269 (Vaiçrāvaṇasabhāv.): II, **10**, 396 (*°ā nāma Dandharvāḥ*, in the palace of Kubera), 409 (*çataçaḥ*, do.).—§ 359 (Vaḍavā): III, **82**, 5036 (at Vaḍavā).—§ 370 (Tīrthayātrāp.): III, **84**, 7083 (at Saugandhikavana); **85**, 8168 (at Gokarṇa).—§ 377 (Dhaumyatīrthak.): III, **90**, 8391 (*Kirāta-K°āvāsaṃ çailaṃ*, at Gaṅgādvāra).—§ 389 (Gaṅgāvataraṇa); III, **108**, 9929 (on Himāvat).—§ 418*d* (Kailāsa): III, **139**, 10831 (*Yaksha-Rākshasa-K°āḥ*, on Kailāsa).—§ 423 (Gandhamādanapr.): III, **143**, 10968 (*°caritaṃ girīṇ*, i.e. Gandhamādana); **145**, 11027 (*vānara-K°aiḥ*).—§ 424 (Bhīmakasenālikh.): III, **146**, 11083 (*girīṇ . . . K°caritaṃ*, i.e. Gandhamādana). —§ 432 (Saugandhikāh.): III, **153**, 11359 (at Kubera's lotus lake).—§ 436 (Yakshayuddhap.): III, **158**, 11622 (*°sevitāṃ, sc. Mahāgaṅgāṃ*).—§ 437 (do.): III, **160**, 11696. —§ 438 (do.): III, **162**, 11813 (followers of Kubera).—§ 439 (Ājagarap.): III, **177**, †12339 (*nagottamaṃ prasravaṇair upetaṃ . . . K°pakshibhiḥ*).—§ 474 (Mārkaṇḍeyas.): III, **201**, 13485 (*kathāṃ . . . K°āpsarasāṃ*).—§ 495 (Skandotpatti): III, **224**, 14264 (*deva-Dānava-Yakshāṇāṃ K°oraga - rakshasāṃ yeṣā*, i.e. Skanda).—§ 526 (Rāmopākhyānap.): III, **275**, 15913 (*sarpa-K°-Bhūtebhyaḥ*).—

§ 542 (Rāvaṇavadha): III, **290**, 16525 (*deva-Dānava-K°āḥ*).—§ 5536 (Yudhiṣṭhira): IV, **70**, 2271 (*Gandharva-Yakṣaprasaraḥ sa-K°mahoragāḥ*).—§ 555 (Indrayāja): V, **12**, 369 (*jagat . . . sa-K°mahoragam*); **15**, 464 (*°oraga-Rākṣasāḥ*).—§ 596 (Prajāpāp.): VI, **80**, 2946 (*Gaṅgām . . . K°gītanādītām*), 2852 (*Mahī-Mandaraṃ . . . K°aiḥ ca eva cchāitam*).—§ 599 (Jayadrathavadhap.): VII, **111**, 4269 (*pṛthivīṃ . . . sa-K°mahoragā*).—§ 600 (Ghaṭotkacavadhap.): VII, **163**, †7203.—§ 615*u* (Skanda): IX, **46**, 2706.—§ 658*b* (Kṛtāghnop.): XII, **168**, 6323 (*Yakṣa-K°sevitam*, sc. *vanam*). — § 674*b* (Śrī-Vāsuvas.): XII, **229**, †8425 (°*Yakṣa-Rākṣasāḥ*).— § 677 (Mokshadh.): XII, **233**, 8524 (*nara-K°-Rākṣāṃsi*).—§ 705 (do.): XII, **303**, 11244 (*trailokye . . . sa-K°mahoragē*).— § 714*b* (Himavat): XII, **328**, 12315 (on Himavat).—§ 717*b* (Nārāyaṇīya): XII, **335**, 12665 (*sa-K°mahoragāḥ*).—§ 730*g* (Upamanyu): XIII, **14**, †643 (*gītaiḥ . . . K°ānāṃ*, at the hermitage of Upamanyu).—§ 731*b* (Aṣṭāvakra-Dikṣa.): XIII, **19**, 1421 (in the palace of Kubera).—§ 746 (Anuśāsanik.): XIII, **58**, 2998 (*°oraga-Rākṣāṃsi*); **83**, 3886 (*°oraga-Rākṣasāḥ*).—§ 749 (do.): XIII, **87**, 4224 (*Piṅgala-K°ānāṃ*). — § 757*f* (Naudana): XIII, **102**, †4865 (*°rājajushṭaṃ . . . Nandanaṃ Nāradasya*). — § 768*b* (Umā-Maheśvaras.): XIII, **140***a*, 6344.—§ 782*g* (Guruśishyas.): XIV, **43**, 1183 (*nara-K°-Yakṣāṇāṃ . . . īśvaraḥ*); **44**, 1226 (*nara-K°-Yakṣāṇāṃ . . . prabhuḥ*).—§ 785 (Anugītāp.): XIV, **63**, 1885; **88**, 2639 (present at the aśvamedha of Yudhiṣṭhira).—§ 786*a* (Agastya): XIV, **92**, 2870 (*Gandharvāṇ ca sa-K°āḥ*).

Kinnarī (female Kinnara), sg. and pl. § 416 (Yavakrītop.): III, **136**, 10753 (°*in tva*, sc. the daughter-in-law of Raibhya). — § 436 (Yakshayuddhap.): III, **158**, 11562 (pl., on Gandhamādana).—§ 549 (Pāṇḍavapr.): IV, **9**, 258 (Kṛshṇā is questioned if she is a *K.*, etc.).—§ 757*e* (Meru): XIII, **102**, †4862 (*vanaṃ K° gītajushṭaṃ*).

Kirāta, pl. (°*āḥ*), a barbarous people (" hunters"). § 223 (Vāsishṭha): I, **175**, 6684 (among the people who sprang from the cow of Vasishṭha).—§ 273 (Rājasūyārambhap.): II, **14**, 584 (*Vaṅga-Puṇḍra-K°oshṭa*).—§ 279 (Arjuna): II, **26**, 1002 (followed Bhagadatta).—§ 280 (Bhīmasena): II, **30**, 1085 (in the east, seven kings of the *K.* vanquished by Bhīmasena).—§ 285 (Nakula): II, **32**, 1199 (in the west, vanquished by Nakula).—§ 295 (Dyūtop.): II, **52**, 1866 (*carmarāśasaḥ*, brought tribute to Yudhiṣṭhira).— § 342 (Indralokābhigamanap.): III, **51**, 1990 (present at the rājasūya of Yudhiṣṭhira).— § 377 (Dhaumyatīrthak.): III, **90**, 8391 (°*Kinnarāśasaṃ śailaṃ*, at Gaṅgādvāra).—§ 419 (Gandhamādanapr.): III, **140**, 10864 (*Subāhuvishayaṃ . . . K°-Taṅganāmkirṇaṃ*).—§ 555 (Sainyodyogap.): V, **19**, 584 (in the *akshauhiṇī* of Bhagadatta).—§ 561 (Yānasandhip.): V, **64**, 2470, 2475.—§ 573 (Ambopākhyānap.): V, **195***e*, 7609 (in the army of Duryodhana).— § 574 (Jambūkh.): VI, **9***n*, 358, 364, (*r*), 376 (in the north-east).—§ 576 (Bhagavadgītāp.): VI, **20**, †753 (followed Kṛṣṇa).—§ 578 (Bhīshmavadhap.): VI, **50***π*, 2080 (in the army of Yudhiṣṭhira).—§ 589 (Droṇābhishekap.): VII, **4***β*, 121 (*Himavaddurganilayāḥ*, had been vanquished by Karṇa for Duryodhana).—§ 599 (Jayadrathavadhap.): VII, **112**, 4318, 4320, 4322 (*c*: the *K.* have elephants sprung from the race of *Aiṇāna*, with impenetrable skins, well trained . . . adorned with armour of solid gold, and resembling *Airāvata* and coming from the northern hills, ridden by fierce robbers of strong limbs, the foremost of warriors, cased in steel coats of mail; among them are persons born of the cow, or of the ape, or of various other creatures, and also born of men. That division of the assembled *Mlecchas*, whom are all sinful and come from the fastnesses of Himavat, seem at a distance to be of a smoky colour), 4339 (*vishakalpaiḥ prahāribhiḥ*); **119***ββ*, 4716 (Sātyaki has vanquished many Çakas, *K.*, etc.), (*γγ*), 4747 (thousands of *K.*, etc., have been slain by Sātyaki).— § 608 (Karnap.): VII, **73**, 3653 (have been vanquished by Arjuna).—§ 641 (Rājadh.): XII, **65***θ*, 2429 (enumeration of barbarous peoples).—§ 664 (Mokshadh.): XII, **207***θ*, 7560 (among the barbarous peoples of the north).—§ 730*g* (Upamanyu): XIII, **14***η*, 732 (°*-Çabarāṇāṃ*, Çiva assumes their form).—§ 739 (Anuśāsanik.): XIII, **35***e*, 2159 (have been degraded to çūdras).—§ 785 (Anugītāp.): XIV, **73**, 2136 (vanquished by Arjuna, when he followed the sacrificial horse); **83**, 2469 (*Hoçalāṃ K°ān atha Taṅganān*).

Kirāta, sg. = Çiva in the shape of a *K.*, when he fought with Arjuna (v. Kairātaparvan): I, †160 (*Devadevaṃ K °rūpaṃ*), 433 (°*vapushā*, sc. *Mahādevena*); III, 1555 (°*veça-saṃchannaḥ*, sc. Çiva), 1561, 1563, 1567, 1572, (1578), 1582, 1586, 1604 (°*rāpi*, sc. Çiva), 1605 (°*anmarūpini*, sc. Çiva), 1606, 1607, 1609, 1616, 11955, 11977 (°*rūpaṃ*); IV, 1536 (°*rūpeṇa sthitaṃ Rudraṃ*); VIII, 1251 (°*rūpeṇa sthitaṃ Çarvaṃ*).

Kirātarāja (the king of the Kirātas). § 264 (Sabhākriyāp.): II, **4***β*, †119 (*Pulindaḥ ?*, waited upon Yudhiṣṭhira), 120 (*Sumanāḥ ?*, do.).—§ 599 (Jayadrathavadhap.): VII, **112**, 4320 (had given elephants to Arjuna).

Kirātarājan (do.) = Subāhu : III, †12349 (*S°*).

Kirīṭabhṛt, Kirīṭamālin, Kirīṭavat = Arjuna, q.v.

Kirīṭakaustubhadhara = Kṛshṇa (Vishṇu Nārāyaṇa): III, 13563 ; VI, 2094.

Kirīṭin[1] (" having a diadem ") = Arjuna, q.v.

Kirīṭin[2] = Nara : I, 1188.

Kirīṭin[3] = Indra : I, 1525 (*devendraḥ*) ; II, 287 ; XIII, 765 (Çiva in the shape of Indra), 2276.

Kirīṭin[4] = Çiva: XIII, †981.

Kirīṭin[5], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2873.

Kirīṭitanayātmaja (" the grandson of Kirīṭin [i.e. Arjuna]") = Parikshit : XIV, 1975.

Kirmīra, a Rākshasa. § 11 (Parvasaṅgr.): I, **11**, 425 (°*aya vadhaḥ kathaṃ*, cf. § 316).—§ 315 (Maitreyaçāpa): III, **10**, 368 (*Rākshasaḥ*, had been slain by Bhīmasena), 382, 384 (°*vadhaḥ*). — § 316 (Kirmīravadhap.): III, **11**, 385 (°*aya vadhaḥ*), 407 (*ahaṃ Bakasya vai bhrātā K°a iti viçrutaḥ*), 412, 431, 454 (is slain by Bhīmasena), 460 (*Rākshasān varaṃ*).—§ 600 (Ghaṭotkacavadhap.): VII, **176**, 8007 (kinsman of Alāyudha), 8010 (*Hiḍimba-Baka-K°a nihataṃ mama bāndhavaṃ*, says Alāyudha); **180***ōββ*, †8211 (*Rākshasendra Hiḍimba-K°-Bakāprodhānāḥ*); **181**, 8235 (*Hiḍimba-Baka-K°a Bhīmasenena pātitāḥ*).

Kirmīravadha (" the killing of Kirmīra "). § 10 (Parvasaṅgr.): I, **2**, 319 (i.e. Kirmīravadhaparvan).

Kirmīravadhaparvan(°va) (" the section relating to the killing of Kirmīra," the 31st of the minor parvans of Mbhār.; cf. Kirmīravadha). § 316 : *Vidura* had heard it from the *Pāṇḍavas* and now related it to *Dhṛtarāshṭra*. Departing from *Hāstinapura* and travelling for three days and nights the *Pāṇḍavas* reached the *Kāmyaka* wood. At midnight a man-eating *rākshasa*, *Kirmīra*, brother of *Baka* and friend of *Hiḍimba*, obstructed their path with a lighted brand, and would avenge himself on *Bhīma*. *Kṛshṇā* was afraid; *Dhaumya* destroyed his illusion by *rākshasa*-destroying

mantras. *Arjuna* stringed his bow *Gāṇḍīva*; but *Bhīma*, making him desist, fought with trees, etc., against *Kīrmīra*, as the brothers *Vāli* and *Sugrīva* had done of yore for the sake of the same woman. At last *Bhīma* seized him with his arms and whirled him about and killed him. Then placing *Kṛshṇā* in their front they set out for *Dvaitavana*. Having cleared the forest of its pest they began to live there. "Passing through the forest, I saw the body of the *rākshasa*, and heard the story from the brahmans" (III, **11**).

Kīrti ("fame," personif.), a goddess. § 115 (Aṃçāvat.): I, **66**, 2578 (daughter of Daksha and wife of Dharma).—§ 270 (*Brahmasabhāv.*): II, **11**, 458 (in the palace of Brahmán).—§ 330 (Indralarçana): III, **37**, 1488.

Kīrtimat'. § 641 (Rājadh.): XII, **59**, 2211 (son of Virajas and father of Kardama).

Kīrtimat², a Viçvadeva. § 749 (Ānaçāsanik.): XIII, **91**$_7$, 4356 (enumeration).

Kīrtivarman, a Pāṇḍava warrior. § 600 (Ghaṭotkaca-vadhap.): VII, **158**$_X$, 7009.

Kīrtyāvāsa = Mahāpurusha (Mahāpurushastava).

Kishkindhā, a city. § 281 (Sahadeva): II, **31**, 1122 (at *K.* Sahadeva fought with the monkey-kings Dvivida and Maindа).—§ 531 (Rāmopākhyānap.): III, **280**, 16107 (C. °*dhyāṃ*), 16108 (do.), 16131 (do., the capital of Sugrīva and Vāliṇ).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16201, 16203, 16209.—§ 543 (Rāmābhisheka): III, **291**, 16587, 16588.

Kishkindhyā, v. Kishkindhā.

Kīta ("the worm"). § 762*b* (Kiṭop.): XIII, **117–19**, 5728 (*Devīpāyannasya saṃvādaṃ kītasya*), 5729, 5730, (5732), 5735, etc.

Kītaka, a prince. § 130 (Aṃçāvat.): I, **67**, 2696 (among the incarnations from the Krodhavaça gaṇa).

Kītava[1] = Çakuni: I, 412 (*Ç*°); VII, 1504 (*Gāndhāravāḍaḥ*).

Kītava[2] = Duḥçāsana: I, †156.

Kītava[3] = Ulūka: V, 5694 (the çloka is wanting in B.).

Kītava, pl. (°*āḥ*), a people. § 295 (Dyūtap.): II, **51**, 1832 (brought tribute to Yudhishṭhira).—§ 586 (Bhīshmavadhap.): VI, **106**$_7$, 4808 (protect Bhīshma).—§ 587 (do.): VI, **119***aa*, 5648 (abandon Bhīshma).—§ 589 (Droṇābhishekap.): VII, **7**$_\zeta$, 184 (in the army of Duryodhana).

[Kiṭopākhyāna] ("the episode relating to the worm"). § 762*b* (Anuçāsanik.). *Bhīshma* said: In days of old, when the emancipated (*Brahmabhūtaḥ*) brahmau *Vyāsa* roamed over the world, he saw a worm speedily moving on a chariot-road. Asked by *Vyāsa*, who was omniscient and knew the language of every animal, the worm said that it was running away from a large cart, lest it should be killed; every creature, in whatever situation it may be placed, becomes attached to it; "in even this order of being I am happy, I think, and wish to live"; in his former life he was a cruel *Çūdra*, a usurer, etc., never dedicating food to D. and P., etc. (description); he now was filled with repentance and grief; he had, however, worshipped his old mother, and once showed hospitality to a brahman; in consequence thereof the memory had not forsaken him, and he thought he should once more regain happiness (XIII, **117**). *Vyāsa* said: "It is the consequence of a meritorious act of mine that thou art not stupefied; in consequence of my penances I am able to rescue a being of demerit by the simply granting him sight of my person; there is no stronger power than that of penances. Thou mayst again attain to righteousness and merit; the state of a worm is really fraught with great misery. The superior brahman worships the Sun and the Moon uttering *mantras*; when thou hast attained to that state, I shall impart to thee *Brāhmaṇ*." The worm remained and was killed by the cart. He was reborn in diverse orders of being, such as a porcupine, Iguana, boar, deer, bird, *Cāṇḍāla*, *Çūdra*, and *Vaiçya*. Born at last as a *Kshatriya* (with *Kāmboja* steeds, *Sūtas* and *Māgadhas*, etc.; description) through the grace of *Vyāsa*, he came and worshipped him. *Vyāsa* said that the sin of his former life had yet not been destroyed; he should become a brahman by giving up his life on the field of battle for the sake of cows or brahmans; performing many sacrifices he should attain to heaven, and after emancipation (*Brahma-bhūtaḥ*) he should enjoy eternal happiness. The ascending order of transmigration is: († v. 5774) animal > *Çūdra* > *Vaiçya* > *Kshatriya* > *Brahman* > *Svarga* (XIII, **118**). He betook himself to severe austerities; *Vyāsa* went to him and said that the penances of the *Kshatriyas* consist in the protection of all creatures; thereby he should attain to the state of a brahman. Then he protected his subjects righteously, and after death became a brahman. *Vyāsa* came and told him not to fear death, but only the loss of righteousness. He caused the earth to be marked with 100 sacrificial stakes, and then obtained a residence in the region of *Brahmán* himself, and obtained the eternal *Brāhmaṇ* by his own acts, according to the words of *Vyāsa*. Also the *Kshatriyas*, who have been slain [on the field of Kurukshetra], have attained to a meritorious end (*gatiṃ puṇyāṃ*); therefore, do not mourn on their account" (XIII, **119**).

Koçā, a river. § 574 (Jambūkh.): VI, **9**$_\lambda$, 342 (so C., B. has *Koshāṃ*).

Koçala, Koçalā, Koçalarāja, Koçalādhipa, Koçalādhipati, Koçaleçvara, Koçalendra, v. Kos°.

Koçika, pl. (°*āḥ*) (VII, 1052), v. Kāçika, pl.

Kohala, a ṛshi. § 59 (Sarpasattra): I, **53**, 2049 (among the sadasyas at the snake sacrifice of Janamejaya).—§ 767 (Ānuçāsanik.): XIII, **137***a*, 6271 (Bhagīratha attained to blessing by giving a hundred thousand kine to *K.*).—§ 775 (do.): XIII, **166**$_\zeta$, 7671 (one of the ṛshis of the north).

Kokamukhā = Durgā (Umā): VI, 800.

Kokāmukha, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8136.—§ 733*x* (Cāṇḍālikāçrama): XIII, **25**, 1738.

Kokanada, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1026 (in the north, vanquished by Arjuna on his digvijaya).

Kokanada, various warriors of Skanda. § 615*u* (Skanda): IX, **45**$_\eta$, 2562, 2563, 2576.

Kokaraka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9**$_\nu$, 369 (in the south, only C., B. has *Kokabakāḥ*).

Kokila, name of a mouse. § 571 (Ulūkadūtāgamanap.): V, **160**, 5444.

Kokilaka, a warrior of Skanda. § 615*u* (Skanda): IX, **45**$_\eta$, 2575.

Kolagiri, a mountain. § 284 (Sahadeva): II, **31**, 1171 (in the south, conquered by Sahadeva on his digvijaya).

Kolāhala, a mountain (personif.). § 75 (Vasu): I, **63**, 2367 (C. has by error *Kolāhalāḥ*), 2368 (when he attacked the River Çuktimatī, Vasu struck him with his foot).

Kolisarpa, pl. (°*āḥ*), a people. § 739 (Anuçāsanik.): XIII, **33***a*, 2104 (have been degraded to *çūdras*).

Kolvagireya, pl. (°*īḥ*), a people. § 785 (Anugītāp.): XIV, **83**, 2476 (so C., B. has *Kolla*°, vanquished by Arjuna when he followed the sacrificial horse).

Koṅkana, pl., v. Kaṅkana, pl.

Konvaçira, pl. (°*āḥ*), a people. § 739 (Ānuçāsanik.): XIII, **35**$_{\epsilon}$, 2158 (have been degraded to *çūdras*).

Kopavega, a muni. § 264 (Sabhākriyāp.): II, **4***a*, 111 (waited upon Yudhishṭhira).

Kosala (C. Koç°), pl. (*āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 591 (*pūrvāḥ*, fled before Jarāsandha).—§ 276 (Jarāsaudhavadhap.): II, **20**, 795 (*pūrveṇa ca Koçalān*, only B., C. has *pūrveṇa ca Koçalāṃ*). —§ 280 (Bhīmasena): II, **30**, 1077 (*uttarāṃ*, vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, **31**, 1117 (*prāk-K°āṃ nṛpān*, so C., B. has *Kaçalāṃç-cha nṛpān*, vanquished by Sahadeva on his digvijaya).—§ 347 (Nalopākhyānap.): III, **61**, 2319 (only B., C. has *Kaçalāṃç*).—§ 574 (Jambūkh.): VI, **9***μ*, 347.—§ 578 (Bhīshmavadhap.): VI, **51***ν*, 2105 (in the army of Duryodhana).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 397 (*Kāçi-K°ān*, have formerly been vanquished by Kṛshṇa, C. has *-Kauç°*).—§ 592 (Saṃçaptakavadhap.): VII, **21***ō*, 577 (*Matsya-Kārūsha-K°āḥ*, attack Droṇa.) **24***σ*, 1052 (have sided with Yudhishṭhira).—§ 593 (Abhimanyuvadhap.): VII, **47**, 1879 (°*ānāṃ adhipaḥ*, i.e. Bṛhadbala), 1881 (°*ānāṃ bhartāraṃ*—B. *adhipaṃ—rājaputraṃ Bṛhadbalaṃ*).—§ 599 (Jayadrathavadhap.): VII, **125***μμ*, 5069 (*Kāçi-K°āḥ*, attack Droṇa).—§ 600 (Ghaṭotkacavadhap.): VII, **166**$_{\iota}$, 6779 (*Cedi-Kurūsha-K°āḥ*, follow Arjuna against Droṇa).—§ 604 (Karṇap.): VIII, **5***ζ*, 110 (°*ānāṃ adhipatiḥ*, i.e. Bṛhadbala has been slain by Abhimanyu, C. has by error *Kailāsānāṃ*); **8**, 236 (*Kāçi-K°āṃ*, had been vanquished by Karṇa for Duryodhana).—§ 605 (do.): VIII, **12***ββ*, 459 (in the army of Yudhishṭhira); **22***ζζ*, 864 (attack Dhṛshṭadyumna).—§ 607 (do.): VIII, **44***μ*, 2084 (know the external religion, *dharmaṃ*); **45***ν*, 2105 (*prekshitajñāḥ*).—§ 608 (do.): VIII, **49***χι*, 2334 (*Kāçi-K°āḥ*, attack Karṇa); **54***ηη*, 2564 (are slain by Arjuna).—§ 619 (Strīvilāpap.): XI, **25**$_{\kappa}$, 715 (°*ānām adhipatiṃ Bṛhadbalaṃ*). —§ 641 (Rājadh.): XII, **82**, 3060 (°*ānām adhipatyaṃ*, ruled by Kshemadarçin).—§ 744 (Ānuçāsanik.): XIII, **44***β*, 2441 (had been vanquished by Bhīshma at the svayaṃvara of Ambā, etc.).—§ 785 (Anugītap.): XIV, **82**, 2464 (*Puṇḍrān sa-K°āṃç*); **83**, 2469 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Kausalya, pl.

Kosala = Ṛtuparṇa: III, 2897 (so B., C. has *Kauçalaḥ*).

Kosalā (C. Koç°) = Ayodhyā. § 276 (Jarāsandhavadhap.): II, **20**, 795 (v. Kosala, pl.).—§ 347 (Nalopākhyānap.): III, **61**, 2319 (v. Kosala, pl.).—§ 353 (do.): III, **76**, 2978 (the residence of king Ṛtuparna).—§ 370 (Tīrthayātrāp.): III, **85**, 8152 (*Rishabhasya tīrtham āsādya K°āyāṃ*), 8153 (°*ān tu samāsādya Kālatīrthaṃ upaspṛçet*).—§ 515 (Kuṇḍadigvijaya): III, **254**, 15246 (conquered by Karṇa on his digvijaya).—§ 530 (Viçvāvasunokshaṇa): III, **279**, 16077 (°*ṣyataṃ*, sc. Rāma Dāçarathi).—§ 615*ι* (Saptasārasvata): IX, **38**, 2208 (*uttare K°bhāge*, there Uddālaka performed a sacrifice, at which the River Sarasvatī appeared as Manoramā).

Kosalādhipa[1] (C. Koç°) ("the king of the Kosalas") = Kshemadarçin: XII, 3879.

Kosalādhipa[2] (do.) (do.) = Saudāsa (Kalmāshapāda): XIII, 326 (*δ°*).

Kosalādhipati[1] (do.) (do.), the king of the Kosalas at the time of Yudhishṭhira. § 232 (Svayaṃvarap.): I, **186**, 7002 (present at the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1075 (*Bṛhadbalaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 281 (Sahadeva): II, **31**, 1117 (the same?, vanquished by Sahadeva on his digvijaya).—§ 592 (Saṃçaptakavadhap.): VII, **23***ο*, 1004 (°*eḥ putraṃ Sukshatraṃ*). Cf. Bṛhadbala.

Kosalādhipati[2] (do.) (do.) = Ṛtuparṇa: III, 2877.

Kosalaka (C. Koç°), adj. ("belonging to the Kosalas"). § 578 (Bhīshmavadhap.): VI, **44**, 1684 (*rājā*, i.e. Bṛhadbala).

Kosalarāja (C. Koç°) ("the king of the Kosalas") = Bṛhadbala: VII, 1880.

Kosaleçvara (do.) (do.) = Sudāsa: XIII, 7682.

Kosalendra[1] (do.) (do.) = Rāma Dāçarathi: III, 16332, 16344.

Kosalendra[2] (do.) (do.) = Bṛhadbala: VI, 5406, 5407.

Koshā, a river. § 574 (Jambūkh.): VI, **9***λ*, 342 (only B., C. has *Koçā*).

Koshṭhavat, a mountain. § 782*g* (Gurnçishyas.): XIV, **43***η*, 1174 (among the principal mountains).

Koṭara, a nāṭr. § 615*ω* (Skanda): IX, **46***θ*, 2655.

Koṭaraka, a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3628 (enumeration).

Koṭiça, a serpent. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).

Koṭika = Koṭikāsya: III, 15586, (15615).

Koṭikāsya, a prince, follower of Jayadratha. § 522 (Draupadīharaṇap.): III, **264**, 15582 (*rājānaṃ*), 15587; **265**, (†15588), †15593 (*Sauvīrasya putraḥ*); **266**, 15605 (*Surathasya putraṃ*); **267**, 15612; **271**, 15720, 15739 (is slain by Bhīmasena). Cf. Koṭika.

Koṭitīrtha, name of various tīrthas. § 358 (Tīrthayātrāp.): III, **82**, 4091 (*Mahākālaṃ tato gacchen niyato niyatāçanaḥ | K°e upaspṛçya hayamedhaphalaṃ labhet*). —§ 362 (do.): III, **83**, 5087 (*tataḥ Pañcanadaṃ gatvā niyataḥ niyatāçanaḥ | K°e upaspṛçya hayamedhaphalaṃ labhet*).—§ 368 (do.): III, **83**, 7071 (*abhivādya tato Yakshaṃ dvārapālaṃ Maṇibhadrakaṃ | K°e upaspṛçya labhed bahusuvarṇakaṃ*).—§ 370 (do.): III, **84**, 8005 (*tatrābhishekaṃ kurvīta*—i.e. at Gaṅgādvāra—*K°e samāhitaḥ | puṇḍarīkam avāpnoti kulaṃ caiva samuddharet*), 8055 (°*e naraḥ snātvā arcayitvā Guhaṃ nṛpa | gosahasraphalaṃ vindyāt tejasvī ca bhaven naraḥ*).—§ 372 (do.): III, **85**, 8204 (°*e naraḥ snātvā gosahasraphalaṃ labhet*).

krama (a certain method of reciting the Vedas): XII, 13261 (°*ākshareṣu*), 13262 (°*pāragaḥ*), 13263; XIII, 4107 (*pada-K°opāsitaḥ*, sc. *ṛgeedaḥ*).

Krama[1] = Çiva (1000 names[2]). Do.[2] = Vishṇu (1000 names).

Kramajit, a prince. § 264 (Sabhākriyāp.): II, **4***β*, 123 (waited upon Yudhishṭhira).

Krami, pl. (V, 2729), v. Kṛmi, pl.

Kratha[1], an Asura. § 130 (Aṃçāvat.): I, **67**, 2665 (*mahāsuraḥ*, incarnate as king Parvatīya; only C., B. has *Kapaṭaḥ*).

Kratha[2], a king. § 130 (Aṃçāvat.): I, **67**, 2697 (among the incurnations from the Krodhavaça gaṇa).

Kratha[3], a king. § 280 (Bhīmasena): II, **30**, 1081 (*Supārçvaṃ abhitaḥ*, vanquished by Bhīmasena on his digvijaya). Cf. Kratha[2].

Kratha[4], a ṛshi. § 562 (Bhagavadyānap.): V, **83***γ*, 2946 (worshipped Kṛshṇa).

Kratha[5], a Kuru warrior. § 599 (Jayadrathavadhap.): VII, **120***δδ*, 4768.

Kratha[6], a warrior of Skanda. § 615*ω* (Skanda): IX, **45**, 2572.

Kratha[7], pl. (°*āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 585 (*vidyabalād yo eyajeyat Pāṇḍya-K°-Kaiçikān*, sc. Bhīshmaka).

Kratha[8], son of the elder Dhṛtarāshṭra. § 154 (Pāruvaṃç.): I, **94**, 3747.

Krātha[2] ("the king of the Krathas"?), various prip-68.

§ 130 (Aṃçāvat.): I, **67**, 2676 (incarnation of Rāhu).— § 233 (Sravyamvara.): I, **187**, †7019 (present at the svayaṃvara of Draupadī). — § 3175 (Krshṇa Vāsudeva): III, **12**, 489 (had been slain by Krshṇa at Jārūthī).—§ 592 (Saṃçaptakavadhap.): VII, **20***η*, 804 (in the army of Duryodhana).—§ 593 (Abhimanyuvadhap.): VII, **37***κ*, 1609 (attacked Abhimanyu); **46***ν*, 1856 (= *Krāthaputra*, is slain by Abhimanyu).— § 608 (Karṇap.): VIII, **85***ρ*′, †4307 (°*Devāvṛdhau*), †4319 (is slain by the Kulinda king). Cf. Krāthādhipa, Krāthaputra.

Krātha[2], a monkey. § 535 (Setubandhana): III, **283***β*, 16287.

Krātha[4], son of Dhṛtarāshṭra. § 608 (Karṇap.): VIII, **51***δδ*, 2445, (*εε*), 2455 (is slain by Bhīmasena). Cf. Krathana[2].

Krātha[7] = Çiva, VIII, 1448.

Krātha[6], a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2572.

Krātha[7], a serpent. § 793 (Mausalap.): XVI, **4***η*, †120.

Krāthādhipa = Krātha[2]: VIII, †1320 (is slain by the Kulinda king).

Krathana[1], a Nāga (?) (accord. to Nīl., a Yakṣha). § 46 (Garuḍa): I, **32***α*, 1488 (had an encounter with Garuḍa).

Krathana[2], an Asura. § 130 (Aṃçāvat.): I, **67**, 2693 (*mahāsuraḥ*, incarnate as king Sūryāksha).—§ 268 (Varuṇasabhāv.): II, **9**, 366 (among the Asuras in the palace of Varuṇa).

Krathana[3], son of Dhṛtarāshṭra. § 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4550.

Krathana[4] = Çiva: VIII, 1448.

Krāthaputra, a prince. § 554 (Sainyodyogap.): V, **4***η*, 82 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 593 (Abhimanyuvadhap.): VII, **46***ν*, 1854, 1857 (is slain by Abhimanyu). Cf. Krātha[2].

Kratu[1], a ṛshi, son of Brahmāṇ. § 86 (Aṃçāvat.): I, **65**, 2518 (the sixth of Brahmāṇ's spiritual sons).—§ 109 (do.): I, **66**, 2568 (do.).—§ 114 (do.): I, **66**, 2573 (his sons were the *patañgasahacārinaḥ* ("companions of the sun"), i.e. the Vālakhilyas, Nil.).—§ 191 (Arjuna): I, **123**, 4808 (present at the birth of Arjuna).—§ 228 (Aurvop.): I, **181**, 6873 (*mahātmatuḥ*, came to the Rākshasa sacrifice of Paraçara to save the Rākshasas).—§ 266 (Çakrasabhāv.): II, **7**, 298 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 437 (in the palace of Brahmāṇ).—§ 615*u* (Skanda): IX, **45***η*, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma).—§ 656 (Khaḍgotpattik.): XII, **186***α*, 6135 (among the sons of Brahmāṇ).—§ 664 (Mokshadh.): XII, **207***δ*, 7534 (do.).—§ 665 (do.): XII, **208***α*, 7570 (do.).—§ 680*b* (Tuḷādhāra-Jājalis.): XII, **263***α*, 9380 (among the deities who dwell in the living creatures).—§ 717*b* (Nārāyaṇīya): XII, **335***α*, 12685 (among the twenty-one Prajāpatis).—§ 717*c* (Uparicara): XII, **338***β*, 12724 (one of the seven ṛshis).—§ 717*b* (Nārāyaṇīya): XII, **341***ν*, 13040 (among the eight prakṛtis), (*ξ*), 13075 (one of the seven ṛshis).—§ 730 (Aṃçāsanik.): XIII, **14***β*, 990. — § 734 (do.): XIII, **26***α*, 1761 (came to see Bhīshma).—§ 749 (do.): XIII, **92***δ*, 4392 (among the masters of yoga).

Kratu[2] = Krshṇa: XII, 1512.—Do.[3] = Viṣṇu (1000 names).

Krauñca[1], a mountain. § 496 (Skandotpatti): III, **225**, 14331 (*Himavataḥ sutaṃ*, pierced by Skanda). — § 587 (Bhīshmavadhap.): VI, **111**, 5186 (*Skandaçaktyā yathā K°ḥ*). — § 599 (Jayadrathavadhap.): VII, **139**, 5804 (*Rhaṃsāḥ K°m ivāviçan*). — § 600 (Ghaṭotkacavadhap.): VII, **156**, 6821 (°*m Agnisuto yathā*, sc. *nihanishyāmi*).—§ 608 (Karṇap.): VIII, **90**, †4696 (°*m vīdārīm Agnijaḥ*, sc. *parābhinat*).—§ 611 (Çalyap.): IX, **17**, 914 (°*o yathā Skandahato mahādriḥ*).—§ 615*u* (Skanda): IX, **46**, 2701, 2702 (origin of the name: *krauñcanādanāditaṃ*), 2709, 2712 (the Asura Bāṇa sought refuge at *K*., then Skanda cleft the mountain in twain). Cf. Krauñcaparvata.

Krauñca[2], a mountain on Krauñcadvīpa. § 575 (Bhūmip.): VII, **12***η*, 458, 459, (*θ*), 462.

krauñca, a kind of battle array. § 578 (Bhīshmavadhap.): VI, **51**, 2091 (i.e. the *krauñcāruṇa vyūha* formed by Dhṛshṭadyumna).—§ 583 (do.): VI, **75**, 3291 (formed by Bhīshma).—§ 589 (Droṇābhishekap.): VII, **7**, 192 (formed by Yudhishṭhira).

Krauñcadvīpa, name of a *dvīpa*. § 575 (*Bhūmip.*): VI, **11***α*, 403; **12**, 448 (with the mountain *Mahākrauñca*), *458* (with the mountain Krauñca).—§ 623 (Rājadh.): XII, **14**, 405 (*adhareṇa Mahāmeroḥ*, ruled by Yudhishṭhira), 406.

Krauñcanisūdaka (B. °*nishādana*), "Krauñca-splitter," i.e. Skanda. § 370 (Tīrthayātrāp.): III, **84**, 8138 (?it seems to be impossible to take this as a name of Skanda, because it is adj. to *Rohiṇīhradoṭpaṇ*).

Krauñcapadī, a tīrtha. § 733*a* (Açmaprshṭha): XIII, **25**, 1728 (C. by error *Kro°*).

Krauñcaparvata = Krauñca[1]: IX, 2700.

Krauñcāruṇa, a kind of battle array. § 578 (Bhīshmavadhap.): VI, **50**, 2072 (formed by Dhṛshṭadyumna).

***kravyāda**, pl. = Rākshasa, pl.: II, 401; VII, 1576, 2694, 2711, 9032; VIII, 4422; X, 458; XIII, 5620.

kravyāda**, pl., one of the three classes of Piṭṛs. § 684 (Mokshadh.): XII, **270α*, 9650.

Kriyā[1], daughter of Dakṣha and wife of Dharma. § 115 (Aṃçāvat.): I, **66**, 2578.

Kriyā[2] = Çiva (1000 names[1]).

Kriyāvastha = Çiva (1000 names[2]).

Kroçanā, a mātṛ. § 615*u* (Skanda): IX, **46***ϵ*, 2635.

Krodha[1] ("Wrath," "Anger," personif.). § 130 (Aṃçāvat.): I, **67**, 2708 (Açvatthāman was produced by a union of Mahādeva, Antaka, Kāma, and *K*.).—§ 223 (Vāsishṭha): I, **174**, 6639 (*Kāma-K°au*, used to shampoo the feet of Vasishṭha).—§ 498 (Skandotpatti): III, **226**, 14363 (*nāri K° sambhavā*).—§ 662*b* (Jāpakop.): XII, **199**, 7316 (*Kāma-K°au*, in the shape of Virūpa and Vikṛta).—§ 717*b* (Nārāyaṇīya): XII, **335***α*, 12686 (among the twenty-one Prajāpatis). — § 743 (Āṇuçāsanik.): XIII, **40**, 2256 (*Kāmasya . . . sahāyau*, created by Brahmāṇ). — § 786*f* (Jamadagni): XIV, **62**, 2388, 2890, 2894, 2899 (Dharma assumed the shape of *K*.).

Krodha[2], an Asura. § 97 (Aṃçāvat.): I, **65**, 2543 (son of Kālā).

Krodhā, daughter of Dakṣha. § 87 (Aṃçāvat.): I, **65**, 2520 (= Kruṭā, v. 2540, or perhaps = Krodhavaçā, v. 2624).

Krodhaçatru, an Asura. § 97 (Aṃçāvat.): I, **65**, 2543 (son of Kālā; C. prints by error *Krodhaḥ Çatruḥ*).

Krodhahan = Viṣhṇu (1000 names).

Krodhahantṛ[1], an Asura. § 97 (Aṃçāvat.): I, **65**, 2543 (son of Kālā).—§ 130 (do.): I, **67**, 2681 (*Asuraḥ*, younger brother of the Asura Vṛtra; incarnate as king Daṇḍa).

Krodhahantṛ[4] = Senābindu: V, 5912 (*S°*).

Krodhaja = Çiva: XII, 12737 (*Rudraḥ*), 13300, 13302.

Krodhakṛt = Viṣhṇu (1000 names).

Krodhana[1], a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 293 (in the palace of Indra).

Krodhana[2] = Śiva: XIV, 203.

Krodhanā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2624.

Krodhavaça, pl. (°*āḥ*), a class of Rākshasas. § 432 (Saugandhikāharaṇa): III, **153**, 11361 (°*ā nāma Rākshasāḥ*); **154**, †11385, 11392 (sought in vain to prevent Bhīmasena from gathering saugandhikas, but 100 of them were slain).—§ 533 (Vaivāhikap.): IV, **71**, 2292 (°*āṇ hatvā parvate Gandhamādane*, sc. Bhīmasena, all. to § 432). — § 561*e* (Bhīmasena) : V, **50**, 1990 (*Kṛshṇāyāḥ caratā pṛthim yena*— i.e. Bhīmasena—*K°ā hatāḥ*, all. to § 432).—§ 562 (Bhagavadyānap.): V, **90***o*, 3151 (*hantā . . . K°āvāṇ*, i.e. Bhīmasena, all. to § 432).—§ 794 (Mahāprasthānikap.): XVII, 3, †82 (*svarge loke çvaratāṃ nāsti dhikshyaṃ ishṭapūrtaṃ K°ā haranti*), †85 (*çunā dṛshṭaṃ K°ā haranti*).

Krodhavaça, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III, **285***a*, 16365 (followed Rāvaṇa).

Krodhavaçā (P.). § 127 (Aṃçāvat.): I, **66**, 2624 (mother of nine daughters produced from wrath (*krodhasaṃbhavāḥ*) (P), PCR. takes *krodhaçaçā*(*ḥ*) as an adjective to *nārīḥ*; enumeration of her nine daughters and their offspring).

Krodhavaça(ḥ) gaṇa(ḥ). § 95 (Aṃçāvat.): I, **65**, 2540 (the offspring of Kṛūrā).—§ 130 (do.): I, **67**, 2695 (re-born as the kings Madraka, etc.), 2702.

Krodhavardhana, an Asura. § 130 (Aṃçāvat.): I, **67**, 2682 (incarnate as king Daṇḍadhāra).

Kroñcapadī, v. Kraunčapadī.

Kroryātman = Kṛshṇa: XII, 1653.

Kroshṭṛ, a prince, one of the ancestors of Kṛshṇa. § 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6833 (son of Mahāsattva and father of Vṛjinīvat).

Krūrā. § 95 (Aṃçāvat.): I, **65**, 2540 (= Krodhā, v. 2520 (P), her offspring was the Krodhavaça(ḥ) gaṇa(ḥ)).

Kṛcchra = Mahāpurusha (Mahāpurushastava).

Kṛça[1], a son of a ṛshi. § 51 (Parikshit): I, **40**, 1632 (*ṛshiputreṇa*), (1683); **41**, 1691, (1692), (1696).

Kṛça[2], a serpent. § 63 (Sarpasattra): I, **57**, 2152 (of Airāvata's race).

Kṛça[3], a ṛshi. § 734 (Ānuçāsanik.): XIII, **26***a*, 1764 (among the ṛshis who came to see Bhīshma).

Kṛça[4] = Çiva: XII, 10365 (1000 names[1]), 10387 (do.); XIV, 194.—Do.[5] = Vishṇu (1000 names).

Kṛçāçva, an ancient king. § 267 (Yamassabhāv.): II, **8**, 328 (in the palace of Yama).—§ 552 (Goharaṇap.): IV, **56***ζ*, 1769 (among the kings who came in the chariot of Indra to see the encounter).—§ 775 (Ānuçāsanik.): XIII, **166***η*, 7675 (enumeration).

Kṛçaka, a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3631 (enumeration).

Kṛçanāça, Kṛçāṅga = Çiva (1000 names[1]).

Kṛçānu = Agni: VIII, †3402.

Kṛkaṇeyu, son of Kaudrāçva. § 150 (Pūruvaṃç.): I, **94**, 3700 (third son of Raudrāçva and Miçrakeçī).

Kṛmi, pl. (°*ayaḥ*), a people. § 562 (Bhagavadyānap.): V, **74***γ*, 2729 (ruled by Vasu ; C. has *Kṛmi*[2]).

Kṛmi, a river. § 574 (Jambūkh.): VI, **9***λ*, 324 (only B., cf. Ikshumālāvī).

Kṛpa, a brahman, son of Çaradvat and brother of Kṛpī. § 4 (Anukram.): I, **1**, 138, †196.—§ 11 (Parvasaṃgr.): I, **2**, 562 (cf. § 616), 570 (do.).—§ 83 (Ādivāṃçāvatāraṇa): I, **63**, 2436 (*K.* and Kṛpī (*Açvatthāmnaç ca janani*) were born in a clump of reeds (*çarastambāt*) from the seed of Gautama, i.e. Çaradvat, cf. § 198).—§ 130 (Aṃçāvat.): I, **67**, 2712 (*Brahmarshiḥ*, born from the gaṇa of the Rudras).—[§ 197 (Bhīmasenarasapāna): I, **129**, 5070 (*Gautame*, is appointed by Bhīshma as preceptor of the young princes).]—§ 198 (Çaradvat): I, **130**, 5071 (*K.* and Kṛpī were born from the seed of Çaradvat, which had fallen in a clump of reeds (*çarastambe*), they were reared by Çāntanu; *K.* acquired the Dhanurveda from Çaradvat and then taught it to the sons of Pāṇḍu, those of Dhṛtarāshṭra, the Yādavas, etc.).—§ 202 (Droṇa): I, **131**, 5148, 5159.—§ 208 (Astradarçana): I, **134**, 5313, 5324 (*açārya(ḥ) sarvāstramaṃ*); **136**, 5384, 5404, 5408 (*Çaradvataḥ*); **137**, 5439 (*Pāṇḍavāḍ̐ saha-K°āḥ*).—§ 213 (Jatugṛha.): I, **142**, 5692 (*Çaradvataḥ*); **143**, 5708 ; **145**, 5735 ; **150**, 5860.—§ 234 (Svayaṃvarap.): I, **190**, 7116 (*Çaradvataḥ*).—§ 241 (Vidurāgamanap.): I, **200**, 7373.—§ 244 (Rājyalābhap.): I, **207**, 7557 (*Gautamaṃ*).—§ 286 (Rājasūyikap.): II, **33**, 1259.—§ 287 (do.): II, **34**, 1267 (came to the rājasūya of Yudhishṭhira).—§ 288 (do.): II, **35**, 1292 (appointed to look after the wealth and to distribute dakshiṇās).—§ 289 (Arghāharaṇap.): II, **37**, 1349 (*Bhāratāḍ̐cāryaḥ*).—§ 290 (Çiçupālavadhap.): II, **44**, 1535 (*Bhāratāḍ̐cāryaṃ Çāradvatam*).—§ 298 (Dyūtap.): II, **58**, 2014 ; **60**, 2052 ; **65**, 2181.—§ 299 (do.): II, **68**, 2264.—§ 305 (Anudyūtap.): II, **78**, 2561 ; **79**, 2609 (*Bhīshma-Droṇa-K°ādishu*).—§ 307 (do.): II, **81**, 2697.—§ 313 (Āraṇyakap.): III, **8**, 316.—§ 318 (Arjunābhigamanap.): III, **13**, 599.—§ 327 (Draupadīparāṇāpav.): III, **29**, 1111. —§ 328 (Kāmyakavanapr.): III, **36**, 1425.—§ 330 (Indradarçana): III, **37**, 1459 (*Bhīshme Droṇe K°e Karṇe Droṇaputre ca, Bhāratāḥ, Dhanurvedaḥ catushpāde eteshv adya pratishṭhitāḥ*).—§ 333*e* (Bṛuhmaçāras): III, **40**, 1645, 1648.—§ 377 (Dhaumyatīrthak.): III, **86**, 8283.—§ 401 (Balarāma): III, **119**, †10245. — § 402 (Tīrthayātrāp.): III, **120**, †10269.—§ 446 (Nivātakavacavuddhap.): III, **174**, 12276.—§ 512 (Ghoshayātrāp.): III, **249**, 15084.— § 513 (do.): III, **252**, 15165 (*Bhīshma-Droṇa-K°ādiṃç ca*, possessed by the Asuras), 15191 (*Bhīshma-Droṇa-K°ādyāç ca*, do.).—§ 515 (Karṇadigvijaya): III, **253**, 15209 ; **254**, 15261. — § 516 (Duryodhanayajña): III, **256**, 15302 ; **257**, 15332.—§ 517 (Ghoshayātrāp.): III, **257**, 15350.— § 547 (Karṇa): III, **307**, 17170 (*Droṇāt K°āc ca Rāmāc ca so 'stragrāmaṃ caturvidhaṃ labdhvā*, sc. Karṇa).—§ 552 (Goharaṇap.): IV, **25**, 867 ; **29**, 947 (*Çaradvataḥ*); **30**, 986 ; **35***a*, 1150 ; **36**, 1176 ; **38**, 1238, 1243 ; **39**, 1302 ; **45***b*, 1434 ; **47**, 1471, 1488 ; **49**, 1530 ; **51**, 1583, 1588, 1599 ; **52**, 1628 (*Çaradvataḥ*); **53**, 1643, 1649 ; **54**, †1688 ; **55**, 1733 (*Çaradvataṃ*), 1739 (*lohitāṅgaṃ vaiyāghraṃ nīlaṃ palākaṃ āçvitya*), 1758 ; **56**, 1764 (*°ūrjumaasmāgame*) ; **57**, 1780 (*Çaradvataḥ*), 1785, 1789 (*Çaradvataḥ*), 1795, 1797, 1802, 1812, 1817, 1818, 1821 (is vanquished by Arjuna); **58**, 1823 ; **59**, 1908 ; **63**, 2021, 2024 ; **66**, †2109, †2131 ; **68**, 2167, 2203, 2237.—§ 554 (Saṃyodyogap.): V, **2***β*, †31 ; **5**, 95 (*ācāryayoḥ sakhāḍ̐*—sc. Drupada—*Droṇasya ca K°asya ca*); **6**, 118.—§ 556 (Sañjayayānap.): V, **22**, †668 (Sātyaki had obtained weapons from Kṛpa, etc.): **23***δ*, †694, †703 ; **25***o*, †733 ; **27**, †791 ; **30***ζ*, 880.—§ 561 (Yānasandhip.): V, **47**, 1796 ; **48**, †1916 ; **51**, 2062 (*Çaradvataḥ*); **55**, 2149, 2159, (*λ*), 2185, 2189, (*μ*), 2192 (*ācāryamukhaḥ*, son of Gautama, i.e. Çaradvat), 2196, 2201 (*ν*), 2205 ; **57***π*, 2268, (*ρ*), 2281 ; **58***ι*, 2301, (*ν*), 2304 ; **60**, 2368 (*χ*), 2375 ; **61***ω*, 2409 ; **62**, 2432 ; **65***δδ*, 2493 ; **66***εε*, 2501.—§ 562 (Bhagavadyānap.): V, **73**, 2681 ; **83***ι*, 2966 ; **89***λ*, 3103, 3114, (*μ*), 3117 ; **90***ρ*, 3180 ; **91***α*, 3271 ; **92***τ*, 3284 ; **95***υ*, 3402.—§ 567 (do.): V, **124***β*, 4138, (*δ*), 4170 ; **127**, 424*ρ* ; **128***θ*, 4284 ; **129***λ*, 4329, (*μ*), 4358, 4360 ; **131***π*, 4453.(*ρ*),

4457.—§ 569 (do.): V, **141**, 4795 (*Droṇaçikṣāyāṃ ca Kᵉsya Çaradvataḥ*); **142**ε, 4824, (ζ), 4828; **143**, 4874.—§ 570 (Sainyanirṇāṇap.): V, **155**δ, 5274; **158**μ, 5372, (ν), 5382. — § 571 (Ulūkadūtāgamanap.): V, **160**, 5458. — § 572 (Rathātirathasaṅkhyāṇap.): V, **165**, 5734 (*Droṇaçikṣāyāṃ ca Kᵉsya Çaradvataḥ*) **166**, 5767 (*Çāradvataḥ . . . Gautamasya mahaṛsher ya ācāryasya Çaradvataḥ Kārttikeya ivājeyaḥ çarastambāt sute 'bhavat*, among the rathas in the army of Duryodhana); **171**, 5914.—§ 573 (Ambaṣṭhāṇap.): V, **193**α, 7562, 7576 (*Çāradvataḥ*).—§ 576 (Bhagavadgītāp.): VI, **14**, 526; **17**, 664, 675 (in the array of Duryodhana); **25**ι, 837.—§ 577 (Bhīshmavadhap.): VI, **43**, 1596, (1598), 1604.—§ 578 (do.): VI, **45**ιλ, 1720 (*Çāradvataḥ*, attacked Bṛhatkshattra), 1721; **47**ιε-η, 1809, (ιε), 1820, 1826. (ιζ), 1841; **48**σ, 1925, (ς), 1963; **49**, 1993; **50**ο, 2070; **51**ρ, 2092, (ψ), 2109 (in the rear of Duryodhana's army).—§ 579 (do.): VI, **52**β, 2134, (δ), 2144, 2147; **55**ιᾱ κ, 2360, (ιᾱλ), 2364, (ιᾱ), 2365.—§ 580 (do.): VI, **56**α, 2405 (in the head of Bhīshma's gāruḍavyūha); **58**ιᾱ λ, 2496, 2497, 2500 (only B.); **59**μ, †2583, (ρ), †2648.—§ 581 (do.): VI, **60**β, †2672; **65**, 2910, (ν), 2928.—§ 582 (do): VI, **71**ε, 3141 (attacked Dhṛishṭaçyumna); **72**ζ, 3163.—§ 583 (do.): VI, **75**, 3292 (in the kraunçavyūha of Bhīshma), (θ), 3304; **76**ει, 3329; **78**ιβ, 3467.—§ 584 (do.): VI, **81**ι, 3562 (attacked by Cekitāna); **84**, 3716 (*Çāradvataḥ*, fought with Cekitāna); **85**ε, †3768; **86**ζ, 3835.—§ 585 (do.): VI, **87**, 3859 (*Çāradvataḥ*); **89**, 3931, (λ), 3933, (π), 3970; **92**χ, 4118, 4129; **94**ω, 4194; **95**ιη, 4244; **96**ηη, 4339; **97**κε, 4407; **98**νν, 4489.—§ 586 (do.): VI, **99**α, 4501 (in Bhīshma's sarvatobhadra array); **100**η, 4543; **102**ι, 4665; **103**ξ, 4724.—§ 587 (do.): VI, **108**, 5005, (δ), 5050; **110**, 5105 (*Çāradvataḥ*, fought with Sahadeva); **111**, 5167 (do., do.), 5168; **113**ι, 5239, 5243, 5248, 5260, 5270, 5278; **114**κ, 5292, 5296, 5309; **117**σ, 5496, 5497 (deprived by Arjuna of his chariot); **118**τι, 5519; **119**, 5678.—§ 589 (Droṇābhishekap.): VII, 7δ, 181 (in the left wing of Droṇa's array).—§ 590 (do.): VII, **14**, 527, 528 (fights with Dhṛishṭaketu); **16**β, 633.—§ 592 (Saṃçaptakavadhap.): VII, **23**ο, 1017 (the Pāṇḍya king Śāreṅgadhvaja had obtained weapons from Kṛpa, etc.); **25**, 1114 (*Çāradvataḥ*) 1115 (fights with Vārdhakshemi); **32**ωι, 1410.— § 593 (Abhimanyuvadhap.): VII, **34**β, 1501; **37**θ, 1589, (ι), 1600 (*Çāradvataḥ*), (κ), 1609; **39**μ, 1650, 1654; **48**τ, 1838, (ν), 1851; **47**φ, 1864, 1868, 1871, 1878 (*Çāradvataḥ*); **48**, 1901.—§ 596 (Pratijñāp.): VII, **72**, 2525; **73**, 2575, 2589; **74**α, 2619; **75**γ, 2673.—§ 598 (Jayadrathavadhap.): VII, **85**β, 3037 (had not approved of the gambling), (γ), 3043; **87**θ, 3098.—§ 599 (do.): VII, **95**, 3538 (η), 3540; **104**ηι, 3894, 3917; **105**ν, 3940 (the standard of *K.* had for its mark a bull); **112**, 4301 (protects Jayadratha), (φ), 4329; **119**ββ, 4720; **135**νν, 5541; **137**ωω, 5629; **143**ηηη, 5956, (κκκ), 5004; **145**μμι, 6063, 6074, (ωω), 6097; **146**, 6206, 6227, 6247; **147**, 5298 (*Çāradvataḥ*), 6307 (*Çāradvate*), 6320 (pierced by Arjuna, *K.* swoons away); **150**, 6498; **151**γ', 6550, 6558.—§ 600 (Ghaṭotkacavadhap.): VII, **155**δ, 6720; **156**κ, 6849; **158**φ, 6981 (*Çāradvataḥ*), (7003), 7019 (*Çāradvatasya*); **159**, 7051 (read *Kṛpaç* with B.), 7055, 7058, (7059), (ββ), 7087, 7106, 7107; **160**γγ, 7146; **163**ηη, 7281; **165**, 7365 (*Çāradvataḥ*); **169**, 7579 (do.), 7586, 7590 (*Çāradvataḥ*, defeats Çikhaṇḍin); **177**φφ, 8031; **183**ηηη, 8309.—§ 602 (Droṇavadhap.): VII, **187**ι, 8545; **191**, 8801; **192**, 8810, 8851.—§ 603 (Nārāyaṇāstramokshap.): VII **193**δ, (8930); **200**αα, 9308 (*Çāradvataḥ*), 9316; **202**ηη, 9514.—§ 604 (Karṇap.): VIII, **2**γ, 45; **9**ο, 330 (*Çāradvataḥ*).—§ 605 (do.): VIII, **13**, 495 (fights with Dhṛishṭadyumna); **20**γγ, 772; **26**, 1037, 1046 (*Çāradvataḥ*, fights with Dhṛishṭadyumna); **28**μμ, 1126; **30**, 1225; **32**νο, 1332.—§ 607 (do.): VIII, **41**ε, 1947.—§ 608 (do.): VIII, **46**α, 2133 (*Çāradvataḥ*), 2157 (Yudhishṭhira will fight with Kṛpa); **47**ι, 2225; **48**ο, 2262; **51**ζζ, 2507; **54**οο, 2610, 2613, 2615, 2616, 2617, 2621, 2626 (*Çāradvataḥ*), 2629 (defeats Çikhaṇḍin), 60, 3049; **61**, 3121; **66**, 3330; **73**, 3646, 3688, 3693; **75**χχ, †3811, †3818, †3819; **78**, 3941, (δ), 3998 (*Çāradvataḥ*); **79**ζ, 4012, 4035 (*samānah . . . Kṛpena*, sc. Karṇa), †4065, †4073, †4080, †4081, †4082; **82**μ', †4204; **83**μ', †4231; **84**σ', 4272; **85**ρ', †4307 (*ᵒ-Itihāsottaṃ*), †4310; **88**αβ', †4503; **95**αω', 4970 (*Çāradvataḥ*); **96**, 5013.—§ 609 (Çalyop.): IX, 1ε, 36 (one of the three only remnants of Duryodhana's army); **2**ζ, 72, 124.—§ 610 (do.): IX, **4**, 191, 237 (*Çāradvataḥ*, advises Duryodhana to make peace); **5**, 240 (*Çāradvatasya*); **6**ξ, 293.—§ 611 (do.): IX, **8**α, 373; **11**ια, 563; **12**, 617, (ξ), 626; **16**, 799, (ο), 840; **17**, †887, 941 (*Çāradvataḥ*); **21**, 1121 (rescues Kṛtavarman); **25**ππ, 1377, 1384, 1398; **27**σσ, 1447, (νν), 1459.— § 612 (Hradapraveçap.): IX, **29**α, 1603, 1622 (*Çāradvataḥ*), 1630; **30**δ, 1674, (α), 1681, 1734, 1737, 1741.—§ 615 (Baladevatīrthayātrā): IX, **54**ζ, 3064 (only three of Duryodhana's army are alive, viz. *K.*, Kṛtavarman, and Açvatthāman), 3065.—§ 615 ᶜ(Gadāyuddhap.): IX, **61**, 3407; **63**ββ, 3548; **64**εε, 3610 (*Çāradvataḥ*); **65**, 3627, 3635, 3647, 3668, 3668 (*Çāradvataḥ*, installed Açvatthāman as generalissimo).— § 616 (Sauptikap.): X, **1**α, 16, 28, 31, 57 (*ᵒ-Bhaṇḍau*, read *-Bhojau* with B.); **2**, (70); **3**, 105; **4**, (141), 148; **5**, (176), 213; **6**, 216, 217, 234; **8**, 319, 323, 425, 427 (participates in the nightly encounter); **9**, 485, (489), 513, 515, (λ), 528 (*Çāradvataḥ*), (ν), 533.—§ 617 (Aishīkap.): X, **10**, 545 (*Gautamena*); **18**, 735 (*Çāradvataḥ*, shall become the preceptor of Parikshit).— § 618 (Jalapradānikap.): XI, **1**, 2 (*ᵒprabhṛtayaḥ . . . trayaḥ*, i.e. *K.*, Kṛtavarman, and Açvatthāman), (γ), 30 (*Çāradvataḥ*); **9**η, 247 (*ᵒprabhṛtayaḥ . . . trayaḥ*); **11**, 289 (*Çāradvatasya*), (ι), 293 (*Çāradvataḥ*), 305, 309 (*Çāradvataḥ*, went to Hāstinapura).—§ 619 (Strīvilāpap.): XI, **20**ε, 585; **25**κ, 735.—§ 621 (Rājadh.): XII, **5**ζ, 141.—§ 623 (do.): XII, **14**α, 403.—§ 637 (do.): XII, **45**ε, 1539; **47**, 1695.—§ 638 (do.): XII, **49**α, 1698.—§ 639 (do.): XII, **52**ε, 1889 (*Çāradvataḥ*).—§ 640 (do.): XII, **58**γ, 2116, 2120.—§ 655 (Khaḍgotpattik.): XII, **166**δ, 6200 (received the sword from Droṇa, from him it passed over to the Pāṇḍavas). —§ 702 (Mokshadh.): XII, **297**δ, 10874 (ammng those who attained to their position by means of penances).—§ 785 (Anugītāp.): XIV, **60**α, 1775, (β), 1786, 1805 (*ᵒ-Bhojāḥ-bhyāṃ*, all. to the great battle); **61**γ, 1821 (all. to the battle).—§ 787 (Açramavāsap.): XV, **1**, 13 (*çyālo Droṇasya*); **3**γ, 79, 119; **4**η, 167; **5**η, 172 (*Çāradvataḥ*); **10**ν, 332; **16**, 445 (did not follow Dhṛtarāshṭra, etc., to the forest).— § 788 (do.): XV, **23**, 523 (*Gautamaḥ*).—§ 794 (Mahāprasthānikap.): XVII, **1**, 14 (became the preceptor of Parikshit), 27.

Cf. also the following synonyms:—

Acārya, Ācāryasattama, q.v.
Bhāratācārya, q.v.
Brahmarshi, q.v.

Çaradvat: I, 7116 (*K°*); V, 4795 (*K°*), 5734 (*K°*); XI, 30 (*K°*).

Çâradvata ("son of Çaradvat"): I, 138 (*K°*), 1945 (preceptor of Parikshit), 5408 (*K°*), 5692 (do.); II, 1535 (do.); IV, 947 (do.), 986 (do.), 1624, 1628 (*K°*), 1733 (do.), 1780 (do.), 1789 (do.), 1793, 1809, 1819, †2117 (*Açârya-Ç°yoḥ*, i.e. Drona and Krpa), 2244; V, †880, †1897, 2062 (*K°*), 5528 (*°mahâmânaṃ*, sc. *purushoddâhiṃ*, i.e. the army of Duryodhana), 5573 (do.), 5767 (*K°*), 7576 (do.); VI, †753 (*Gautamaḥ*), 1595, 1720 (*K°*), 2697, 3716 (*K°*), 3859 (do.), 4458, 4622, 5105 (*K°*), 5167 (do.), 5172; VII, 1114 (*K°*), 1600 (do.), 1878 (do.), 6107, 6140, 6143, 6252, 6298 (*K°*), 6303 (C. has *S°*), 6305, 6307 (*K°*), 6308, 6981 (*K°*), 6983, 7019 (*K°*), 7117, 7365 (*K°*), 7579 (do.), 7590 (do.), 8797, 8904 (fled), 8927, 8928, 9308 (*K°*, C. has *S°*); VIII, †201 (*Gautamaḥ*), 330 (*K°*, C. has *S°*), 1041, 1046 (*K°*), 2133, 2623 (*°rathaṃ*), 2624 (do.), 2626 (*K°*), 2630, 2989 (C. has *S°*), 3998 (*K°*), 4970 (do.); IX, 237 (do.), 240 (do.), 941 (do.), 951, 1185, 1186 (fights with Yudhishṭhira), 1389, 1622 (*K°*), 3610 (do., C. has *S°*), 3668 (*K°*); X, 208, 528 (*K°*, C. has *S°*), 735 (*K°*); XI, 289 (do.), 293 (do.), 309 (do.); XII, 1813, 1889 (*K°*); XV, 172 (do.).

Çaradvatsuta (do.): VIII, †4310.

Gautama, q.v.

Krpa[1], an ancient king(?). § 761 (Anuçâsanik.): XIII, **115***b*, 5666 (only C., B. has *Kshûpa*, q.v.).

Krpî, sister of Krpa, wife of Drona, and mother of Açvatthâman. [§ 83 (Âdivaṃçâvatâraṇa): I, **63**, 2436 (*Açvatthâmnaç ca jananî*, with Krpa she was born in a clump of reeds from the seed of Çaradvat).]—[§ 198 (Çaradvat): I, **130** (the birth of Krpa and *K.* in a clump of reeds from the seed of Çaradvat; Çântanu reared them and gave them names (etymology, v. 5089)).]—§ 201 (Drona): I, **130**, 5114 (*Çâradvatîṃ*, married to Drona and mother of Açvatthâmaṇ).—§ 619 (Strîvilâpap.): XI, **23**, 668, 671, 676. Cf. Çâradvatî, Gautamî.

Krshibala, a rshi. § 266 (Çakrasabhâv.): II, **7**, 295 (in the palace of Indra).

Krshna[1] **(Vâsudeva)**, son of Vasudeva and Devakî, husband of Rukmiṇî, etc., and father of Pradyumna, Çâmba, etc., a prince of the Dâçârhas (Vrshṇis, Mâdhavas, Yâdavas), considered as an avatâra of Vishṇu (Nârâyaṇa), the supreme god. [§ 2 (Anukrum.): I, **1**, 24 (*Vishṇuṃ . . . Hrshîkeçaṃ*).]—§ 4 (do.): I, **1**, †109 (*maûnaṃ Krshṇo Brahma brâhmaṇâç ca*), 172 (*°ârjunau*, identified with Nârâyaṇa and Nara), 173, 179, 194 (*-Pârthau*), 205.—§ 10 (Parvasaṅgr.): I, **2**, 333 (*°aya sabhâpraveçaḥ*, cf. § 562).—§ 11 (do.): I, **2**, 390 (*Râma-K°au*), 399, 401 (*Devakînandane*), 409, 427, 428, 494, 496, 506, 507, 510, 511, 523, 524, 538 (*°-Pârthayoḥ*), 571, 576, 582, 587, 606.—§ 61 (Sarpasattra): I, **55**, †2111, (*°a yathâ sarvaguṇotpannaḥ*).—§ 71 (Âdivaṃçâvatâraṇap.): I, **61**, [2273 (*annjâṃ Vâsudevasya Subhadrâṃ*, ravished by Arjuna, cf. § 252)], 2274 (*Çrîḥ K°enena*, sc. *yuyuje*).—[§ 82 (cf. Adivaṃçâvatâraṇa): Vishṇu was begotten [as Krshṇa] by Vasudeva on Devakî among the Andhakas and the Vrshṇis: I, **63**, 2428 (*Vishṇuḥ*).]—[§ 83 (Âdivaṃçâvatâraṇa): I, **63**, 2449 (*Abhimanyuḥ . . . svasriyo Vâsudevasya*).]—[§ 84 (Adivaṃçâvatâraṇap.): I, **64** (the gods prevailed upon Nârâyaṇa (v. 2505) to become incarnate [as Krshṇa]).]—[§ 130*g* (Abhimanyu): I, **67**, 2751 (*Nârâyaṇaḥ*), 2754 (*Nara-Nârâyaṇâbhyâṃ*, i.e. Arjuna and *K.*).]—[§ 132 (Aṃçâvat.): I, **67**, 2785 (*Vâsudevaḥ*, born from a portion of Nârâyaṇa).]—[§ 159 (Pûruvaṃç.): I, **95**, ††3830 (*bhagaṃṣṃ Vâsudevasya Subhadrâyâṃ, Abhimanyuṃ . . . dayitaṃ Vâsudevasya*).]—[§ 160 (do.): I, **95**, ††3835 (*Purushottamasya Vâsudevasya*), ††3836 (*Vâsudevena*, revived Parikshit, cf. § 785).]—[§ 232 (Svayaṃvarap.): I, **186**, 6997 (*Vâsudevaḥ*, present at the svayaṃvara of Draupadî).]—§ 233 (do.): I, **187**, †7012 (*Janârdanaḥ*), †7018 (*Yadûnâṃ rishabhaḥ*, recognized the Pâṇḍavas); **188**, 7051 (*°ñ ca manasâ kṛtvâ jayrhe cârjuno dhanuḥ*); [**189**, †7079 (*Dâmodaraḥ*)].—§ 234 (do.): I, **190**, 7116 (*Devakîputrât*), 7121.—§ 235 (do.): I, **191**, †7149, †7150, †7152 (visits the Pâṇḍavas).—§ 238 (Pañcendrop.): I, **197**, †7308 (*Keçavaḥ*, born from the black hair of Vishṇu).—§ 240 (Vaivâhikap.): I, **199**, 7362 (gave precious gifts to the Pâṇḍavas).—§ 241 (Vidurâgamanap.): I, **202**, 7431.—§ 243 (do.): I, **205**, [7507 (*Janârdanaḥ*, counsellor of the Pâṇḍavas)], 7513 (*yataḥ K°s tataḥ sarve yataḥ K°s tato jayaḥ*); [**206**, 7528 (*Vâsudevaṃ*)].—§ 244 (Râjyalâbhap.): I, **207**, 7548 (*Râma-K°au*), 7554, 7571 (*°purogâmâḥ*, led the Pâṇḍavas to Khâṇḍavaprastha), [7595 (*Keçavaḥ*, returned to Dvârakâ)].—§ 251 (Arjunavanavâsap.): I, **218**, 7888 (*°-Pâṇḍavau, K.* and Arjuna met in Prabhâsa), [7889 (*Nara-Nârâyaṇau* = Arjuna and Krshṇa)], 7892, 7893, 7905 (*°aya bhavane*, in Dvârakâ).—§ 252 (Subhadrâharaṇap.): I, **219**, 7920, 7929; **220**, 7932 (with the permission of *K.* Arjuna ravished his sister Subhadrâ).—§ 253 (Haraṇâharaṇap.): I, **221**, 7994 (came to the nuptials of Arjuna and Subhadrâ), 8006 (gave to the Pâṇḍavas a thousand chariots, etc.), 8031 (performed the rites on the birth of Abhimanyu), 8037 (*°aya sadṛçaṃ çaurye vîrye rûpe tathâkṛtau*, sc. Abhimanyu).—§ 254 (Khâṇḍavadahanap.): I, **222**, 8063, 8071 (*Pârtha-K°yoḥ*), 8082 (only C., read *Krshṇau* with B.); **223**, 8085 (*°-Pâṇḍavau*; Agni asked *K.* and Arjuna for their assistance when he wished to consume the Khâṇḍava forest).—§ 256 (Agniparâbhava): I, **224**, [8161 (*Vâsudevaṃ*, Arjuna and *K.* are Nara and Nârâyaṇa born on earth), 8164 (*°-Pârthau*).—§ 256*b* (Khâṇḍavadahanap.): I, **224**, 8171.—§ 257 (do.): I, **225**, 8196 (obtained a cakra (discus) Vajranâbha from Agni).—§ 258 (do.): I, **227**, 8253 (*°-Pâṇḍavau*), 8257 (*°-Pârthau*), 8259, 8269 (*°-Pârthau*), 8270 (do.); **228**, 8288, 8290, 8292, 8294, 8295, [8302 (*Nara-Nârâyaṇâu etau pûrvadevau vigrutau*, i.e. Arjuna and *K.*)], 8317 (*°arjuna°*), 8322, 8329 (*°-Pârthâbhyâṃ, K.* and Arjuna slew the inhabitants of the Khâṇḍava forest and fought with the gods, etc.).—§ 260 (do.): I, **234**, 8473 (asked Indra to establish eternal friendship between himself and Arjuna).—§ 261 (Sabhâkriyâp.): II, **1**, 2, 7, 9 (*lokanâthaḥ Prajâpatiḥ*), 14, 18.—§ 262 (Bhagadvadyâṇa): II, **2**, 24 (*Hrshîkeçaḥ*), 29, [35 (*Çaibya-Sugrîvavâhanaḥ*)], 39, 42, 44 (*Yâdavaçreshṭhaṃ*), 47, 49 (returned to Dvârakâ).—[§ 263 (Sabhâkriyâp.): II, **3**, 73 (*Vâsudevena*, performed sacrifices at Bindusaras), 74 (*Keçavaḥ*, gave yûpas).]—§ 272 (Râjasûyârambhap.): II, **13**, 549 (*Janârdanaṃ*), [550 (*sarvalôkât paraṃ . . . Harim*)], 552 (*Bhâtagurave*), 553, 559, 561 (advises Yudhishṭhira to perform the râjasûya).—§ 273 (do.): II, **14**, (555) (*Çrîº*, tells Yudhishṭhira of the might of Jarâsandha, etc.).—§ 274 (do.): II, **15**, 647, 648 (*Çrîº*); **16**, 660.—§ 275 (do.): II, **17**, 688, (687) (*Çrîº*), (703) (do.), 726 (do.); **18**, (737) (do.); **19**, (741) (do., tells the history of Jarâsandha), 761, 763 (the enmity between Jarâsandha and *K.*).— § 276 (Jarâsandhavadhap.): II, **20**, 786, 787 (*K.*, Arjuna, and Bhîmasena go to Girivraja).—§ 277 (do.): II, **21**, 823

(°-*Dhima-Dhanañjayâḥ*), 830, 846, (848) (*Çrî*°); **22,** (860) (do.), 881, 882; **23,** (891) (*Çrî*°), 898, 923; **24,** 925, 926, 927, 935, 936 (when Jarâsandha had been slain by Bhîmasena *K.* set the confined kings free and with Arjuna and Bhîmasena left Girivraja in the chariot of Jarâsandha), 937 (°*sârathiḥ*, sc. the chariot of Jarâsandha, differently Nil. and PCR.), 938 (°*sârathiḥ . . . rathavaryaḥ* = do.), 939, 942, 943, 945 (Garuḍa came to *K.* and took his seat on his flagstaff), 964, 965, 967, 971, 979, 980 (*Devakinandane*).—[§ 281 (Sahadeva): II, **31,** 1111 (*Jambhakasyâtmajam . . . Vâsudevena çeshîtam pûrvavairiṇâ*).]—[§ 284 (do.): II, **31,** 1168 (*pṛithipûrvam . . . Vâsudevam avekshya, sc.* Bhîshmakâḥ).]—[§ 285 (Nakula): II, **32,** 1183 (*Vâsudevajitâm âçâm*, i.e. the west).]—§ 286 (Râjasûyikup.): II, **33,** [1213(*Hariḥ*, etc.),1214 (*Keçavaḥ Keçisûdanaḥ*)],1219, 1221, 1226, 1229, 1230 (came to the râjasûya of Yudhishṭhira).—§ 288 (do.): II, **35,** 1295 (washed the feet of the brahmans). —§ 289 (Arghâharaṇap.): II, **36,** [1318 (*Puṇḍarîkâkshaṃ . . . Hariṃ*, has become incarnate [as *K.*], cf. § 84)], 1332 (*Vârshṇeyam*), 1334, 1336 (Bhîshma orders Sahadeva to give the argha to *K.*); **37,** 1343, 1345, 1346, 1347, 1348, 1349, 1351, 1353, 1358, 1361 (Çiçupâla could not bear this and depreciated *K.*); **38,** 1372, 1373, 1374 (*lokavṛddhatame*), 1378 (has vanquished many kshatriyas), 1379, [1385 (*Hariḥ*)], 1391, 1393, 1394, 1397, 1399 (Bhîshma praises *K.* and declares him to be the supreme god (v. 1391 foll.)); **39,** 1402, 1408 (*kamalapatrâkshaṃ*), 1410, 1417.—§ 290 (Çiçupâlavadhap.): II, **41,** 1452; **42,** 1476, 1478 (all. to § 277); **43,** 1512, 1513 (Çiçupâla's mother was the sister of Kṛshṇa's father), 1515, (1515) (*K.* has promised the mother of Çiçupâla to pardon him 100 times); **44,** 1519 (*jagadbhartuḥ*), [1521 (*Hareḥ*)], 1550 (*Yâdavasya devasya*); **45,** 1563, 1564, 1565 (enumerates the evil deeds of Çiçupâla), 1577, 1579, 1586 (*kamalapatrâkshaṃ*, cut off the head of Çiçupâla with his discus (*cakra*)), 1589, 1593.—§ 291 (Râjasûyikap.): II, **45,** 1625 (°-*Pâṇḍavau*, i.e. *K.* and Yudhishṭhira), 1626 (*Sâtvatapravare*, returned to Dvârakâ).—§ 294 (Dyûtap.): II, **47,** 1688 (*Vâsudeva*); **48,** 1705 (do.), 1716 (do.); **49,** 1752 (do.)]; **50,** 1814.—§ 295 (do.): II, **52,** 1889, 1890 (friend of Arjuna), 1891.— § 296 (do.): II, **53,** 1923 (at the end of the râjasûya *K.* had bathed Yudhishṭhira), [1926 (*Keçavaḥ*)].—§ 298 (do.): II, **62,** 2101 (had slain Kaṃsa).—§ 299 (do.): II, **67,** †2229 (*K°ñ ca Vishṇuñ ca Harim Nârañ ca*); **68,** 2291 (*Hariḥ*, invoked by Kṛshṇâ Draupadî by the names *Govinda, Dvârakâvâsin*, etc.), [2292 (*Râmânâtha Vrajanâtha*)], 2293 (*Janârdana*), 2294 (came from Dvârakâ to protect Draupadî), 2295 (*K°ñ ca Vishṇuñ Harim ca Nârañ ca*).—[§ 301 (do.): II, **69,** 2349 (*Vâsudevasya sakhi*, i.e. Draupadî).]—§ 305 (Anudyûtap.): II, **79,** 2606 (*Dvârakâvâsin . . . Sankarshaṇânuja*).—[§ 307 (do.): II, **81,** 2702 (*Vâsudevena*).]—817*b* (Arjunâbhigamanap.): Arjuna enumerates the feats of *K.*: (1) *K.* wandered for 10,000 years on Gandhamâdana as a *muni*, who had his home where he happened to be when evening fell; (2) he dwelt for 11,000 years at *Pushkara*, subsisting on water alone; (3) he stood for 100 years at *Badarî* on one leg with arms uplifted, subsisting on air; (4) he performed a twelve years' *sattra* on the banks of the *Sarasvatî*, emaciated and without upper garments; (5) he stood for 100 divine years on one leg at the tîrtha *Prabhâsa*; (6) *Vyâsa* had told that *K.* was the cause of the creation, etc.; (7) he slew *Naraka Bhauma* and took his car-rings, and then let loose the first sacrificial horse; (8) he slew all the *Daityas* and *Dânavas* and bestowed on *Indra* the sovereignty of the universe; (9) he took birth among men; (10) having been *Nârâyaṇa*, he became *Hari, Brahmân, Sûrya, Dharma, Dhâtṛ, Yama, Anala, Vâyu, Vaiçravaṇa, Rudra, Kâla*, the firmament (*khaṃ*), the earth, and the ten directions, etc.; (11) in the forest of *Caitraratha* he gratified the highest god with sacrifices and at each sacrifice he offered gold by hundreds of thousands; (12) becoming *Vishṇu*, the son of *Aditi*, and the younger brother of *Indra*, he, even while a child, pervaded, in three steps, the heaven, the firmament, and the earth, and, standing in the abode of the Sun (*Âdityasadane*, B. however has *Âdityasyandane*, i.e. in the chariot of the Sun), outshone him by his splendour; (13) in thousands of incarnations (*prâdurbhâveshu*) he slew sinful *Asuras* by hundreds; (14) he cut the bonds of *Mura* (v. BR. s.v. *Maurava*), killed *Nivâta* and *Naraka*, and again rendered safe the road of *Prâgjyotisha*; (15) he slew *Ahṛti* at *Jâruthî* (a river, BR.; a city, Nil.), and also *Kratha, Çiçupâla* with his adherents, *Jarâsandha, Çaibya*, and *Çatadhanvan*; (16) on his chariot, roaring like clouds, he conquered his queen, the daughter of the *Bhoja* king (*Bhojyâṃ*) by defeating in battle *Rukmin*; (17) he slew *Indradyumna* and the *Yavana Kaçerumat*; (18) he slew *Çâlva*, the lord of *Saubha*, and destroyed *Saubha*; (19) at Irâvatî he slew *Bhoja*, who was equal to *Kârtavîrya* in battle; (20) he slew *Gopati* and *Tâlaketu*; (21) he had appropriated to himself the wealthy (*bhogavatîm*) and holy *Dvârakâ*, beloved by the rshis (so PCR., who has read *rshikântâṃ* instead of *rshikâṃ tâṃ*) and will again submerge it within the ocean; (22) at the end of the *yuga* he had contracted all beings and withdrawn the whole universe into his own self; (23) in the beginning of the *yuga* Brahmân sprung from the lotus of his navel; (24) when the Dânavas *Madhu* and *Kaiṭabha* were bent upon slaying *Brahmân*, there sprang from his (i.e. *K.'s*) forehead *Çambhu* (i.e. *Çiva*), the holder of the trident (*Çûlapâṇiḥ*) with three eyes (*Trilocanaḥ*); thus these two foremost deities (i.e. Brahmân and Çiva) had sprung from his body to do his work; this Nârada had told; (25) the deeds he performed when a boy, assisted by *Baladeva*, never had been done nor would be done by others; (26) he dwelt on *Kailâsa* together with brahmans.—*K.* said to Arjuna: "Thou art mine and I am thine, those who are mine are also thine, he who hates thee hates me, and he who follows thee follows me; thou art *Nara* and I am *Hari Nârâyaṇa*; we are the rshis *Nara* and *Nârâyaṇa* born in the world [of men] in time (i.e. for a special purpose, PCR.); thou art the same as I and I am the same as thou; there is no difference between us." —Draupadî said: "(1) They say that in the creation of beings thou art the one *Prajâpati*; (2) *Asita Devala* called thee the creator of all worlds; (3) *Jâmadagnya* (so B.) said that thou art *Vishṇu*, the sacrifice, the sacrificer, and he to whom the sacrifice is performed; (4) the rshis call thee Forgiveness and Truth; (5) *Kaçyapa* said that thou art sacrifice sprung from truth; (6) *Nârada* called thee the lord of the lords of the *Sâdhyas*, gods and *çiras*, the creator and the lord of all things; thou sportest with the hosts of the gods, including *Brahmân, Çankara*, and *Çakra*, etc., even as a child with his toys; the firmament is covered by thy head and the earth by thy feet, these worlds are thy womb, thou art the eternal Purusha; thou art the best of the rshis, sanctified with Vedic lore, etc. . . . the refuge of the *râjarshis* . . . the supreme Lord of all creatures celestial and human": III, **12,** 471, 472, 474, 475, 477, 482, 485, 487, 501.—§ 317 (Arjunâbhigamanap.): III, **12,** 503, 521, 525, 534 (father of Pradyumna), 538, 542, 544, 575, 577,

581, 587, 588, 595 (*Rāma-K°au*).—§ 319 (Saubhavadhop.): III, **13**, 614, (615).—§ 320 (do.): III, **16**, (659); **19**, 773 (*Devakinandanaḥ*), **22**, 869 (*K.* relates the encounters with Çālva (ch. **15–22**), whom he slew).—§ 321 (do.): III, **22**, 895, 896 (returned to Dvārakā).—§ 327 (Draupadīparitāpav.): III, **29**, 1110 (*Devakīputraḥ*); **33**, 1275.—§ 333*b* (Arjuna): III, **40**, [1637 (*Vishṇun . . . Purushottame*)], 1638 (*Çakrābhishekṣ sumahad dhanur jaladanirḥsvanaṃ pragṛhya Dānavāḥ çastāṣ tvayā*—i.e. by Arjuna—*K°ena ca*).—[§ 339 (Indralokābhigamanop.): III, **47**, 1888 (*Nara-Nārāyaṇau* identified with *Hṛshīkeça - Dhanañjayau*, i.e. *K.* and Arjuna), 1896 (*bhāmigata Vishṇur Madhusūdanaḥ*; *c:* under the name of *Kapila K.* by his glance alone had destroyed the sons of *Sagara*).]—[§ 340 (do.): III, **49**, 1951 (*Janārdanaḥ, Hari*s *Trailokyanāthaḥ*, friend of Arjuna).]—§ 342 (do.): III, **51**, 1977 (*Rāma - K° - prantāṇāṃ Vṛshṇināṃ*), 1986, 2009.—§ 343 (Nalopākhyānop.): III, **52**, 2024 (will assist the Pāṇḍavas).—[§ 356 (Tīrthayātrāp.): III, **80**, 4018 (*Vāsudevasya*).]—§ 370 (do.): III, **83**, 7098 (*Vishṇuḥ*, worshipped Çiva at Suvarṇa).—§ 377 (Dhaumyatīrthak.): III, **86**, 8287 (*°anāsaddhaṭah . . . Arjunasūtrita meghaḥ*); **88**, 8351 (*Govindaḥ*, etc., resided in Dvārakā, identified with the supreme god (*Devadevaḥ, Hariḥ, Madhusūdanaḥ*)).—[§ 387 (Sagara): III, **107**, 8880 (*Vāsudeva*, identified with Kapila).]—[§ 400 (Tīrthayātrāp.): III, **118**, †10231 (*Janārdanaḥ*, came to the Pāṇḍavas in the tīrtha Prabhāsa.).]—§ 401 (Balarāma): III, **119**, †10241.—§ 402 (Tīrthayātrāp.): III, **120**, †10275, †10285, †10289 (returned home).—§ 406 (do.): III, **125**, 10417 (engaged in penances on the Yamunā).—§ 448 (Ājagarap.): III, **176**, †12330 (*Suparnaketuḥ*).—§ 452 (Mārkaṇḍeyas.): III, **183**, 12564 (came to the Pāṇḍavas in the Kāmyaka forest), 12567 (*°sya mahishī*, i.e. Satyabhāmā), †12588.—§ 453 (do.): III, **183**, 12600, (12601).—[§ 458 (do.): III, **188**, 12822 (*Pitāmahā Janārdanaḥ*, identical with Nārāyaṇa (Vishṇu)).]—§ 459 (do.): III, **189**, 13003 (*Vārshṇeyaḥ*, identical with Nārāyaṇa (Vishṇu)).—[§ 460 (do.): III, **190**, 13014 (*Vrshṇiçārdūlaṃ*); **191**, 13140 (*Çārṅgadhanvanāḥ*).]—§ 468 (Indradyumnop.): III, **199**, ††13348 (*Devakīputreṇāpi K°ena Narake majjamāno rājarshir Nrgas tasmāt kṛcchrāt punaḥ samuddhṛtaḥ svargaṃ prāpitaḥ*, cf. § 746).—§ 510 (Draupadī-Satyabhāmāsaṃv.): III, **233**, 14651 (*°sya mahishī priyā*, i.e. Satyabhāmā), 14656, 14659 (*°sya mahishī priyā*, i.e. Satyabhāmā); **234**, †14713, †14716; **235**, 14738 (*°mahishī*, i.e. Satyabhāmā, *K.*, and Satyabhāmā returned home).—[§ 513 (Ghoshayātrāp.): III, **252**, 15175 (*Keçavārjunau*).]—§ 521 (Draupadīharaṇap.): III, **263**, 15528 (*Kaṃsaniṣūdanaṃ*, prayed to by Draupadī, who praised *K.* with the hymn v. 15528*b* foll.), 15540, 15546, 15562, (15562) (*Çrī°*) (*K.* came to Draupadī's assistance when Durvāsas, etc., visited the Pāṇḍavas).—§ 524*d* (Vishnu): III, **272**, 15849 (*Vishṇuḥ*), 15850 (*Çankhachakragadādharaṃ*), 15851.—§ 547 (Karṇa): III, **310**, 17205 (identical with Nārāyaṇa, *yam ahur vedavidoṃso Vāraham aparājitaṃ*).—[§ 549*f* (Durgā): IV, **6**, 181 (*Vāsudevasya bhagini*, i.e. Durgā).]—§ 549 (Pāṇḍavapraveçap.): IV, **9**, 262 (*Satyabhāmāṃ K°eya mahishīṃ priyāṃ*).—§ 552 (Goharaṇap.): IV, **45***b*, 1434 (*Mādhavaṃ*); **48**, 1536 (all. to Subhadrāharaṇaparvan); **53**, 1651 (*Devakīputrāt*); **64**, 2056 (do.).—[§ 555 (Vaiṣṇavīkop.): IV, **72**, 2343 (*svasriyo Vāsudevasya*, i.e. Abhimanyu), 2350 (*Janārdanaṃ*, came to the wedding of Abhimanyu and Uttarā).]—§ 554 (Saiṃyodyogap.): V, **1**, †8 (†10) (*Çrī°*); **5**, 101 (returned to Dvārakā); **7**, 131, 135, 136, 137, 139, (144), 150, [151 (*Nārāyaṇaṃ amitraghnaṃ kāmāj jātaṃ Ajaṃ nṛshu*), 153, 162, 155 (*pitāmbaradharo jagatsrashṭā Janārdanaḥ*), 171 (Duryodhana obtained from *K.* the Nārāyaṇas as his allies, Arjuna that *K.* became his charioteer).—§ 556 (Sañjayanyānap.): V, **20**, 622 (*°sya buddhyā yudhyeta ko naraḥ*); [**21**, 625 (*Dāmodareṇa*)]; **22**, †670, †672 (has slain Çiçupāla), †673, [†674 (*Vishṇoḥ*), †677 (*Vrshṇivīraç ca Vishṇuḥ*)], †682; [**25**ζ, †724 (*Vāsudevaṃ ca Çauriṃ*)]; **28**, †803, †805 (*Vrshṇy-Andhaka hy Ugrasenādayo vai K°prapālāḥ*), †806; **29**, (†809) (*Vāsudevaḥ*).—§ 561 (Yānasandhip.): V, **48**, †1840 (*°ssamāḥ*, sc. Abhimanyu), †1876 (*Vāsudevah . . . Saṃgrāyajñatena rathena*), †1878.—§ 561*c* (do.): *K.* having mowed down in battle all the royal warriors of the *Bhoja* race, had in a single chariot carried off *Rukmiṇī* in order to make her his wife; she afterwards bore him *Pradyumna*. Having smashed the *Gāndhāras* and vanquished the sons of *Nagnajit* he forcibly liberated king *Sudarçana* from confinement. He slew the *Pāṇḍya* king by striking his breast (*kapāṭena* (?), v. the note of PCR., p. 174) and mowed down the *Kalingas* in battle. The city of *Vārāṇasī* was burned by *K.* and remained for many years without a king. *Ekalavya*, the king of the *Niṣādas*, who could not be defeated by others, always used to challenge *K.* to battle, but slain by him he lay dead like the Asura *Jambha* violently thrashed on a hillock. Having *Baladeva* for his second he slew *Ugrasena*'s wicked son (i.e. Kaṃsa) seated in court in the midst of the *Vṛshṇis* and the *Andhakas*, and then gave the kingdom to *Ugrasena*. He fought with *Çālva*, and at the gate of Saubha he with his hands caught the fierce *çataghnī*. The Asuras had a city named *Prāgjyotisha*, which was formidable, inaccessible, etc. It was there that *Naraka Bhauma* kept the ear-rings of Aditi, which he had stolen; the gods with *Çakra* (i.e. Indra) at their head were incapable of conquering him, and therefore employed *K.* to destroy these *Asuras*. At the city of *Nirmocana K.* slew 6,000 *Asuras*, and having cut their *paçāḥ kshurāntāḥ*, he slew *Muru* and crowds of *Rākshasas* (*ogharakshāḥ*, which by Nīl. is taken as a *Rākshasa* named *Ogha*), and then he entered that city. It was there that an encounter took place between *Naraka* and *Vishṇu* (i.e. Kṛshṇa); slain by *K.*, *Naraka* lay lifeless like a *kaṃçikāra*-tree uprooted by the wind. When he had slain *Naraka* and *Muru* and recovered the ear-rings, *K.* came back and the gods granted him boons: "fatigue will never be thine in fight; neither the firmament nor the waters shall stop thy course, nor shall weapons penetrate thy body": V, **48**, †1884, †1889, †1891 (*Vishṇoḥ*), †1892, †1894.—§ 561 (do.): V, **48**, [†1895 (*Vishṇuṃ*)], †1896 (friend of the Pāṇḍavas).—§ 561*d* (Nara-Nārāyaṇau): V, **49**, 1936 (*K.* is identical with Nārāyaṇa, Arjuna with Nara).—§ 561 (Yānasandhip.): V, [**49**, 1939 (*Çaṅkhacakragadāhastaṃ . . . Keçavaṃ*)]; **50**, 1992 (*°dvitīyo vikramya tushṭyarthaṃ Jātavedasaḥ*, sc. Arjuna; all. to Khāṇḍavadāhanaparvan), 2009 (*°sadṛço vīrye*, sc. Abhimanyu); [**52**, 2095 (*Hṛshīkeçaḥ*, charioteer of Arjuna)]; **53**, 2108 (*çvetāçva jagatah*); **55**, 2147 (*°pradhānāḥ*, sc. *mahārathāḥ*); **57**ξ, 2283 (*mukhyam Andhaka-Vrshṇināṃ*, among the allies of Yudhishṭhira); **59**, 2324 (*°-Dhanañjayau*), 2342; **62**, †2418 (*°dvitīyena Dhanañjayena*); **65**γγ, 2489 (*Puṇḍarīkākshaṃ*); **68**, [2523 (*Vāsudevaḥ*; *m: K.* and Arjuna are perfectly equal to each other as to their godlike nature, and they have both taken their births of their own wish. The discus of *K.* occupies a space full 5 cubits in diameter, is capable of being hurled at the foe according to the wish of the wielder himself, and depends

on illusion, it is invisible to the Kurus, etc.), 2526 (*Mādhavaḥ*, has slain Naraka, Śambara, Kaṃsa, and Śiçupāla]), 2531 (*yataḥ K°s tato jayaḥ*), [2536 (*Harih*)]; **69**, [2540 (*triyugaṃ Madhusūdanaṃ kartāraṃ akṛtaṃ devaṃ*)], 2549; **70**, [2562 (*Viṣṇuḥ*)], 2563 (etymology), [2564 (*Viṣṇuḥ*)]. 2570, [2571 (*Viṣṇuḥ*)] (Sañjaya explained the names of *K.*: Vāsudeva, etc.); [**71**,]2574 (*Vāsudevaṃ*, praised by Dhṛtarāshṭra as *ṛshiṃ sanātanaṃ*, etc. (vv. 2578–80)).]— § 562 (Bhagavadyānap.): V, **72**, 2586, 2590, 2600, 2609, 2614, 2624, 2629, 2634, 2636, 2644, 2652, 2656, 2659, 2663, 2664, 2670, 2673 (*K.* promised to go to Hāstinapura and try to obtain peace); **74**, 2721, 2736; [**75**, 2740 (*Keçavaḥ*), 2741 (*Rāmānujaḥ Çauriḥ Çārṅgadhanvā*)]; **76**, 2769; **78**, 2807, 2812, 2817; **80**, 2850; **81**, 2864, 2865; **82**, 2879, 2880, 2883, 2885, 2889, 2891, 2893, 2900, 2901, 2902, 2905, 2907; **83**, 2939, 2947 (*Vaduṣukhāvahaṃ Vāsavānujaṃ*, worshipped by the ṛshis), 2948, [2954 (*Keçavaḥ | içvaraḥ sarvabhūtānāṃ Devadevaḥ*)], (4), 2962, 2965, 2968 (*K.* set out for Hāstinapura); [**84**, 2995 (*Daçārhaḥ Madhusūdanaḥ*, description of his journey from Upaplavya to Vṛkasthala)]; **85**, [3027 (*bhūtānāṃ içvaraḥ*)], 3029; [**86**, 3040 (*Janārdanaḥ*), 3041 (*Ākuñjānāṃ adhipatiḥ . . . Janārdanaḥ*), 3042 (*sphitasya Vreshṇivāshṭrasya bhartā goptā ca Mādhavaḥ | trayāṇāṃ api lokānāṃ bhagavān prapitāmahaḥ*)]; **87**, 3066, 3067, 3072; **88**, 3078, 3082, 3093 (Duryodhana wished to imprison *K.*), 3098; **89**, 3101, 3106, [3124 (*antarātmā 'si dehināṃ*, saya Vidura to *K.*)] (*K.* the next day set out from Vṛkasthala and came to Hāstinapura, where he stopped in the house of Vidura); **90**, 3129, 3131, 3149, 3156, 3164, 3168, 3182, 3189, 3193, 3196 (*Dharmāya Vedhase* ?), 3197, 3231, 3232 (discourse with Kuntī); **91**, 3247, 3276 (*K.* came as an envoy to the palace of Duryodhana, but would not eat there, and took his meal in the house of Vidura); **92**, 3293, 3294, †3302, [3307 (*antarātmā 'si dehinām*)] (discussion with Vidura); **93**, 3323 (do.); **94**, 3332, 3336 (*Daçārhem*), 3337, 3344, 3346, 3347, 3349, 3352, 3358, 3359, 3363 (*Vāsudevasya*), 3367, 3376 (came to the conclave in the palace of Dhṛtarāshṭra); **95**, 3384 (his discourse to Dhṛtarāshṭra).—[§ 563 (do.): V, **96**, 3448 (*Keçavaḥ*), 3494 (*Nārāyaṇaḥ*, friend of Arjuna), 3495 (*Janārdanaḥ*), 3496 (Arjuna and *K.* (Keçava) are identical with Nara-Nārāyaṇau).]— § 564 (Mātaliyop.): V, **105**, 3710 (*Cakragadādharaḥ*, identified with Viṣhṇu).]— § 565 (Gālavacarita): V, **107**, 3755 (*vibudhaçreshṭhaṃ tribhuvaneçvaraṃ Viṣhṇuṃ*), 3756; **111**, 3824 (*Nārāyaṇaḥ K°o Jishṇuç caiva narottamau*), in Badarī); [**117**, 3976 (*reme . . . yathā . . . Rukmiṇyāṃ Janārdanaḥ*)].—§ 567 (Bhagavadyānap.): V, **124**, 4122 (*Keçava*), 4123 (spoke to Duryodhana about making peace); **125**, 4187, 4197 (°-*Bhishmau*), 4200 (°-*Bhīshmayoḥ*), 4201 (*Devakīputro devair api sudushcalaḥ*), 4210; **127**, 4242, 4245; [**128**, 4259 (*Daçārhaḥ*, spoke to Duryodhana)]; **129**, 4309, 4311, 4346 (°-*Pāṇḍavau*), 4347 (*Keçavaḥ*); **130**, 4375, [4383 (*Vāsavānujaṃ*)], 4416 (Duryodhana wished to seize *K.*, Vidura enumerated the deeds of *K.* (v. 4407 foll.)); **131**, 4427, 4428 (showed his divine form); [**132**, (4460) (*Vāsudevaḥ*, discourse with Kuntī)]—§ 569 (do.): V, **137**, 4651, 4655 (*Madhava*), 4668 (Kuntī had asked *K.* to bring word to the Pāṇḍavas); **138**, 4677; [**139**, 4713 (*Vāsudevaḥ*), 4722 (*mantri Janārdano yasya*, i.e. Yudhishṭhira's)]; **140**, 4728 (*K.*'s conversation with Karṇa); **141**, 4756, 4758, 4765, 4767, 4769, 4770, 4782, 4784, 4799, 4800, 4801 (do.); [**142**, 4813 (*Keçavaḥ*)] (do.); **143**, 4833 (*Madhusūdanaṃ*), 4836, 4842, 4848, 4864, 4870, 4878, 4880, 4881 (do.); **144**, 4885, 4887; **146**, 4937 (*°ena sahitaḥ Dhanañjayaḥ*); **147**, 4959 (*Dāçārhaṃ*), 4969 (returning to Upaplavya *K.* represented to the Pāṇḍavas what had happened (ch. **146–50**)).—§ 570 (Sainyaniryāṇap.): V, **151**, 5131 (*Dāçārhaḥ*), 5133 (do.), 5134, 5147 (proposed Dhṛshṭadyumna as generalissimo); [**152**, 5174 (*Keçavaḥ*, arranged the camp of the Pāṇḍavas)]; **154**, 5221, (5222) (*Çrīḥ*°); **157**, 5318, (5322) (*Çrīḥ*°), 5345.—§ 570*f* (Çārṅga): V, **158**, 5355 (held the bow Çārṅga).—§ 570*d* (Rukmiṇ): V, **158**, 5364 (ravished Rukmiṇī and vanquished Rukmiṇ).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5455, 5468; **161**, 5538; **162**, 5585, 5587, 5590, (5636) (*Çrīḥ*°); [**163**, 5644 (*Keçavaṃ*)].—[§ 572 (Rathātirathasaṅkhyānap.): V, **165**, 5715 (*Vāsudevasahāyena Pārthena*); **169**, 5865 (*Gudākeçe Nārāyaṇasahāyavān*).]— [§ 573 (Ambopākhyānap.): V, **193**, 7579 (*Pārthaṃ Vāsudevasamāyuktaṃ*), **194**, 7588 (*Vāsudevaṃ*), 7590 (*Vāsudevasahāyavān*, sc. Arjuna); **196**, 7639 (*Vāsudeva-Dhanañjayau*).]—[§ 574 (Jambūkh.): VI, **1**, 17 (*Vāsudevaḥ*), 18 (*Vāsudeva - Dhanañjayau*).]— § 576 (Bhagavadgītāp.): VI, **21**, 771 (*yataḥ K°s tato jayaḥ*), 772, 773 (*yataḥ K°ḥ tato jayaḥ*), [774 (*Harih*)], 775; [**22**, †786 (*Keçavaº*, charioteer of Arjuna)]; **23**, 793, 813 (*°ārjunau ekarathau*), [818 (*Nara-Nārāyaṇau*, identical with Arjuna and *K.*)], 821 (*yato dharmas tato K°ḥ yataḥ K°s tato jayaḥ*); **25**, 859, 862, 871; **29**, 1036; **30**, 1098, 1101, 1103; **35**, †1281, †1287; **41**, 1427; **42**, 1529 (*yogeçvaraḥ*), 1532 (*yogeçvaraḥ*) (when Arjuna became despondent *K.* expounded to him the eternal religion (i.e. Bhagavadgītā, ch. **25–42**), declaring himself to be the supreme Lord).—§ 577 (Bhīshmavadhap.): VI, **43**, 1551, 1560 (*°ārjunau*), 1588 (= 821), 1621.—§ 578 (do.): VI, **49**, 1998 (*°sahitaḥ Pārthaḥ*); **50**, 2036, 2042 (†), 2067.—§ 579 (do.): VI, **52**, 2155 (*°ena sahitaḥ*, sc. Arjuna); **55**, 2374 (*tulyaparākramaḥ*, sc. Abhimanyu), 2395.— § 580 (do.): VI, **59**[a], 2549, 2572, (a), †2597, [†2598 (*Mahendīvaravarṇaḥ*)], †2600, [†2601 (*Mahendīvaravarṇaḥ*), †2604 (*Devaçe jagannāthaṃ . . . Çārṅgagadāçipāṇe*)], †2605, †2606, [†2610 (*Harih*), †2611 (*Viṣhṇuḥ*)], †2613 (*K.* wished to slay Bhīshma, but was restrained by Arjuna)].—§ 581 (do.): VI, **65**[f], 2962, 2967 (*çrutā C. dreshṭaṃ—Saṅkarahaṃsaṃ devaṃ svayaṃ ātmānaṃ ātmanā, K°a, tvaṃ ātmanātrakāshīḥ* (*C. °aḥ sākshi*) *Prabhavaṃnaṃ ca* (*C. hy*) *ātmasaṃbhavaṃ*) (in days of yore Brahmān praised the supreme Lord with the hymn vv. 2944–72, asking him to be born on earth [as *K.*]); **66**, 3007 (= 821) (the god consented; asked by the gods Brahmān expounded to them the nature of Vāsudeva (vv. 2978–95); Bhīshma praised Vāsudeva (vv. 2996–3013)); **67**, 3033, 3034 (Bhīshma described the glory of Vāsudeva (*ṛ*) (vv. 3015–36)); **68**, 3052 (Bhīshma quoted a hymn sung by Brahmān in honour of Vāsudeva (vv. 3038 foll.)).—§ 582 (do.): VI, **73**, 3203.— § 584 (do.): VI, **82**, 3587.— § 585 (do.): VI, **96**, 4328; [**98**, 4461 (*jagadgoptā Çaṅkhacakragadādharaḥ*), 4462 (*Vāsudeva *nantaçaktiḥ yṛshṭisaṃhārakārakaḥ | sarveçvaro Devadevaḥ Paramātmā sanātanaḥ*)].—§ 586 (do.): VI, **106**, 4858, [4864 (*Devadeva*)], 4866 (*K.* wished again to slay Bhīshma, but was restrained by Arjuna); **107**, 4898, 4903, 4904, 4910, 4934, 4971, 4981.—§ 587 (do.): VI, **120**, 5759.—§ 588 (do.): VI, **121**, 5803 (*Devakīputraḥ*), 5806; **122**, 5833 (*sadṛçaḥ K°ena*, sc. Karṇa).—§ 589 (Droṇābhishekap.): VII, [**2**, †82 (*Vāsudevaḥ*, in the army of Yudhishṭhira)]; **3**, 107 (*yathā Vāyur . . . tathā K°ḥ*); [**10**, 380 (*Nārāyaṇaḥ*)]; **11**, 387 (enumeration of the feats of *K.*), 404, 406 (*Içvaraṃ*), 419 (*Arjunaḥ Keçavasyātmā K°o 'py ātmā Kirīṭinaḥ*), 421

(*Keçavaḥ*), 422 (*Dâçârhaṃ* ; *Nara* - *Nârâyaṇau* = Arjuna and *K.*). — § 591 (Saṃçaptakavadhap.): VII, **17**, 676 (°-*Pâṇḍavau*).—§ 592 (do.): VII, **18**, 725; **19**, 756, 760, 773; **23***o*, 983 (*yam âhur adhyardhaçuṇam K°ot Pârthâc ca saṃyuge Abhimanyum*), [1016 (*Keçavena*, had slain the father of the Pâṇḍya king)]; **25**, 1096 (°*asmaḥ*, sc. Abhimanyu); **27**, 1196, 1205, 1213 (*Janârdanaḥ*), 1225; **28**, 1226, 1228, 1251; [**29**, 1278 (*Vâsudevaḥ*, baffled the Vaishnavâstra hurled by Bhagadatta, and then having described his four-fold form, told Arjuna how he formerly had bestowed that weapon on Narâṇa].—§ 593 (Abhimanyuvadhap.): VII, [**33**, 1464 (*Yâçoret . . Govindaḥ*)]; **34***a*, 1482 (*sa-K°âḥ Pâṇḍavâḥ*), 1490; **35***c*, 1521 (knows how to pierce the cakravyûha); [**36**, 1514 (*Vishṇum mâtulaṃ*, sc. Abhimanyu's)]; **49**, [1927 (*Vishṇoḥ svasur nandakaraḥ*, i.e. Abhimanyu)], 1964 (°*arjunasamaḥ*, sc. Abhimanyu).—§ 596 (Pratijñâp.): VII, **72**, 2486, 2536, 2540, 2543, 2551 (comforted Arjuna); **73**, 2587 (*purushottamaṃ*); [**75**, 2648 (*Vâsudevaḥ*)]; **76**, 2685, 2697, 2705; **77**, [2707 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 2714 (comforted Subhadrâ, etc.); **78**, 2768, 2774 (do.); [**79**, 2772 (*Gavindaḥ*), 2783 (*Vishṇuḥ*) (ordered Dâruka to equip his chariot)]; **80**, [2821 (*Garuḍadhvajaḥ*)], 2822, 2824, 2832, 2833, 2836, 2841, 2853, 2855, 2866, [2869 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], (2874) (°*arjunau*) (*K.* appeared in a dream to Arjuna, then they repaired to the abode of Çiva, whom they praised); **81**, 2885, [2894 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 2897 (when Arjuna had obtained the Pâçupata weapon from Çiva, he and *K.* returned to the camp).—§ 597 (do.): VII, **82**, 2911; **83**, 2953, 2956, 2960, 2963 (*Devadeveça . . . Vishṇo Jishṇo Hare K°a Vaikuṇṭha Purushottama*) (praised by Yudhishṭhira), (2966) (promised victory to Arjuna); [**84**, 2978 (*Keçavasya prasâdajaṃ*, all. to ch. **80**–**81**), 2984 (*Hṛshîkeçaḥ*, equipped the chariot of Arjuna, who then having *K.* for his charioteer proceeded to slay Jayadratha)].—§ 598 (Jayadrathavadhap.): VII, **85**, 3045; **86**, 3074, 3075, 3082 (°*arjunau*); **88**, 3141. — § 599 (do.): VII, **89**, 3154 (°-*Dhanañjayau*), **91**, 3218, 3220 (°*asmaḥ*, sc. Drona), 3227 (°-*Pâṇḍavau*), 3247; **92**, 3285, 3313 (*Çaurim*); **93**, 3353, 3394; **94**, 3428, 3445; [**98**, 3614 (*Dâçârhaḥ*)]; **99**, 3702; **100**, 3740, 3745, 3748 (groomed the horses of Arjuna and caused them to drink); **101**, 3777 (°-*Dhanañjayau*), 3794 (do.), 3800 (°-*Pârthau*), 3804; **102**, 3837 (°-*Pâṇḍavau*); **103**, 3847, 3853, 3854, 3856, 3858, 3868 (°-*Pâṇḍavau*), 3889 (°-*Dhanañjayau*); [**104**, 3901 (*Vâsudeva-Dhanañjayau*), 3923 (*Hariḥ*)]; **110**, 4179 (°*tulyaparâkramaḥ*, sc. Sâtyaki), 4186, [4222 (*Dâçârhaṃ goptâraṃ jagataḥ patim*)]; **111**, 4298 (°-*Pâṇḍavau*); **114**, 4460 (do.), 4470 (*Dâçârhaṃ*), 4480 (°-*Dhanañjayau*), 4488; [**117**, 4653 (*Dâçârhaḥ*); **118**, [4685 (*Keçava-Phâlgunâbhyâṃ*)]; **122** *to*, 4883; **126**, 5138; **127**, 5189; [**128**, 5248 (*Vâsudevaḥ*)]; **129**, 5279, 5308; **130**, 5324 (°-*Dhanañjayau*); **131**, 5373 (do.); **132** *os*, 5451 (do.); **135**, 5554; [**136***ow*, 5629 (*Keçavârjunau*); **139**, 5802 (*Vrshṇisiṃhasya*)]; **140** *γγη*, 5819 (°-*Ishmâbhyâṃ*), 5841; **141**, 5869; **142** *ζζζ*, 5889, 5931; **143**, 5964 (°*sakhaḥ*), 5987 (°-*Dhanañjayau*), (*ια*), 5998 (ordered Bhûriçravas to go to his (*K.*'s) world and become equal to *K.*), (*κκκ*), 6004; **145**, 6057, 6060, 6141 (°-*Pârthau*); **146**, 6220 (*yogînâṃ îçvaro Harih*), 6221, 6223 (created darkness; when Arjuna was about to slay Jayadratha *K.* caused him to throw the head of Jayadratha on the lap of Vṛddhakshatra); **147**, 6317, 6337; **148**, 6421, (6423), 6450; **149**, 6463, 6468 (only B., C. has *Krshṇau*), 6463 (Yudhishṭhira praised *K.* with the hymn vv. 6455*b*-74*a*); **152** *δ*, 6571 (°*sahâyena Pâṇḍavena*), 6586.—§ 600 (Ghaṭotkacavadhap.): VII, **156** *η*, 6747 (*çapa 'haṃ K°açaraṇaḥ*), [6775 (*Govindam*)]; **158** *φ*, 6987, 6998, 7000 (°-*Pâṇḍavau*), 7001, 7005 (°-*Pâṇḍavau*), 7023; **159***aa*, 7048; [**162**, 7269 (*Vâsudevaḥ*); **167**, 7497 (*Vâsudeva-Dhanañjayau*); **171**, 7724 (do.); **172**, 7757 (*Janârdanaḥ*)]; **173**, 7802, 7817 (despatched Ghaṭotkaca against Karṇa); **177**, 8062; [**178**, 8064 (*Vâsudevaḥ*); **180**, 8179 (do.); **181** *δδδ*, (8214) (do.)]; **182** *εεε*, 8259, 8261, 8262, (*ζζζ*), 8268, (*Vârshṇeyaḥ*), 8269, 8270, 8271, 8277 (*Purushottamaḥ*), 8279; **183** *εεε*, 8300 (*Devakîsutaṃ*), 8302 (*Devakîputre*), 8317, 8319, 8320, 8323, 8333, 8334, 8338°.—§ 602 (Droṇavadhap.): VII, **186**, 8464; **190**, 8748 (proposed to tell Droṇa that Açvatthâman was slain); **191**, 8804 (*Keçava*); [**192**, 8866 (*Vâsudeveça ca Vârshneyaḥ*)].—§ 603 (Nârâyaṇâstramokshap.): VII, [**195** *θ*, 9007 (*Janârdanaḥ*, does not know the Nârâyaṇâstra)]; **198**, 9133, (*σ*), 9180; **200**, [9270 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 9275; **201**, 9405.—§ 603*b* (Nârâyaṇa): VII, **201**, [9459 (*Vâsudevaḥ* = Nârâyaṇa), 9471 (*Vâsudevâya* = do.), 9478 (*Çaurinâ* = do.).] — § 603 (Nârâyaṇâstramokshap.): VII, **201**, 9488 (*sanâtanaḥ*); **202**, 9637 (°*ena darçitaḥ*, sc. Çiva, all. to chap. **80**–**1**).—§ 604 (Karṇap.): VIII, **5** *ζ*, 144 (*yathâ K°ena Narako Muraç co nihato raṇe*). — § 605 (do.): VIII, **16**, [629 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 635; [**17**, †665 (*Vâsudeve*); **18**, 688 (*Keçavaḥ*), 701 (*Indrânujaḥ*)]; **19**, 734, 763, 765; **21**, 824; **24**, 963 (°-*Phâlgunau*); **27**, 1091, 1094; **30**, [†1217 (*Arjuna-Keçavau*), (*νν*), 1227 (pierced by Karṇa)]; **31**, 1307 (*svashṭâ jagataḥ*), 1311, 1314; **32** *οσ*, 1342, 1344, 1345, 1385 (*abhyadhikaḥ K°âd açvajñâne*, sc. Çalya).—§ 606 (do.): VIII, **34**, 1578 (°*ât . . . viçishṭaḥ*, sc. Çalya); **35**, 1627, 1628, 1629, (*a*), 1644, 1645, 1659 (*yathâ*).—§ 607 (do.): VIII, **36**, 1670 (°*ad abhyadhikaḥ*, sc. Çalya); **40**, 1819, 1824 (*Devakîputrât*), 1826, 1829 (armed with the cakra).—§ 608 (do.): VIII, **46** *ε*, 2137, 2181 (*etac cakraṃ gadâ gârhyaṃ çaṅkhaṃ K°eṇa*); **53**, 2582, 2584; **56**, 2776, 2779, 2781 (°-*Pâṇḍavau*), 2815 (°-*Dhanañjayau*), 2824, 2826, 2830; **58**, 2859, [2863 (*Hariḥ*)], 2898, 2900; **59**, 2960 (°-*Dhanañjayau*), 2974; **60**, 2976; [**62**, 3142 (*Nârâyaṇo*°)]; **64**, †3240, †3274, 3275, 3278; [**65**, †3296 (*Nârâyaṇaṃ*)]; **66***ιι*, 3347; **69** *μμ*, 3410, (3419) (told Arjuna the tales of Kauçika and of Balâka), (*ξξξ*), 3471 (*paramâ gatiḥ*); **70**, †3514, †3520, †3526, 3547 (*Hṛshîkeçaṃ*); **71**, 3553, 3575; **72**, 3597, 3598; [**73**, 3634 (*Keçavaḥ*)]; **74** *φφφ*, 3754, 3756, 3758, 3761, 3763, 3781, 3787, 3791, 3793; **76** *ωωω*, †3855; **79** *ζ*, 4010, 4014, [4018 (*Hariḥ*)], †4047, †4052 (all. to Khâṇḍavadahanaparvan), †4058, [†4059 (*Keçavena Nârâyaṇena*), †4060 (*Çaṅkhacakrâsipaṇer Vishṇor Jishṇor Vasudevâtmajasya*), †4061 (*Nârâyaṇaḥ*)]; **81**, 4125; **82**, 4189; [**83**, 4257 (*Keçavârjunau*)]; **84**, †4304 (*Keçavo*°); **85**, †4331, †4353, †4347; **86**, 4364 (*Madhusûdana*), 4368, 4369; **87** *φ'*, 4387, [4451 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 4476 (*Govindaṃ*), 4479, 4481; [**88**, †4511 (*Janârdanaḥ*)]; **89***aγ'*, †4584, (*αθ'*), †4601, †4615; **90**, †4678, (4680), †4707, 4717, 4731 (*K.* rescued Arjuna from Açvasena by making the chariot sink down into the earth); **91**, †4805 (Karṇa was slain by Arjuna); [**94**, 4955 (*Mâdhavasya*)]; **96***aθ'*, 4990, 4998, [5009 (*Nara-Nârâyaṇau* = Arjuna and *K.*)], 5011, 5016.—[§ 609 (Çalyap.): IX, 1*δ*, 36 (°*Vâsudevaḥ*, among the seven Pâṇḍava warriors who were still alive after the battle).]—§ 610 (do.): IX, **3**, 159 (°*sârathiṃ . . . ratham*, i.e. the chariot of Arjuna); **4** *μ*, 201 (°*netraḥ*, sc. *Arjunaḥ*), 207, 235; **5** *ν*, 246, 248; [**7**, 347 (*Vâsudevaḥ*, advised

Yudhishṭhira to slay Çalya)].—§ 611 (do.): IX, [**11**, 567 (*Keçavârjunau*)]; [**13**, 693 (*Mâdhavavacaḥ*, all. to chap. **7**)]; **16**, 798 (°*Pârthayoḥ*), 811 (*Mâdhavaḥ*); [**17**, †900 (*Govindavâkyam*, all. to chap. **7**), †901 (*uktam Indrâvarajasya*, do.)]; **19**, 1014, 1022 (*jagato nâthaḥ K°o Janârdanaḥ*); **24**$_{vv}$, 1301; **27**, 1455, (††), 1456, 1457, 1462, 1466, 1467. —[§ 612 (Hradaprâveçap.): IX, **30**, 1719 (*Janârdanaṃ*); **31**, 1744 (*Vâsudevaḥ*)].—§ 613 (Gadâyuddhap.): IX, **33**, [1889 (*Vâsudevaḥ*)] (censured Yudhishṭhira for his having given Duryodhana a chance of victory by proposing a single encounter about the kingdom), (ζ), 1906, 1909.—§ 614 (do.): IX, **34**, 1951.—§ 615 (do.): IX, **35**, 1976 (*Purushasattamaḥ*), 1977, 1979, 1980 (when Balarâma could not induce *K.* to join the Kurus he became enraged and set out on a tîrthayâtrâ, cf. § 570).—§ 615*ee* (Âdityatîrtha): IX, **49**, 2848 (*Madhusûdanaḥ*, present in the Âdityatîrtha). — § 615 (Baladevatîrthayâtrâ): IX, **54**, 3066 (Balarâma returned).—§ 615 (Gadâyuddhap.): IX, **55**$_{\alpha}$, 3121; [**58**, 3246 (*Vâsudevaṃ*, *K.* advised Bhîmasena to vanquish Duryodhana by means of deception; Bhîmasena then fractured the thighs of Duryodhana)]; **60**, (3363) (*Çrîḥ*) (exculpated Bhîmasena), 3374, 3386; **61**, 3390, (*ṣ*), 3410, 3448 (*K.* and Duryodhana upbraided one another); **62**$_{\psi}$, 3470 (when *K.* descended from the chariot of Arjuna it was reduced to ashes) (ω), 3483, 3486, 3491 (*yato dharmas tato K°o yataḥ K°as tato jayaḥ*); **63***aa*, 3504, 3506, 3523, 3525 (after the death of Duryodhana, *K.* went to Hâstinapura of Yudhishṭhira and Dhṛtarâshṭra); **65**$_{\eta\eta}$, 3654.—§ 616 (Sauptikap.): X, **8**, 313 (had adored Çiva), [472 (*asannidhyât . . . Keçavasya*)]; **9**, 503, 509 (*Vârshneyaṃ*), (λ) [528 (*Vâsudevaḥ*)].—[§ 617 (Aishîkap.): X, **12**, 606 (*Puṇḍarîkâkshaḥ*).] — § 617*b* (Brâhmaçiras): X, **12**, 618, 641.—§ 617 (Aishîkap.): X, [**13**, 647 (*sarva-Yâdavanandanaḥ*, description of his chariot)]; **14**, 670 (*Dâçârhaḥ*); **16**, 728 (promised to revive the foetus in Uttarâ's womb (i.e. Parikshit) after it had been slain by Açvatthâman with the Brahmaçiras weapon), 759; **17**, 761.—§ 618 (Jalapradânikap.): X, **21**, 1*b*, 15,$_{(\gamma)}$, 30; [**12**, 328 (*Harîḥ*), 329 (*Harîḥ*) (substituted an iron statue for Bhîmasena when Dhṛtarâshṭra embraced him)]; **13**, 354 (*Devakîputraṃ*), 356; **15**, 424.—§ 619 (Strîvilâpap.): XI, [**16**, 443 (*Puṇḍarîkâkshaṃ . . . Purushottamaṃ*, Gândhârî in her grief upbraided *K.*)]; **17***β*, 503 (*Bhârata* (!)), 508, 511; **18**$_{\gamma}$, 528, 541; **19***δ*, 554, 555, 559, 563; **20**$_{\epsilon}$, 570, 572, 575; **22**$_{\eta}$, 621, 629 (only B., C. has Kṛshṇâ), 631; **23***ô*, 639, 649; **24**$_{\iota}$, 702; **25**$_{\kappa}$, 735, 739, 744 (Gândhârî cursed *K.*, declaring that after the slaughter of all his kinsmen he should perish in the wilderness; *K.* declared this to be the will of fate, cf. Mausalaparvan).—[§ 620 (Çrâddhap.): XI, **26**, 761 (*Vâsudevaṃ*, *K.* censured Gândhârî).]—§ 621 (Râjadh.): XII, 1$_{\gamma}$, 13, 16 (*Harim*); 7$_{\eta}$, 187.—§ 630 (do.): XII, **27***β*, 820 (*Puṇḍarîkâkshaṃ*).—[§ 632 (do.): XII, **29**, (900) (*Vâsudevaḥ*, comforted Yudhishṭhira by telling him Shoḍacarâjopakhyâna).]— § 633 (do.): XII, **30**, (1046) (*Çrîḥ*, told the story of Nârada and Parvata).—§ 635 (do.): XII, **37**, 1369, 1382 (*ratham . . . Çaibya-Sugrîvayojitam . . . samâdhâya*).—§ 637 (do.): XII, [**39**, 1430 (*Devakîputraḥ . . . Janârdanaḥ*, told the story of Cârvâka)]; **40***a*, 1458; **43**, 1500, 1503, 1509, 1514, 1515 (praised by Yudhishṭhira as Vishṇu (Nârâyaṇa) with the hymn vv. 1500–14); **45***e*, 1544; **46**, [1562 (*Vâsavânujaḥ*), 1579 (*kartâ lokânâṃ*)], 1584 (*Keçavasya*); **47**, 1601, [1602 (*yogeçvaraṃ Padmanâbhaṃ Vishṇuṃ Jishṇuṃ Jagatpatiṃ*)], 1604, 1680, 1681, 1683, 1689, [1690 (*Harim*)] (Bhîshma praised *K.* as Vishṇu (Nârâyaṇa) with the hymn vv. 1604–88; *K.* bestowed divine knowledge on Bhîshma).—§ 638 (do.): XII, **48**, 1712 (*Vâsavânujaṃ*), [**49**, (1715) (*Vâsudevaḥ*, told the story of Râma Jâmadâgnya)].—§ 639 (do.): XII, **50***β*, 1813; **51***δ*, 1845 (*Hṛshîkeça*, praised by Bhîshma with the hymn vv. 1845–52); **52**, 1862, [1863 (*Lokanâtha Mahâbâho Çiva Nârâyaṇeçvaṭa*)], 1874, 1883; **53**, [1898 (*Pûçvakarmâṇaṃ Vâsudevaṃ Prajâpatim*)], 1904, 1906, 1908, 1914, 1915.—§ 640 (do.): XII, **54***a*, 1929 (through the favour of *K.* Bhîshma had become competent to discourse on dharma); **55**, 1978; **56**, 1996 (*Vedhase*); [**58**$_{\gamma}$, 2116 (*Vâsudevaḥ*)].—§ 641 (do.): XII, **60**, 2273 (*Vedhase*); **81**, 3036 (*Vârshneya*), 3040, 3050 (discourse between *K.* and Nârada); [**110**, 4077 (*Pitâmahaḥ . . . Acyutaḥ*), 4078 - *Govindaḥ Purushottamaḥ*, identified with Nârâyaṇa (Hari))].—§ 664 (Mokshadh.): XII, **207**, 7548 (= Vishṇu (Nârâyaṇa), performed the creation, etc.), 7565.—§ 666 (do.): XII, **209**, 7604 (*acyutaṃ îçvaraṃ*), 7636 (= Vishṇu (Nârâyaṇa)).—[§ 667 (do.): XII, **210**, 7650 (*Vâsudevaḥ* = Vishṇu (Nârâyaṇa)), 7654 (*Vârshneyaṃ*, adj.).] — [§ 676 (do.): XII, **231**, 8455 (*Keçavaḥ*), (8457) (*Vasudevaḥ*) (discourse between *K.* and Ugrasena).]—[§ 692 (do.): XII, **281**, 10086 (*Janârdanaḥ*, identified with the supreme Lord), 10088 (*Keçavam Acyutaṃ*, the eighth part of the supreme Lord).]— § 717*b* (Nârâyaṇîya): XII, **335**, 12658 (one of the forms of Nârâyaṇa born as son of Dharma), 12667 (do.); [**340**, 12968 (*Sâtvataḥ*, ninth avatâra of Vishṇu); [**342** (*K.* = Vishṇu (Nârâyaṇa) explained his names to Arjuna)]; **343***ô*, 13238 (etymology) (do., *K.* expounded the power of Agni and Soma; *K.* has been born from Dharma as the ṛshis Nara and Nârâyaṇa); **347**, 13443 (*çrutaḥ K°o Bhîshmayoḥ*, Nârada had recited the Nârâyaṇîya (?)); **349**, 13557 (do., Nârada discoursed on the dharma of Nârâyaṇa), 13611 (do., Vyâsa repeated the discourse of Nârada), 13636 (*lokânâṃ bhâvanaḥ*).—§ 725 (Anuçâsanik.): XIII, **9**, 421 (*°aya . . . kathâṃ*) (? = Vyâsa, Nîl.).—[§ 727 (do.): XIII, **11**, †508 (*Devakîputrasanmâdhau*), †511 (*Garuḍadhvajasya*, the discourse between Rukmiṇî and Çrî).]—§ 730 (do.): XIII, **14**, 597 (had in Badarî gratified Çiva), 600 (gratifies Çiva in every yuga), [602 (*Harir Acyutaḥ*), 606 (*Surâsuraguro deva Vishṇo*)], 658, 678 (in order to get a son by the favour of Çiva *K.* set out and came to the hermitage of Upamanyu).—§ 730*g* (Upamanyu): XIII, **14**, 721, 788, 863, 929, 957 (Upamanyu told *K.* about his relations to Çiva).—§ 730 (Anuçâsanik.): XIII, **14**, 958, [(971), (*Çrî-Vishṇuḥ*)], 999, [(1002) (*Vishṇuḥ*)], 1023, 1024 (*Yâdavaçârdûla*); **15**, (1025) (*Çrîḥ*); [**16**, 1110 (*Yâdaveçvara*)]; **17**, 1126, 1131 (Çiva granted *K.* the boon that he should get a son), 1283 (read *K°a* with B., C. by error *K°ah*); **18**$_{KK}$, 1327, 1357, 1367, [(†1368) (*Vishṇuḥ*)].—§ 737 (do.): XIII, **31**, 2032 (discourse between *K.* and Nârada).—[§ 739 (do.): XIII, **34**, 2129 fol. (discourse between *K.* and the Earth).]— § 746 (do.): XIII, **70**, 3457, 3461, 3479, 3480 (rescued Nṛga, who in consequence of a curse had been transformed into a lizard); **72**, 3544 (do.).—§ 753 (do.): XIII, **97**, 4671 (discourse between *K.* and the Earth).—[§ 759 (do.): XIII, **109** (the twelve names under which *K.* (*Vishnu*) is to be worshipped).] — § 768 (do.): XIII, **139**, 6297, 6303, 6332 (*K.* (Vishṇu, Nârâyaṇa, Hari) observed a vrata for twelve years; then fire issued from his mouth; it was his soul that repaired to Brahmâ and obtained the boon that a half of Çiva should be born as the son of *K.*).—§ 788*b* (do.): Çiva said: *Hari* has ten arms, a curl of hair on his breast,

curly locks, *Brahmán* has risen from his abdomen, I (Çiva) from his head, the gods and Asuras from the hairs of his body, the ṛshis, etc., from his body; assuming a human form, he will cause all the kings on earth to be slain in battle in order to achieve the purposes of the gods; he is identical with Brahmán (*brahmabhútasya santatasy*) and the refuge of the *Devarshis*, and the abode of Brahmán, Çiva, and of all the gods; he is armed with the cakra and the çankha, has Garuḍa for his standard, his illusive power depends upon yoga, and he has a thousand eyes; he will take birth in the race of Prajápati Manu as Kṛshṇa (Vásudeva). The stem of genealogy will be the following: *Manu* > *Anga* > *Antardhámán* > *Havirdhámán* (*Prajápatir aninditáḥ*) > *Prácínabarhis* > *Pracetas* (+ nine other sons) > *Daksha Prajápati* > *Dákshāyaṇi* > *Áditya* > *Manu* > *Ilá* (= *Sudyumna*) ↔ *Budha* > *Purúravas* > *Ayu* > *Nahusha* > *Yayáti* > *Yadu* > *Kroshṭṛ* > *Vṛjiniwat* > *Rshadgu* (B. *Ushaṅgu*) > *Citraratha* > *Çára* (younger son) > *Vasudeva Anakadundubhi* > [Kṛshṇa] *Vásudeva*. *K.* will have four arms, love and be beloved by the brahmans; he will liberate the kings confined by the *Magadha* king *Jarásandha*; he will be the king of all kings on earth; grown up among the *Çarasenas* and residing at *Dvárakā* he will conquer and protect the whole earth, conversant [as he is] with policy (*nayavit sadā*); he who wishes to see me (Çiva) or *Brahmán* should first see *Vásudeva*; then we are seen; that person with whom the lotus-eyed *Vásudeva* becomes gratified, with him all the gods, headed by Brahmán, become gratified; he will be an instructor in *dharmas*; he, for the sake of righteousness, created millions of ṛshis, who are now headed by Sanatkumára, residing on Gandhamádana, engaged in penances; in him [are] the three [great gods] (*trayam*); his elder brother will be Balarāma (*e*), the bearer of the plough (*hali*), capable of lifting the whole earth (**XIII, 147**); XIII, **147**, 6807 (*Harivaṁ*).—§ 768*b* (Umā-Maheçvarasaṁv.): XIII, **148**, 6876.—§ 768 (Áṇuçásanik.): XIII, **148**, 6978 (*Devakinandanaḥ*), 6879, 6885, [6888 (*Náráyaṇaḥ*), 6892 (*Vishṇuḥ*), 6896 (*Náráyaṇaḥ*)], 6897, [6898 (*Hari-Gándhivivigrahaṁ*)], 6903, 6904, 6912, 6932.—§ 769*b* (Vishṇu's 1000 names): XIII, **149**, 6956, 7008.—§ 769 (Áṇuçásanik): XIII, **149**, 7071 (= Vishṇu).—§ 773*b* (do.): Bhíshma praised *K.* as the supreme god, mentioning his incarnation as a hoar, and that *Brahmán* sprang from the lotus which appeared in his navel; he existed in the *Kṛta* age in the form of Righteousness, in the *Tretá* in that of Knowledge, in the *Dwápara* in that of Might, in the *Kali* in that of Unrighteousness; he slew the *Daityas*, he ruled [as *Bali*] the *Asuras*; he is always accompanied by hundreds of *Gandharvas* and *Apsarases*, and hymned by the very *Rákshasas*; he is praised by the *Sáman* singers by reciting the *Rathantara*; he was hymned by the gods [when he lifted up the *Govardhana* mountain] in order to protect the cowherds [of Vṛndávana] (*? taṁ ghoshárthe girbhir Indraḥ stuvanti*, v. 7370), **159**, v. 18); he lifted up the earth, agitating all the *Dánavas* and *Asuras*; he caused the seed of the [two] gods [Mitra and Varuṇa] to fall into a jar, whence they say that the *Rshi* Vasishṭha has arisen; he is *Mátaríçvan*, etc.; he [is the soul] of gods, men, and *Pitṛs*; vanquishing the *Rákshasas* and *Uragas*; he offers everything up in *Agni*, who (*so* C., B. has *sa*) was gratified in the Khāṇḍava forest; he gave white horses to [*Arjuna*] *Pártha*; he crossed the streams to slay Indra and paralysed him when he was about to hurl the vajra; he is *Mahendra* who is praised by the brahmans in great sacrifices with 1,000 old *Ṛc* verses; he alone could keep *Durvásas* as a guest in his house; he is the one ancient *Rshi*; the *Rudras*, the *Ádityas*, the *Vasus*, the *Açvins*, the *Sádhyas*, the *Viçvedevas*, the *Maruts*, *Prajápati*, the mother of the gods, *Diti* and the seven Rshis [have] all [sprung] from *K.*; when he becomes *jiva* he is called *Sankarshaṇa*; then he becomes *Pradyumna*, and then *Aniruddha*; in this way he displays himself in fourfold form; he created the gods, the *Asuras*, men, the worlds, the *Rshis*, etc.; he is *Náráyaṇa* (**XIII, 159**): XIII, **159**, †7368, †7359, †7360, †7363, †7365, †7377, †7387, †7397, [†7400 (*Náráyaṇaḥ*)].—§ 773*c* (Durvāsas): XIII, **160**, 7422, 7447 (had 16,000 wives, Rukmiṇī being the first) (Durvāsas put *K.* and Rukmiṇī to the test, and granted him that he should be invulnerable except on the soles of his feet).—[§ 773 (Áṇuçásanik.): XIII, **161–2** (recited the Çatarudriya to Yudhishṭhira.)].—§ 774 (do.): XIII, **163**, 7532 (*Devakinandana*).—§ 776 (do.): XIII, **167**, 7695.—§ 777 (Svargárohaṇik. p.): XIII, **168**, [7742 (*Devadeva*, etc.), 7743 (*Vásudevo hiraṇyágárbhá Purushaḥ*, etc.)], 7745, 7746 (*yato K°s tato dharmo yato dharmas tato jayaḥ*), [7750 (*Nara-Náráyaṇau* = Arjuna and *K.*)], 7751 (granted Bhíshma leave to quit his body and promised him that he would attain to the status of the Vasus); **169***β*, **7778**, 7795, 7796 (°*mukhāḥ*).—[§ 778 (Açvamedhikap.): XIV, **2**, 20 (*Keçavaḥ*, consoled Yudhishṭhira.).]—[§ 779 (do.): XIV, **11–13** (discoursed on the encounter between Indra and Vṛtra, etc.).]—§ 780 (do.): XIV, **14**, 366 (°-*Phálgunau*).—§ 781 (do.): XIV, **15**, 376 (°-*Páṇḍavau*).—§ 782 (Anugītāp.): XIV, **16**, 408, 410, 414, 423; **18**, 584; **34**, 932; **51**, 1470 (requested by Arjuna *K.* recited the Anugītā (ch. **16–51**), identifying himself with Kshetrajña (v. 934)), 1476.—§ 783 (do.): XIV, **52**, 1478, 1481 (°-*Páṇḍavau*), [1491 (*Átmá ca Paramátmá ca*, praised by Arjuna)], 1511, 1512.—§ 784 (do.): XIV, **53**, 1538 (returned to Dvārakā).—§ 784*b* (Uttaṅka): XIV, **53**, 1554, 1556 (Uttaṅka wished to curse Kṛshṇa); [**54**, (*K.* expounded his divine nature to Uttaṅka)]; **55**, [1591 (*Vishṇoḥ*) (Uttaṅka saw the divine form of *K.*), 1592 (*Paraméçvaraṁ*), 1593 (*Viçvakarman*, etc.)], 1597, 1598, 1609, 1628 (*K.* granted Uttaṅka the boon ever to have water); [**56**, 1625 (*Vishṇave*)].—§ 785 (Anugītāp.): XIV, **59**, 1765; [**60**, (1778) (*Vásudevaḥ*) (returning to Dvārakā *K.* recounted the events of the battle)]; **61**, 1812, 1814, 1820 (related the fall of Abhimanyu); **62**, 1853 (performed the obsequial rites for Abhimanyu), 1865 (*Vṛshṇivíreṇa*); **66**, 1942 (came to Hástinapura), 1946, 1949, 1957; **67**, 1971, 1972, 1973, 1982; **68**, 1994, 2002, 2003, 2004, 2007; **69**, 2024; **70**, 2034, 2042 (*K.* gave life to the stillborn Parikshit); **71**, 2064 (*Devakinandanam*), 2069; **72**, 2083; **85**, 2566 (came to the açvamedha of Yudhishṭhira); **87**, 2574, 2578, 2583, 2584, 2597 (*Yadunandanaḥ*); **88**, 2610, 2611; [**89**, 2661 (*Vásudevaḥ*), 2680 (*Govindaṁ*, returned to Dvārakā)].—§ 787 (Áçramavāsap.): XV, **7**, 255; [**16**, 462 (*Vásudevát*, all to § 568); **17**, 49, (*Vásudevaṁ*, do.)].—§ 788 (do.): XV, **25**-γ, 667 (*paçyardha K°ena sadā yo mṛpaḥ*, sc. the father-in-law of Bhímasena).—§ 789 (Putradarçanap.): XV, **29**, 784 (*Subhadrā K°bhagiṁ*), 807 (*°eya bhagiṁ*, i.e. Subhadrā); [**31**, 854 (*Hṛshikeçaṁ*, identical with Náráyaṇa)].—§ 793 (Mausalap.): XVI, **1**, 21 (*Jará K°ṇa mahátmánaṁ çayánam bhuvi bhéteyati*, cf. ch. **4**); [**2** (observed the bad omens and remembered the curse of Gándhárī, then he caused the Yṛshṇis to go to Prabhāsa)]; **3**, 60, [68 (*Harir*)], 72, 91, 93 (caused the destruction of the Yṛshṇis in Prabhāsa); **4**, †106, †110, †114, †125, [†130 (*Náráyaṇaḥ*)], †131 (having been pierce[d] at the heel by Járas, *K.* ascended to heaven and attained[?]^{x0}

his own region); **5**, 139, 142, 144 (left 16,000 widows); **6**, 156, 175; **7**, 214 (his grandson Vajra was installed as king in Indraprastha), 250 (some of his widows ascended his funeral pyre), [251 (*Mavi-*)]; **8**, 261, 266, 268, [277 (*Vishnum*)], (*f*), 280, 283.—§ 794 (Mahāprasthānikap.): XVII, **1**, 1 (*divam gate*), [12 (*Harigi-*)], (*a*) 40 (his cakra had disappeared). —[§ 795 (Svargārohaṇap.): XVIII, **4**, 126 (*Govindam Brāhmeṇa vapushā sthitam*, in heaven); **5**, 171 (*Vāsudevaḥ*, was a portion of Nārāyaṇa, into whom he entered, his 16,000 wives were incarnate Apsarases).]

Cf. Kṛshṇa (dual.), Nārāyaṇa, Vishṇu, and the following synonyms:—

Acyuta, Adhideva, Adhokshaja, Ādideva, q.v.

Āhukānām adhipati(ḥ) ("the king of the Āhukas"): V, 3041.

Aja, q.v.

Amadhya, Anādi, Anādimadhyaparyanta, Anādinidhana, Anādya, Ananta, v. Vishṇu.

Andhaka-Vṛshṇināṭha ("the lord of the Andhakas and the Vṛshṇis"): VI, 2606.

Asita ("the black one"): IX, 3351 (*pītāsitau Yaduvarau*, i.e. Balarāma and Kṛshṇa).

Atman, Avyakta, Avyaya, q.v.

Bhojarājanyavardhana ("enhancing the glory of the Bhoja princes"): XIV, 2581.

Bhūtānām īçvara(ḥ), Bhūtapati, Bhūtātman, Bhūteça, q.v.

Cakradhara ("discus-bearer"): I, 6257 (i.e. Vishṇu?); VII, †5833 (*°prabhāvaḥ*, sc. Sātyaki).

Cakradhārin (do.): XIII, 5868.

Cakragadābhṛt ("bearing discus and mace"): V, 2933.

Cakragadādhara (do.): II, 1560 (*K°*); V, 3251, 3710; XI, 747; XIV, 30, 2610; XVI, 282.

Cakragadāpāṇi (do.): I, 2506 (i.e. Vishṇu).

Cakrapāṇi ("discus-handed"): VI, 1900 (*°r īvāsurān*, i.e. Vishṇu).

Cakrāyudha ("whose weapon is a discus"): I, 1163 (i.e. Vishṇu); V, 56; XV, †665.

Çaibya-Sugrīvavāhana ("having Çaibya and Sugrīva for his horses"), q.v.

Çambhu, q.v.

Çaṅkhacakragadādhara ("bearing conch, discus, and mace"): III, 743, 12989 (i.e. Nārāyaṇa (Vishṇu)), 15850 (*K°*); VI, 4461; VII, 2962; XIII, 7742; XIV, 1609; XVI, 273.

Çaṅkhacakragadāhasta (do.): V, 1939.

Çaṅkhacakragadāpāṇi (do.): VIII, 1630.

Çaṅkhacakrāsipāṇi ("holding conch, discus, and sword"): VIII, †4060.

Çārṅgacakragadādhara ("bearing bow, discus, and mace"): II, 1599; VI, 2986; XVI, 102.

Çārṅgacakrāsipāṇi ("holding bow, discus, and sword"): XII, 1514.

Çārṅgadhanurdhara ("bearing the bow Çārṅga"): VI, 2947.

Çārṅgadhanvan (do.): III, 178, 10264, 13140; V, 2741, 4675; VI, 2937; VII, 379; VIII, 233; X, 653, 656; XII, 7523; XIII, 7056 (Vishṇu's 1000 names); XIV, 1541; XVI, 10, 268.

Çārṅgagadāpāṇi ("holding bow and mace"): VIII, 2182.

Çārṅgagadāsipāṇi ("holding bow, mace, and sword"): VI, †2604.

Çārṅgiṇ ("having the bow Çārṅga"): VII, 2964; XVII, 13.

Çauri ("descendant of Çūra"): I, 7989; II, 48, 50, 622 (*Çāmbaḥ Ç°amaḥ*), 781, 878 (*Hṛshīkeçaḥ*), 887, 1380, 1599; III, 13559, 14739; V, †724 (*Vāsudevam*), 2741, 2940, 3220, 3236, 3344, 3351, 3360, 3380, 4209, 4408, 4414, 4421, 4444, 4448, 4456, 4957; VI, 2137, †2616; VII, 3313, 3743, 3795, 7016, 7018, 9478 (= Nārāyaṇa); VIII, 1308 (*sadṛçaḥ Ç°eḥ*, sc. Çalya), †1968, 3216; XI, 743; XII, 898, 1630; XIV, 380 (*Janārdanaḥ*), 1545.

Çūlabhṛt, Çūlin, q.v.

Dāçārha: I, 7551, 8012 (*Janārdanaḥ*), 8207, 8328; II, 981, 1223, 1225, 1342; III, 494, 897, 12566; IV, 38 (all. to Khāṇḍavadahanap.); V, 2582, 2628, 2765, 2863, 2871, 2876, 2879, 2886, 2889, 2969, 2985, 2995, 3019, 3026, 3029, 3039, 3044, 3053, 3066, 3076, 3113, 3123, 3127, 3241, 3256, 3259, 3274, 3334, 3336, 3340, 3345, 3350, 3353, 3365, 3370, 3371, 3381, 4259, 4280, 4291 (*Puṇḍarekshaṇaḥ*), 4650, 4670, 4693 (*°pramukhā nṛpāḥ*), 4959 (*K°*), 5131 (*K°*), 5133 (*K°*), 5195, 5197, 5582; VI, 3456 (all. to Bhagavadyānap.); VII, 422 (*K°*), 1231, 1257 (*°Pāṇḍavau*, i.e. *K.* and Arjuna), 3033, 3149, 3644, 3671, 3700, 3749, 3757, 3834, 4222, 4470 (*K°*), 4489, 4653, 6776, 7819, 8272, 9231; VIII, 1305, 1312, 2813, 2860, 2975, †3475, 3702 (*Vāsudevam*), 4349, 4982, 5005; IX, 1322, 1325, 1469; X, 619 (C. 2°), 653, 654, 670, 745, 760; XI, 815, 568, 755; XII, 1454, 1457, 1499 (*Puṇḍarīkākshaṃ*), 1902 (*Acyutaḥ*); XIV, 1855 (*Vāsudevaḥ*), 1955, 1958, 2025 (*Acyutaḥ*), 2076; XVI, 103.

Daçārhabhartṛ: III, †12579.

Daçārhādhipati: III, †903.

Dāçārhakulavardhana: XII, 1870.

Dāçārhanandana: I, 8076 (*Kuru-D°au*, i.e. Arjuna and *K.*).

Daçārhanātha: VIII, †679.

Daçārhasiṃha: III, †12578.

Dāçārhavīra: V, †3303.

Dāmodara ("having a rope round his waist"): I, †7079; II, 1510; III, 1953; V, 625, 2566 (etymology); XII, 1505, 13172 (etymology); XIII, 5383, 6989 (Vishṇu's 1000 names), 7788.

Devadeva, Devadeveça, Devadeveçvara, q.v.

Devakīmātṛ ("the son of Devakī"): VII, 726; VIII, 3309; XIV, 411.

Devakinandana (do.): I, 401 (*K°*); II, 954, 980 (*K.*); III, 773 (*K°*); VII, 8293; VIII, 5006; XIII, 6878, 7532 (*K°*); XIV, 1498, 2064 (*K°*).

Devakīnandana (do.): III, 15528 (*K°*).

Devakīputra (do.): I, 7118 (*K°*); III, 1110 (*K°*), 12563, 12612, ††13348 (*K°*); V, 2545, 4201 (*K°*), 5239; VI, 5548, 5803; VII, 1259, 1260, 6326, 8302 (*A°*); VIII, 1387, 1648, 1824 (*K°*); IX, 1286, 1444; X, 740; XI, 354 (*K°*); XII, 1430 (*Janārdanaḥ*), 1936; XIII, 508, †7384.

Devakīsuta (do.): II, 50 (*Çauriḥ*), 1222; IV, 1651 (*K°*), 2056 (*K°*); VII, 68, 2946, 8296, 8300; XIII, 5856, 6949 (Vishṇu's 1000 names).

Devakītanaya (do.): XIII, 6300.

Gadāgraja ("the elder brother of Gada"): III, 733, †12570; VI, 1617, 4979; XII, 1713; XIV, †1530, †1531; XV, 82.

Gadapūrvaja (do.): V, †27.

Garuḍadhvaja, q.v.

Gopāla ("cowherd"): III, 15530.

Gopendra ("chief herdsman"): VI, 799.

Gopījanapriya ("dear to the cowherdesses"): II, 2291.

Govinda: I, 1216 (*gāṃ vindatā bhagavatā G°ena . . . varāharūpiṇā*, i.e. Viṣṇu), 1945 (*°eya priyaḥ*, sc. Parikshit), 7363, 7960, 8001, 8056; II, 40, 43, 48, 777, 785, 961, 1224, 1386, 1518, 1559, 1613, 2291, 2293; III, 8351, 13004 (identified with Nārāyaṇa (Viṣṇu)), 13567 (i.e. Viṣṇu after the cataclysm), 13579 (do., slew Madhu and Kaiṭabha), 15666; V, 136, 2340 (all. to Dyūtaparvan), 2531, 2571, 2572 (etymology), 2595, 2952, 2970, 2984, 2990, 3120, 3125, 3130, 3183, 3200, 3235, 3236, 3245, 3250, 3252, 3258, 3338, 3383, 4115, 4727, 4766, 4792, 4968; VI, 773, 809, 863, 887, 2041, 2056, 2058, 3004, 3016, 4864, 4866, 4928; VII, 46 (*śiva*), 382, 765, 1270, 1464 (*Vāyusaṃj.*), 2479, 2779, 2823, 2992, 3095, 3725, 3736, 3855, 3876, 5459, 5536, 6210, 6458, 6775, 8739, 8746, 8981; VIII, 392, 736, 737, 1302, 2780, 2781, 2865, 2899, 3411, 3413, 3418, 3549, 3552, 3593, 3596, 3753, 3764, 3789, 3861, 3862, 4366, 4476, 4486, 4851, 4991, 4993, 5014, 5022, 5025; IX, 143, 233, †900, 1324, 3362, 3475, 3517; X, 643, 726 (*Sātvatāṃ pravaraṃ*), 743, 751; XI, 536, 748; XII, 895, 897, 1556, 1618, 1678, 1683, 1815, 1849, 1868, 1921, 1965, 4078 (*puruṣottamaṃ*), 7519 (*Nārāyaṇaṃ Hṛshīkeṣaṃ*), 7521 (= do.), 7524 (= do.), 7548 (= do.), 10440 (i.e. Viṣṇu), 13229 (*nashṭāṃ ca dharaṇīṃ pūrvaṃ avindaṃ* (so B., C. °an), *guhāgatāṃ* | *G°a iti tenāham devair vāgbhir abhiṣṭutaḥ*, says Kṛshṇa), 13410 (*imāṃ hi dharaṇīṃ pūrvaṃ nashṭāṃ sāgaramekhalāṃ G°a ujjahārāgra tārāhaṃ rūpam asthitaḥ*, i.e. Viṣṇu); XIII, 722, 848, 855, 861, 864, 866, 2012, 5375, 6814, 6828, 6969 (Viṣṇu's 1000 names), 7007 (do.), 7438; XIV, 28, 29, 382, 1538, 1596, 1751, 1752, 1767, 1819, 1823, 1876, 1995, 2001, 2037, 2556, 2611, 2680; XVI, 147, 161, 281; XVIII, 126.

Haladharānuja ("the younger brother of Haladhara [i.e. Balarāma]"): II, 889.

Haṃsa, q.v.

Hari, v. Viṣṇu.

Hayaśīras, q.v.

Hiraṇyagarbha, q.v.

Hṛshīkeṣa: I, 24 (*Viṣhṇuḥ*), 2272 (in Dvārakā), 2507 (i.e. Viṣṇu, "the mover of everyone's faculties," PCR.), 8004, 8203; II, 24, 878 (*Gaurir mamā H°ā*, says Kṛshṇa), 958, 1229, 1390; III, 1888 (*°-Dhanañjayau* identified with *Nara-Nārāyaṇau*), 12984 (i.e. Nārāyaṇa (Viṣṇu), "the Lord of the senses," PCR.), 13504 (do., do.), 13569 (i.e. Viṣṇu, after the cataclysm); V, 158, 2095 (charioteer of Arjuna), 2357, 2544 (*Janārdanaṃ*), 2550, 2554, 2568 (etymology), 2633, 3018, 3095, 3104, 3108, 4125, 4368, 4772, 4777, 4868, 4869, 4952, 5358 (obtained Cārūga after he had slain Naraka), 5600 (all. to Bhagavadgītānap.); VI, 844 (blew his conch Pāñcajanya), 850, 854, 887, 888, 1455, 2115 (blew Pāñcajanya), 2991, 3032, 3740, 4840, 4870; VII, 401 (obtained Pāñcajanya after he had slain Pañcajanya), 407, 417, 728, 754, 1990 (*°-Dhanañjayau*), 2598, 2704, 2943, 2984, 3150, 3675, 3738, 3798 (*°-Dhanañjayau*), 3828 (*Arjuna - H°au*), 5968, 6410, 6461, 6464, 6469, 8072, 8274, 8349; VIII, 827, 828, 3298, 3300, 3547, 4365, 4369; IX, 234, 247, 1024; X, 652, 722; XI, 491, 728, 730; XII, 893, 1505, 1533 (*trailokasya paro guruḥ*), 1675, 1698, 1845, 1936, 1987, 7519 (*Nārāyaṇaṃ H°ṃ Govindaṃ*), 12795 (i.e. Nārāyaṇa (Viṣṇu)), 13226 (etymology); XIII, 5381, 6336, 6808 (*Ṛtvatāṅkaḥ*), 6813 (*Paramātmā*), 6867 (identical with Balarāma), 6955 (Viṣṇu's 1000 names), †7380; XIV, 1991, 2575, 2580, 2585; XV, 854 (identical with Nārāyaṇa); XVI, 24, 50, 85, 178.

Īca, Īcaḥ paçūnāṃ, Īçāna, Īçvara, q.v.

Indrānuja, Indrāvarāja, v. Viṣṇu.

Jagataḥ prabhuḥ, Jagannātha, Jagatpati, q.v.

Janārdana: I, †7012, †7014, 7507 (*yeshāṃ*—i.e. the Pāṇḍavas'—*mantrī J°ḥ*), 7925, 7951, 7955, 8007, 8011, 8012 (*Dāṣārhaḥ*), 8064, 8204, 8317 (*K°*); II, 21, 27 (*Vārshṇeyaḥ*), 28, 56, 549 (*K°*), 555, 640, 661, 664, 920, 975, 1353, 1365, 1382, 1449, 1508 (*Saṅkarshaṇa-J°au*), 1525, 1562, 1590, 1599 (*Çauriḥ*), 1612, 2293; III, 468, 483, 493, 504, 527, 532, 541, 627, 831, 1951 (*Harīs trailokyanāthaḥ*), 1998, 2028, 8102 (worshipped by Brahmán, etc., at *Nārāyaṇasya sthānaṃ*; = Viṣṇu), †10231, †10233, †10262 (*Rāma-J°au*), †10255, 12822, 13001, 13007, 14722, †15654 (*sāndhaka-Vṛshṇivīraḥ*); IV, 2350, 2370; V, †3 (*Rāma-J°au*), †4, †25, 142, 165 (*jagatsaṃhṛtā*), †681, †683, †723, †783, †868, †1907, 2152, 2529, 2530, 2532, 2542, 2543, 2544, 2555, 2564 (etymology), 2592, 2593, 2637, 2655, 2660, 2776, 2802, 2810, 2852, 2861, 2875, 2888, 2890, 2899, 2928, 2930, 2957, 2972, 2976, 2977, 2980, 2987, 3040, 3041 (*Ahukānāṃ adhipatiḥ*), 3055, 3073, 3074, 3078, 3079, 3085, 3088, 3090, 3092, 3114, 3117, 3119, 3123, 3128, 3142, 3154, 3171, 3186, 3201, 3230, 3237, 3244, 3249, 3255, 3259, 3279, 3280, 3285, 3297, 3334, 3339, 3343, 3354, 3364, 3369, 3381, 3382, 3495, 3976 (*rame . . . yathā . . . Rukmiṇyāṃ ca J°ḥ*), 4127, 4248, 4255, 4256, 4284, 4290, 4367, 4384, 4432, 4436, 4449, 4667, 4722, 4757, 4763, 4765, 4771, 4782, 4784, 4792, 4803, 4806, 4810, 4864, 4873, 4876, 4926 (*yathā Rāma-J°au*), 4965, 5097, 5329 (*Saṅkarshaṇānujaḥ*), 5361, 5628, 5637 (became the charioteer of Arjuna); VI, 790, 866, 870, 874, 951, 1222, 1297, 2034, 2184, 2135, 2419 (*sarvasya jagato goptā*), †2615, †2642, 3027 (*Madhusūdanaṃ*), 3035, 3567, 4861, 4934, 5758, 5761, 5797; VII, 393, 412, 1213 (*K°*), 1214, 1252, 1927 (*°a ivāparaḥ*), 2487, 2610 (blew *Pāñcajanya*), 2700, 2794, 2946, 2961, 2977, 2983, 2991, 3030, 3083, 3296, 3312, 3669, 3683, 3719, 3860, 3866, 3914, 5132, 6214, 6256, 6327, 6338, 6445, 7757, 7762, 8185, 8188, 8213, 8258, 8260, 8278, 8322, 8326, 8332, 8349, 9000, 9007, 9644; VIII, 314 (*sa°*), 383 (*sa°*), 633, †695, †697, 772, 2000, 2105 (*Viṣhṇuḥ*), 2569, 2774, 2861, †3361, 3415, †3492, 3755, †3852, †3853, 4011, 4016, †4329, 4480, 4488, †4511, †4572, †4584, †4688, †4701, †4959, 5027; IX, 1022 (*K°*), 1288, 1298, 1307, 1308, 1316, 1458, 1719, 1903, 1962, 3247, 3487, 3507, 3538, 3569, 3577; X, 442, 664; XI, 328 (*Harīḥ*), 451, 464, 483, 530, 539, 625, 628, 678, 696, 712, 713, 741, 744; XII, 895, 1430 (*Devakīputraḥ*), 1576, 1687, 1806, 1888, 1907, 1944, 1946, 1947, 10086 (identified with Viṣhṇu), 12716 (*devadevaṃ*, i.e. Nārāyaṇa (Viṣhṇu)), 12997 (*brahmanyadevaṃ* = do.), 13277, 13325 (i.e. Nārāyaṇa (Viṣhṇu)); XIII, 660, 694, 1292, 3456, 3476 (*Vāsudevaḥ*), 3480, 6332, 6350, 6877, 6916, 6928, 6963 (Viṣhṇu's 1000 names), 7075, 7089 (*sahasranāmāya*, i.e. Viṣhṇu), 7441, 7442, 7715; XIV, 32, 380 (*Çauriḥ*), †406, 435, 1470, 1494, 1500, 1510, †1532, †1534, †1535, 1563, 1586 (*jagataḥ kavīrāṃ*), 1588, 1611, 1956, 1964, 1972, 1996, 2002, 2037, 2040, 2042, 2577; XV, 82 (*Gadāgrajaḥ*); XVI, 20 (*Rāma-J°au*), 20, 43 (*Rāma-J°au*), 52 (*Keçisūdanaḥ*), †62 (*Rāmā-J°ābhyāṃ*), 80, 87, 111, 277 (*Viṣhṇuṃ*).

Jishṇu, q.v.

Kaṃsa-Keçinisūdana ("the destroyer of Kaṃsa and Keçin"): III, 623.

Kaṃsanisūdana ("the destroyer of *Kaṃsa*"): [illegible], 15528.

Kapila, q.v.

Kaustubhabhūshaṇa ("adorned with the Kaustubha"): III, 15533.

Keçava: I, †174, †175, †213, 393, 621 (*Rāma-K°au*), 2276, 2315, †3708, 7532, 7553, 7595, 7950, 7986, 7998, 8009, 8025 (*°eya griya snaea*, i.e. Subhadrā), 8290, 8298 (*°ārjunau*), 8309 (do.), 8467; II, 23, 39, 43, 47, 54, 74, 644, 1214 (*Keçisūdanaḥ*), 1387, 1395, 1402 (*Keçihantāraṃ*), 1437, 1447, 1475, 1509 (*Rāma-K°au*), 1524, 1536, 1537, 1540, 1543, 1592, 1598, 1618, 1926, 2292; III, 464, 469, 475, 479, 507, 587, 596, 734 (*°syāgrajaḥ . . . Baladevaḥ*), 830, 870, 1999, 2001, 8038 (*Vishṇoḥ*, worshipped at Vaḍavā), 5039 (= do.), 5067 (worshipped at Sarasvatī on the fourteenth day of the bright fortnight of Caitra), 8038 (*na devaḥ K°āt paraḥ*), 10286, 11257 (i.e. Vishṇu, becomes black—*kṛshṇaḥ*—in the Kaliyuga), 12562, †12593, †12594, †12595, †12596, 12601, 13567 (i.e. Vishṇu), 13575 (= do., slew Madhu and Kaiṭabha), 14723, 14735, 15175 (*°arjunau*), 15538, 15544, 15565; IV, 918 (*°anugatāḥ*, sc. the Pāṇḍavas), 1403 (*°enāpi saṅgrāme . . . samaṃ*, sc. Arjuna); V, 150, 159, †653, †654, †672, †674, †732, †804, †808, †1810, †1859, †1888, 1939, 2132 (*çreshṭhaḥ . . . sarvabhūtānāṃ*), 2329, 2341, 2358, †2419, 2437, 2491, †2519 (*°-Pārthayoḥ*), 2537, 2540, 2544, 2545, 2559, 2561, 2643, 2674, 2740, 2848, 2855, 2878, 2890, 2894, 2898, 2914, 2921, 2933, 2954, 2964, 2968, 2976, 2979, 2987, 3012, 3021, 3037, 3049, 3050, 3054, 3075, 3080, 3085, 3112, 3135, 3137, 3156, 3242, 3247, 3275, 3278, 3288, 3333, 3357, 3448, 3496 (*°ārjunau*), 4122, 4186, 4188, 4189, 4192, 4195, 4211, 4213, 4234, 4238, 4254, 4257, 4258, 4347, 4371, 4376, 4386, 4402, 4403, 4406, 4418, 4421, 4430, 4450, 4451, 4463, 4644, 4670, 4755, 4805, 4808, 4812, 4813, 4833, 4845, 4849, 4878, 4882, 4884, 4892, 4956, 4967, 5097, 5098, 5130, 5174, 5177, 5178, 5333, 5346, 5374, 5500, 5525, 5545, 5569, 5581, 5584, 5644, 5697 (*°ārjunayoḥ*); VI, 446 (i.e. Nārāyaṇa), †759, †786, 932, 951, 1218, †1281, 1322, 1530 (*°ārjunayoḥ*), 1558, 1620, 2041, 2046, 2575, †2613, †2614, 3031, 3033, 3036, 3047, 3048, 3049, 3566, 4322 (*°ārjunau*), 4335, 4867, 4872, 4873, 4909, 5759; VII, 343, 411, 419, 420, 421, 671, 736, 770, 1018, 1273, 1274, 1292, 1450 (*°ārjunayoḥ*), 2480, 2501, 2502, 2510, 2537 (*°ārjunayoḥ*), 2686, 2693, 2704, 2732, 2750, 2830, 2834, 2842, 2844, 2909 (*Arjuna-K°au*), 2978, 3032, 3151, 3247, 3317, 3349, 3357, 3400, 3401, 3678, 3685, 3704, 3705, 3841, 3856, 3866, 3881, 3902, 3908, 4179, 4193, †4685 (*°-Phālgunābhyāṃ*), 5557, 5613, 5629 (*°ārjunau*), 5803, 5854, 5857, 5868, 5873, 5876, 5883 (*°ārjunau*), 5930 (*°ārjunayoḥ*), 6219, 6226, 6287, 6328, 6343, 6381, 6401, 6419, 6474, 7760 (*°ārjunau*), 7834, 8182, 8275, 8298, 8303, 8408, 8702, 8804, 9395 (*saha°*), 9429 (*°ārjunau*), 9430, 9433 (*°ārjunau*), 9444 (do.), 9486 (*Rudrasambhavaḥ*), 9490; VIII, 30 (all. to Bhagavadyānaparvan), 157, 627 (*°ārjunayoḥ*), 628 (*°ārjunau*), 636, 639, 641 (*Arjuna-K°au*), †666, 686 (*°ārjunau*), 688, †1217 (*°ārjunau*), 1271 (*Pārthau . . . saha-K°āu*), 1630, 1665, 1774 (*°ārjunau*), 1952 (*prabhāvaḥ . . . gauraṇaḥ K°eya*), 1960 (*Arjuna-K°au*), 2016 (*Pārthau sa-K°āu*), 2111 (*°ārjunau*), 2138, 2161 (*°ārjunau*), 2577, 2578, 2581, 2782, 2784 (*°ārjunau*), 2959, 3282, 3298, 3307 (*°ārjunau*), †3307, †3298, 3404, †3476, †3477, †3515, 3576, 3634, 3751, 3752, 3766, 3783, 3786, 3791, †3853, 4017, †4059, †4085, 4257 (*°ārjunau*), †4304, †4572, †4951 (*°-Pāṇḍunandanau*), 4963 (i.e. Vishṇu; *iva Sureça-K°au*), 4989, 5005, 5008 (*°ārjunau*); IX, 250, 362, 363, 567 (*°ārjunau*), †1564, 1661, 1862, 1949, 1969, 1970, 2286, †3318, 3350, 3352, 3365, 3467, 3479, 3533, 3534, 3535, 3539, 3568, 3569, 3571, 3573, 3576 (*Keçiṣūdanaṃ*); X, 472, 643, 673, 727, 747 (*saha°*); XI, 357, 360 (*saha°*), 469, 484, 485, 504, 568, 650, 666, 670, 688, 733; XII, 30 (*saha°*), 897, 1090, 1133, 1513, 1584, 1692 (*Purushottamaṃ*), 1694, 1817, 1889, 1891, 1938 (*Acyutaḥ*), 1945, 1980, †2120, 3048, 4491 (i.e. Vishṇu), 7519 (i.e. Vishṇu [Nārāyaṇa]), 7522 (= do.), 7549 (= do.), 7566 (= do.), 7656 (= do.), 8455, 10088 (*Acyutaṃ*, is the eighth part of the Supreme god), 13132, 13135, 13177 (etymology), 13184, 13185, 13542 (i.e. Vishṇu); XIII, 665, 669, 690, 879, 1351 (*°tvaṃ, sc. Rudraḥ prayacchati*), 1365, 2010, 2029, 5372, 6846, 6952 (Vishṇu's 1000 names), 7018 (do.), 7059 (i.e. Vishṇu), 7355, †7359, †7389, †7397, †7399, †7400, 7447, 7448, 7449, 7704; XVI, 20, 379, 407 (*°ārjunau*), 412, 1522, 1527, 1545, 1546, 1563, 1821, 1951, 1968, 1980, 2002, 2006, 2034, 2598; XVI, 23, 56, 78, 80, 84, 92, †105, †108, †109, †115, †116, †126, 135, 190 (*°eya niveçane*); XVIII, 299.

Keçihan ("the slayer of Keçin"): XII, †1697; XIII, 7018; XIV, 1984, 2585.

Keçihantṛ (do.): II, 1402 (*Keçavaṃ*).

Keçinishūdana ("the destroyer of Keçin"): VI, 1455.

Keçisūdana (do.): II, 1214 (*Keçavaḥ*); IX, 3576 (*Keçavaṃ*); XVI, 52.

Kirīta-Kaustubhadhara, q.v.

Kshetrajña, q.v.

Lokabhāvana, Lokakartṛ, Lokakṛt, Lokanātha, Lokasākshin, Lokayoni, q.v.

Mādhava, Mādhavarshabha, q.v.

Madhughātin, Madhu-(Kaiṭabha)han, Madhunihan, Madhupravīra, Madhusūdana, q.v.

Mahābāhu: V, 2567 (etymology); XII, 1863.

Mahāvarāha, q.v.

Maheçvara, q.v.

Mahendrāvaraja, v. Vishṇu.

Padmanābha, q.v.

Paramātman, Parameçvara, Parameshṭhin, q.v.

Pināka(çūlahasta, q.v.

Pītavāsas ("dressed in yellow"): I, 2506 (i.e. Vishṇu); III, 12882, 12900 (i.e. Nārāyaṇa), 12934 (do.), 13005 (*Vishṇuṃ*); V, 3382; XII, 4077.

Prabhu, q.v.

Prajāpati, Prajāpatipati, q.v.

Puṇḍarīkāksha, Puṇḍarikekshaṇa, q.v.

Purusha, Purushaçreshṭha, Purushasattama, Purushottama, q.v.

Pushkarāksha, Pushkarekshaṇa, q.v.

Ramānātha ("the husband of Ramā"): II, 2292.

Rāmānuja ("the younger brother of [Bala]rāma"): V, 2741.

Sanātana, q.v.

Saṅkarshaṇānuja ("the younger brother of Saṅkarshaṇa [i.e. Balarāma]"): II, 2606; V, 5329.

Sarva, Sarvabhūtādi, Sarvabhūtapitāmaha, Sarvabhūtātman, Sarvabhūteça, Sarvabhūteçvara, q.v.

Sarvadāçārhabhartṛ ("the Lord of all the Dāçārhas"): VI, †2591.

Sarvajña, q.v.

Sarvalokaguru, Sarvalokakṛt, Sarvalokapitāmaha, Sarvalokeçvara, q.v.

Sarvanāgaripudhvaja ("having the enemy of all the serpents [i.e. Garuḍa] on his standard"): XIII, 6820.

Sarvātman, Sarvavid, q.v.

Sarvayādavanandana: X, 647 ; XII, 1704.

Sātvata, Sātvataçreshṭha, Sātvatamukhya, Sātvatapravara, Sātvatiputra, q.v.

Satya: V, 257! (origin of the name): XII, 1507, 1614.

Supaṛnaketu ("having Suparṇa [i.e. Garuḍa] on his standard"): III, †2230.

Surarāja, Surāsuraguru, Surottama, q.v.

Tārkshyadhvaja ("having Tārkshya [i.e. Garuḍa] on his standard"): VIII, 1829.

Tārkshyalakshaṇa (do.): XII, 1512.

Trailokyanātha ("lord of the three worlds"): III, 1951.

Tribhuvaneçvara, q.v.

Tridaçeça, Tridaçeçvara, Tridaçeçvaranātha, q.v.

Triyuga ("appearing in the three first yugas"): V, 2541, 2542; XII, 1504; XIII, 6925 (dual, *Vāsudeva-Dhanañjayau*).

Vaikuṇṭha, q.v.

Vāmana, Varāha, Vārāha, q.v.

Vārshneya, q.v.

Vāsavānantaraja, Vāsavānuja, Vāsavāvaraja, v. Vishṇu.

Vāsudeva ("the son of Vasudeva"): I, 100 (°*eya māhātmyaṃ*), 129, 134, 136, †171 (*Mādhavaṃ*), †176, †178 (°*ārjunau*), †192, †208, †209, 249, 460, 427, 465, 493, 502, 505, 521, 624, 2273, 2275, 2449 (*sravīryo V°eya*, i.e. Abhimanyu), 2785 (*Nārāyaṇaḥ*), 2787, 2789 (*parigrahāḥ*, 16,000 in number, incarnations of Apsarases), ††3830 (*bhaginīṃ V°eya Subhadrāṃ*), ††3835, ††3836, 6997, 7080, †7150, †7152, †7153, 7528, 7550, 7552, 7890, 7894, 7918, 7923 (°*eya evaś*, i.e. Subhadrā), (7926), 7932, 7935, 7953, 7974, 8023, 8030, (8055), 8079 (°*Dhanañjayau*), 8082, 8083 (*Sātvataṃ*), 8161, 8178, 8243, 8301 (°*ārjunau*), 8308 (do.), 8325, 8473, 8478 ; II, 1, 8, 73, (676), 761 (*nihate V°ena . . . Kaṃse*), (768), (798) (*ÇrīV°*), 963 (*nṛsiṃha devaṃ*), 1111 (had spared Jambhaka's son), 1168, 1183 (*Çvetaṃ āçiṃ*, i.e. the west), 1195, 1203 (*pratīteṃ V°ena nirjitāṃ, sa. dīçaṃ*), 1336, 1337, 1344, 1367, 1414, 1561, 1575, 1611, 1622, 1688, 1705, 1716, 1752, 1888 (*Vārshneyāḥ*), †2349 (°*eya sakhi*, i.e. Draupadī), 2702 ; III, 371, 464, (465), (588), 596, (597), 621 (*Vasudevasutaḥ*), 636, (637), (692), (717), (727), (750), (756), (777), (818), (849), 1954 (*Sātvate*), 1976, 2001, 2008, 2019, 2023, 4018, 8278 (*ira*), 8280 (°*Dhanañjayau*), 8880 (identified with Kapila), †10274, (†10281), 10889 (°*aṃaṃ*, sc. Arjuna), 10890, †14717, 14738 (°*rathaṃ*), 15529, 15539, 15555 (°*parāyaṇāḥ*); IV, 46, 181 (°*eya bhaginī*, sc. Durgā), 1412 (*Dāruko V°eya yathā*, sc. *sārathye*), 1573 (°*aṃaṃ yuddhe Pārthaṃ*), 2343 (*sravīryo V°eya*, i.e. Abhimanyu), 2348, 2361 (*Vṛshṇiçārdūlaṃ*); V, (90), 160, (170), 213 (°*aṃo yudhi*, sc. Çalya), 218 (°*ena . . . aṃaṃ*, sc. Çalya), 621, †668 (Sātyaki had obtained weapons from *V.*, etc.), †673, †678, †682, †724, †735, †736, †785 (°*ārjunābhyāṃ*), †804, †805, †807, (†809), †1811, †1816, †1872 (with the conch Pāñcajanya), †1876 (*K°*), †1878, †1880, †1889, †1894, †1901, 1935 (°*ārjunau*, identified with *Nara-Nārāyaṇau*), 2013, 2055 (°*eṇāyena*, sc. Bhīma, all. to Jarāsandhavadhaparvan), 2150, 2182 (°*ārjunau*), 2324 (°*Dhanañjayau*), (2345), 2406, †2421, 2491, 2499, 2500, †2508, †2522, 2523, 2524 (*cakraṃ tad V°eya*), 2561, 2562 (etymology), †2574, 2737, 2763, 2943, 2978 (*hayā V°eya Dārukeṇa praeoditāḥ*), 3087, 3107, 3110 (°*eya vājinaḥ*), 3203, (3221), 3270, 3363, 3709, 4199 (°*ārjunau*), 4212, 4233, 4437, (4460), 4647, 4678, 4681, 4713, (4731), (4961), (4970), (5002), (5018), (5040), (5077), 5165 (°*-Dhanañjayau*), 5167 (do.), 5188, 5192, 5197, 5199, 5216, 5218, 5231, 5237, 5241, 5319, 5336 (°*purogāḥ*), 5338, 5341, 5345, 5360 (ravished Rukmiṇī), 5368, 5375, 5376, 5413, 5415, 5458, 5459, 5487, 5515, 5524, 5526 (°*saheśvaraṃ*), 5560, 5569, 5571 (°*saheśvaraṃ*), 5619, 5620, 5662 (°*devīṭiye*, sc. Arjuna), 5670, 5695, 5715, 5740, 5808, 5875, 5880 (*samaḥ . . . V°ena*, sc. Abhimanyu), 5913 (*samo V°ena*, sc. Senābindu), 5928 (°*purogamāḥ*), 5935, 7579, 7588, 7590 (°*sahāyavān*, sc. Arjuna), 7639 (°*-Dhanañjayau*) ; VI, 17, 18 (°*-Dhanañjayau*), (791), 795, 1130, 1241 (*Vṛshṇīnāṃ V°o 'smi*, says Kṛshṇa), †1295, 1528, 1542, 1548, 1617, 1625, 1993 (*Vārshneyaḥ*), 2064, 2055, 2136, 2171, 2393, 2542, 2554, 2560, 2567, 2568, †2586 (*Arjuna-V°au*), †2602, 2944 (= *Vishṇu*), 2966 (do.), 2969 (do., °*mayaḥ*), 2980 (do.), 2985 (do.), 2990 (do.), 2992 (do.), 2995 (do.), 2998, 3000, 3001, 3002, 3010, 3013 (only B.), 3014, 3015, 3202, 3539 (°*sahāyaḥ*, sc. the Pāṇḍavas), 3740, 4235 (*yathā*), 4324, 4462, 4616 (*sadṛço V°eya*, sc. Abhimanyu), 4730, 4838, 4845, 4851, 4853, 4860, 4897, 4941, 4978, (4982), 5124, 5228 (*Vārshneyaḥ*), 5230, 5316, 5792 (°*sahāyaḥ*, sc. Arjuna), 5846 ; VII, †32, 197 (*bhāṭānāṃ*, sc. *çreshṭhaḥ*), 340 (°*eṇaṃ yuddhe V°aḍ anantaraṃ*, sc. Sātyaki), 353 (°*aṇaṃ*, sc. Abhimanyu), 382, 413, 753, 1205 (°*aya vāṇggāḥ*), 1234, 1265, 1278, 1519 (°*aḍ anavaraṃ*, sc. Abhimanyu), 1637 (°*aḍ upātlaṃ yad astraṃ . . . adarçayat*, sc. Abhimanyu), †1925, (2483), 2485, 2530 (*sravīye V°eya*, i.e. Abhimanyu), 2542, 2563, 2648, 2667 (°*sahāyasya*, sc. Arjuna), 2670, 2706 (°*-Dhanañjayau*), 2716, (2717), 2746 (*sravīryaṃ V°eya*, i.e. Abhimanyu), 2829, 2862, 2872 (°*ārjunau*), 2885, 2887, 2889 (°*ārjunau*), 2948, 3005 (°*aṇaṃ*, sc. Sātyaki), 3007, 3031, 3241, 3244 (°*-Dhanañjayau*), 3245, 3246, 3273, 3280 (*Mādhavaṃ*), 3324, 3354 (*Vārshneyau*), 3405, 3442, 3668, 3727, 3735, 3763 (°*-Dhanañjayau*), (3805), 3833, 3844, 3886 (°*-Dhanañjayau*), 3901 (do.), 3903, 3913, 4170, 4234, 4235, 4247, 4248, 4314, 4492 (*sarvalokasya tattvajñāḥ sarvalokeçvaraḥ prabhuḥ*), 5119, 5131, 5248, 5256 (°*-Dhanañjayau*), 5265, 5926, 5934, 5941, 5944, 5947, 5949, 5963, (5999), 6056, 6103, 6140, 6283, 6284, 6285, 6375, 6455, 7269, 7275, 7497 (°*-Dhanañjayau*), 7724 (do.), (7809), (7820), 8012 (*Kuntisutāṃ V°purogamāṃ*), 8074, 8179, (8189), (8214), 8252, †8254, (8281), 8347, 8866 (*Vārshneyaḥ ?*), 9098, 9175, 9192, 9221, 9237, 9267, 9272, 9285, †9337, †9459, 9471 ; VIII, 319 (all. to Bhagavadyānaparvan), 639, 641, †665, †674 (*Arjuna-V°au*), 733, 774 (°*ārjunābhyāṃ*), 826, 1093, 1330 (°*aṃaṃ*, sc. Çalya), 1384, 1386, 1646, †1728, 1825 (°*-Dhanañjayau*), 1834 (°*saheśvaraṃ*), 1955, 1957 (°*-Dhanañjayau*), †1962 (*Arjuna-V°au*), †1995 (*Pāṇḍava-V°au*), 2165, 2182, 2193 (°*ārjunau*), 2274, 2858, 2906, 2958, 2974, 3217, 3222, 3272, 3273, †3365, (3441), (†3479), †3529, 3554, (3610), 3702 (*Dāçārhaṃ*), 4009, 4041 (*Vārshneyau*), †4061 (*Pāṇḍava-V°au*), †4062 (*Phālguna-V°au*), 4462 (°*ārjunau*), 4472, †4565, †4660, 4745, †4748, 4763, 4765, †4780, 4996 (°*ārjunau*) ; IX, 36, 83, 113, 258 (°*saheśvarā*, i.e. Subhadrā), 335, 347, 781, 1480, 1744, (1748), 1758, 1830, 1889, 1910, 1983, 3106 (*sadṛyau . . . V°eya*), 3246, (3248), 3358, 3371, (3372), 3378, 3379, 3412, 3414, (3427), 3445, 3457, (3477), 3496, 3498, 3500, 3503, 3516, 3567, 3578, 3579, 3661 ; X, 171 (°*ārjunābhyāṃ*), 528, 750 (all. to Bhagavadyānap.) ; XI, 334 (*varaḥ puṃsāṃ*), 378, 412, 436, 534, 695, 752, 761 ; XII, 52 (*sakhyaṃ ca V°eṇa bālye Gāṇḍīvadhanvanaḥ*), 138, 140 (°*nayena*), 510, (900), (1087), (1364), (1431), 1434, 1534, 1543, 1563, 1578, 1603, (1715), (1744), (1803), 1844,

(1853), (1875), 1898 (*Vicvakarmāṇam . . . Prajāpatim*), 1907, 1917, 1918 (*hayā V°sya Dārukena pracoditāḥ*), (1939), (1949), (1975), 1995, 2116, 3025 (*saṃvādaṃ V°sya svarasher (Nārādasya ca*), (3026), (3043), 7650 (*paraṃ tilamvicvasya Brahmaṇo mukhaṃ*, i.e. Vishṇu), (8457), ††12864 (= Mahāpurusha), 12889 (*garomātuś*, i.e. Vishṇu), 12896 (*ekasya Purushasya V°sa sanātanasya*, do.), 12897 (*sarvabhūtātmabhūtaḥ*, do.), 12904 (*Kshetrajñaḥ*, do.), 12990 (*a- V°bhaktāya*, do.), 13169 (etymology), 13323 (°*sahāyaḥ*, i.e. Arjuna), 13388 (*Kshetrajñaṃ*, i.e. Vishnu), 13389 (= do.), 13544 (*sarvabhūtakṛtāvāsaḥ*, = do.); XIII, 605, (610), (614), (961), (1033), (*Cri°*), (*1114*), *1325*, (*1358*), 2009 (*Nāradasya ca saṃvādaṃ V°sya cobhayoḥ*), 2129 (*saṃvādaṃ V°sya Pṛthivyāś ca*), (2130), †3458, 3476, 3481 (a çloka of his is quotel), 4652 (°*sya saṃvādaṃ Pṛthivyāś caiva*), 4653, (4654), 4675, (6317), 6806, 6838 (*caturbāhuḥ*), 6844, 6923, 6925 (*trisyaṇau puṇḍarīkākshau V°-Dhanañjayau*), 6985 (Vishṇu's 1000 names), 7023 (do.), 7025 (do.), 7061 (i.e. Vishṇu), 7066 (do.), 7067 (°*bhaktāṃ*, do.), 7070 (= do.), 7072 (°*ātmabhāvī* = do.), †7392 (*viçvāvāsaṃ*), (7402), (7460), (7502), 7726, 7741, 7743, 7747, (7752), 7763 (°*puruṣamāhuḥ*); XIV, 293, (296), (314), (381), 372 (°-*Dhanañjayau*), 373 (do.), (383), (415), (454), (586), (599), (935), (946), (1468), (1471), 1482, 1528 (*varaḥ puruṣaṃ*), (1564), (1599), (1778), 1809, 1840, 1851, 1855 (*Dāçārhaḥ*), 1861, 1936, 1947, 1950, 1963 (*svasriyo V°sya*, i.e. Abhimanyu), 2032, 2055, 2063, 2073, (2078), 2661 ; XV, 78, 462 (all to § 568), 491 (do.), 990 (°*parigrahāt*); XVI, 8, 10, 12, 19 (°*sya dāyādaḥ Çāmbaḥ*), 55, †121, 138 (*shoḍaçastriçaharāṇi V°parigrahāḥ*), 207, 214 (°*āravrddhanaṃ*), 282 (*puruṣarshiḥ . . . caturbhujāḥ*); XVII, 10 ; XVIII, 171 (*shoḍaçastrsahasrāṇi V°parigrahāḥ*), 173.

Vasudevaputra (do.) : VI, †2596.

Vasudevasuta (do.) : III, 621 ; VI, 5842.

Vasudevātmaja (do.): VIII, †4060 (*Vishṇoḥ*).

Vedhas, Vibhu, q.v.

Viçva, Viçvakarman, Viçvakṛt, Viçvaksena, Viçvarūpa, Viçvasambhava, Viçvasṛj, Viçvātman, Viçvāvāsa, Viçvāvasu, Viçvayoni, Viçveça, Viçveçvara, q.v.

Virāj, Viriñci, q.v.

Vishvaksena, q.v.

Vrajanātha ("lord of the herds"): II, 2292.

Vṛsha, Vṛshabha, Vṛshadarbha, Vṛshākapi, q.v.

Vṛshnicārdūla, Vṛshnicreshṭha, Vrshnikulodvaha, Vṛshninandana, Vṛshnipati, Vṛshnipravara, Vṛshnipravīra, Vṛshnipuṅgava, Vrshnisattama, Vṛshnisiṃha, Vṛshnivīra, Vrshnyandhakapati, Vrshnyandhakottama, q.v.

Yādava, Yādavaçārdūla, Yādavaçreshṭha, Yādavāgrya, Yādavanandana, Yādaveçvara, q.v.

Yaduçārdūla, Yaduçreshṭha, Yadūdvaha, Yadukulaçreshṭha, Yadukulanandana, Yadukulodvaha, Yadunandana, Yadupravīra, Yadupuṅgava, Yadusukhāvaha, Yadūttama, Yaduvaṃçavivardhana, Yaduvara (dual), **Yaduvīra, Yaduvīramukhya**, q.v.

Yogeçvara, Yogīça, Yogīçvara, Yogīn, q.v.

[*Remarks.*—Besides the above synonyms numerous epitheta of Krshṇa of minor importance are found in hymns or descriptions of him scattered about in the Mbhr., cf. especially the following passages: I, 22–4, 2429–32; II, 1213–15, 2291–3; III, 470, 510–20, 8350–3, 12821–4, 13001–6, 15528–35 ; V, 2560–80; VI, 2944–72, 2978–95, 2996–3013, 3015–36, 3038–44; VII, 6457–74; XII, 1502–14, 1604–88, 1845–52, 1863–74, 13129 foll., 13224 foll. ; XIII, 6807 foll., 7359–400; XIV, 1485–94, 1563 foll., 1593–4.]

Krshna[2] = Vyāsa: I, 60, 614 (*ṛshēḥ*), †2103 (*Satyavatyāḥ sutasya*), 2220 (*pitāmahāya*), 2324, 4234, 4365, 7252, 7254 ; II, 1633, 2573 (*Dvaipāyanena*); VII, 8881 (*Satyavatyāḥ sutasya*) ; IX, 2531 (*pitāmahaḥ*), 3538 ; XI, 429 (*maharsheḥ*) ; XII, 12182, 12573 ; XIII, 421 (? so Nīl.), 1338, 5797, 5798 ; XIV, 355 (*Dvaipāyanena*), 1875 (*Vyāsaḥ*), 2059 (*Dvaipāyanaḥ*); XVIII, 183.

Krshna[3], a serpent. § 268 (Varuṇasabhāv.): II, **9**, 360 (among the serpents in the palace of Varuṇa).

Krshna[4] = Arjuna Pāṇḍava: II, 1814 (? so PCR.); IV, 1376 (enumeration of the ten names of Arjuna), 1378, 1389 (etymology); XIV, 2228.

Krshna[5], a mountain. § 575 (Bhīmip.): VI, **12**, 445 (in the western dvīpa, dear to Nārāyaṇa).

Krshna[6], a warrior of Skanda. § 615*a* (Skanda) ; IX, **45***a*, 2559.

Krshna[7], a ṛshi. § 637 (Rājadh.): XII, **47***a*, 1590 (among the ṛshis who surrounded Bhīshma on his arrow-bed).

Krshna[8] = Çiva: XII, 10409 (1000 names[1]); XIII, 1158 (1000 names[2]); XIV, 203.

Krshna[9], dual (°*au*) = Krshṇa Vāsudeva and Arjuna Pāṇḍava. § 11 (Parvasaṅgr.): I, **2**, 402.—§ 234 (Khāṇḍavadahanap.): I, **222**, 8077, 8082 (only B., has *Kṛshṇau*). —§ 258 (do.): I, **227**, 8252; **228**, 8267.—§ 260 (do.): I, **234**, 8455.—§ 276 (Jarāsandhavadhap.): II, **20**, 781, 791.—§ 377 (Dhaumyatīrthak.): III, **86**, 8279.—§ 522 (Draupadīharaṇap.): III, **268**, †15652.—§ 556 (Saṅjayayānap.): V, **22**, †675 (*ekarathe sametau*).—§ 561 (Yānasandhip.): V, **49**, 1940 (*ekarathe sthitau*); **52**, 2096 (*ekarathe*); **59**, 2320.—§ 567 (Bhagavadyānap.): V, **126**, 4215.—§ 580 (Bhīshmavadhap.): VI, **59**, 2570.—§ 582 (do.): VI, **73**, 3208.—§ 584 (do.): VI, **81**, 3570, 3571.—§ 592 (Saṃçaptakavadhap.): VII, **18**, 771 ; **29**, 1258 ; **30**, 1316.—§ 593 (Abhimanyuvadhap.): VII, **38**, 1637 ; **39**, 1669.—§ 596 (Pratijñāp.): VII, **81**, 2892.—§ 599 (Jayadrathavadhap.): VII, **100**, 3762; **101**, 3768, 3774, 3779, 3780, 3787, 3791, 3802; **102**, 3838; **103**, 3867, 3890; **111**, 4270; **126**, 5143; **127**, 5144; **139**, 5796; **143**, 5988; **147**, 6340, 6373 (°*ayoḥ sudṛço vīrye Sātyakiḥ*); **149**, 6454, 6456 (only C., B. has *Kṛshṇa*).—§ 600 (Ghaṭotkacavadhap.): VII, **158**, 7003; **170**, 7672.—§ 603 (Nārāyaṇāstramokshap.): VII, **200**, 9269; **201**, 9441.—§ 605 (Karṇap.): VIII, **16**, 630; **17**, 664.—§ 607 (do.): VIII, **38**, 1773; **39**, 1785, 1810; **40**, 1833, 1834, 1871; **41**, 1953; **42**, †1964.—§ 608 (do.): VIII, **56**, 2819; **63**, 3197; **64**, 3218, 3243; **65**, 3303; **79**, 4034, 4045, †4060, †4061 ; †4064; **87**, 4439 (*pūrvaṃ bhagavatā proktaṃ K°ayor vijayo dhruvaḥ*, 4450 (*srushṭāvaṃ jagataḥ*), 4454; **89**, †4557, †4606; **92**, †4829; **93***a*', 4887; **96**, 5033.—§ 610 (Çalyap.): IX, **3**λ, 177; **4***a*, 212; **5***v*, 249; **7***p*, 322.—§ 611 (do.): IX, **14**, 710; **19**, 1054.—§ 614 (Gadāyuddhap.): IX, **34**, 1955.

Krshna[2], dual = Nakula and Sahadeva (?): V, 199 (*Bhīmārjunau K°au svasriyau ca yamāv ubhau*).

Krshnā[1] = Draupadī: I, 125, 148, 167, 384, 430, 2259, 2289 (*D°*), 2438, 6823, 6825, 6402, 6407 (origin of the name),

6434 (*Pārsheti*), 6912, 6952, 6977, †6979, †7007, †7009, †7015, †7024, †7059, 7125, †7132, 7142, †7164, †7167, †7169, †7171, †7174, †7177, †7179, †7181, †7182, †7183, †7198, †7203, †7205, †7211, 7221, 7227, 7235, 7239, 7243, 7263, 7326 (*Pārshati*), †7331, †7332, †7333, †7334, †7339, 7349, 7384, 7404, 7411, 7422, 7423, 7521, 7541 (*Pāṇḍaliṇa*), 7544, 7555, 7598, 7599, 7600, 7607, 7611, 7744, 7754, 7979, 7984, 8045; II, 27, 976, 2172, 2189, 2217, †2220, †2223, †2227, †2229, †2231, †2239, †2240, †2242, 2274, 2278, 2280, 2281, 2337, 2338, 2388, †2405 (*Pāṇḍaliṇa*), 2417, 2451, 2502, 2584, 2604, 2615, 2626, 2688, 2690, 2698, 2700; III, 10, 400, 440, 453, 582, 591, †903, †943, †950, 989, 990, 1078, 1093, 1099, 1105, 1162, 1164, 1182, 1189, 1191, 1199, 1201, 1403, 1479, (1479), 1492, 1933, 1945, 2003, 2014, 2015, 3070, 4021, 8293, 8415, 8481, 8651, †10219, †10229, †10282, 10417, †10837, †10838, 10842, 10849, 10859, 10869, 10969, 10976, 10997, 11004, 11007, 11019, 11021, 11052, 11058, 11067, 11403, 11406, 11412, 11430, 11453, 11494, 11558, 11629, 11670, 11740, 11786, †11907, 11935, 12315, 12357, †12571, †12576, †12578, †12579 (*Yājñaseniṇ*), †12580, †12581, †12582, †12584, 14708, 14725, 14730, 14738, †14746, †14751, †14753, 14792, 14803, 15019, 15493, 15521, 15537, 15540, 15541, 15542, 15543, †15606, 15611, 15615 (D^c), 15619, 15636, 15637, †15648, †15649, †15663, †15681, †15683, †15697, 15747, 15752, 15766, 15783, 15859, 15860, 16611 (D^c). 15617, †17219, 17221, 17222, 17224, 17243, 17476; IV, 74 (D^c), 81, 90, 146, 245, 263 (*bhāryāṃ Kuruṇāṃ*), 269, 370, 383, 434, 451, 464, 485, 487, 490, 497, 503, 504, 508, 521, 636, 644, 690, 711, 738, 773, 780, 786, 796, 801, 803, 807, 822, 839, 846, 876, 1182, 1370, 1537, 1566, 1576, 2292, †2305, 2367; V, 201, 222, 689 (D^c), †847, †849, †850, †854, †928, †931, 1990, 2325, 2329, 2349, 2871, 2912, 2914, 2919, 3177, 3185, 3211, 3217, 3228, 3442, 4655, 4662, 4665, 4666, 5478, 5489, 5495, 5497, 5501, 5541, 5564; VI, 4090 (D^c), 4907; VII, 1684, 3818, 3825, 5425, 5428, 5656, 5658, 6543, 9166, 9226; VIII, 7, 308, 310, †3346, 3716, 3717, 3770, 4489, †4662, 4754, 4755, 4756, 5002; IX, 248, 255, 257, 259, 3433; X, 577, 579, 582, 589 (*Yājñaseni*), 594, 746 (D^c), 759; XI, 628, 629 (read *Krshṇa* with B.); XII, 499, 1384, 1398, 1456 (*Drupadātmajāṃ*); XIV, 322, 356, 1505, 2584 (D^c), 2604; XV, †437 (D^c), 654, †664, 806 (D^c); XVII, 24, 51, 58, 77, †86; XVIII, 97, 119.

Krshṇā[2] = Durgā (Umā): IV, 184, 187; VI, 801.

Krshṇā[3], a river. § 574 (Jambūkh.): VI, 9λ, 340 (in Bhāratavarsha).

Krshṇā[4], a mātṛ. § 515*a* (Skanda): IX, **46***θ*, 2640.

Krshnacchavisamā = Durgā (Umā): IV, 187.

Krshṇa-Dvaipāyana = Vyāsa, q.v.

Krshṇā Gaṅgā, a river. § 757*m* (Goloks): XIII, **102***a*, 4888.

Krshṇagati = Agni: IX, 1334.

Krshṇājinottariya = Çiva (1000 names[1]).

Krshṇakeça, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2563.

Krshṇanetra = Çiva: XIV, 200.

Krshṇānubhautika, a ṛshi. § 637 (Rājadh.): XII, **47***η*, 1598 (among the ṛshis who surrounded Bhīshma).

Krshnapiṅgala = Çiva (1000 names[3]).

Krshnapiṅgalā = Durgā (Umā): VI, 796.

Krshnaraktekshaṇa = Çiva (1000 names[1]).

Krshnasārathi ("having Krshna for his charioteer") = Arjuna: I, 2292 (*Pāṇḍavaḥ*); V, 4818 (*Çvetāçvaṃ*); VI, 4315 (*Pāṇḍavaḥ*), 5070 (*Çvetāçvaḥ*), 5451 (*Çvetāçvaṃ*), 5470 (*Çvetāçvāt*); VII, 3919 (*Çvetāçvaḥ*), 3959 (*Kaunteyaḥ*), 4712 (*Çvetāçvaṃ*), 5262 (*Çvetāçvaḥ*), 6589 (do.); VIII, 1578 (*Çvetāçvaṃ*), 2163 (*Çvetāçvaḥ*), 2192 (*Çvetāçvaṃ*), 2600 (*Çvetāçvaḥ*), 4021 (*Çvetāçvaṃ*), 4022 (*Çvetāçvaḥ*), 4867; IX, 1364 (*Çvetāçvaḥ*).

Krshnasya sabhāpraveça(ḥ) ("*K's* arrival at the assembly of the Kurus"). § *10* (Parvasaṅgr.): I, **1**, 333 (cf. V, chap. **94**).

Krshnātreya, a ṛshi. § 667 (Mokshadh.): XII, **210**, 7663 (*arkitāṣṭa veda*).

Krshnavarṇa = Çiva (1000 names[2]).

Krshnavarṇā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Krshnavartman[1] = Agni, q.v. Do.[2] = Krshṇa: XII, 1509.

Krshnavenā, a river. § 268 (Varuṇasabhāv.): II, **9**, 372 (*°vīṃ*, C., among the rivers in the palace of Varuṇa).—§ 370 (Tīrthayātrāp.): III, **85**, 8180 (*Devahrade 'ranye K'yalodbhave*).—§ 459 (Mārkaṇḍeyas.): III, **188***a*, 12909 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 494 (Āṅgirasa): III, **222**, 14233 (among the rivers who are mothers of fires).—§ 574 (Jambūkh.): VI, 9λ, 323 (C. *°vī*), 335.—§ 775 (Āṇuçāsanik.): XIII, **166***a*, 7648.

Krshṇaveṇī, Krshṇaveṇvā, v. **Krshṇaveṇā**.

Kṛta, a Viçvadeva. § 749 (Āṇuçāsanik.): XIII, **91***η*, 4356.

Kṛta(m)[1], name of a yuga = Kṛtayuga. § 173 (Pāṇḍurājyābhisheka): I, **108**, 4341 (*yugaṃ*).—§ 310*b* (Sūrya): III, **3**, 150 (among the names of the sun, besides the names of the other yugas).—§ 426 (Hanūmad-Bhīmasenasaṃv.): III, **149**, 11234 (*yugaṃ*), 11235.—§ 426*b* (Kṛtayuga): III, **149**, 11242 (*yuge*), 11216 (do.).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12826 (*yugaṃ*, consists of 4000 [celestial] years), 12831 (*yugaṃ*, follows each Kaliyuga).—§ 460 (do.): III, **190**, 13013, 13017; **191**, 13109 (will be restored by Kalkin), 13113, 13115 (*yuge*).—§ 567 (Bhagavadyānap.): V, **132**, 4476 (the king creates the *K.*, etc.).—§ 569 (do.): V, **142**, 4819 (*na tadā bhavitā Tretā na K'ṃ Dvāparaṃ na ca*), 4821 (do.), 4823 (do.), 4825 (do.).—§ 574 (Jambūkh.): VI, **10***π*, 387.—§ 641 (Rājadh.): XII, **65**, 2441 (*yuge*); **69**, 2694; **91***μ*, 3498.—§ 649 (Āpaddharmap.): XII, **141***a*, 5328.—§ 677 (Mokshadh.): XII, **232**, 8496, 8497 (*yugaṃ*), 8500 (*yuge*), 8502; **233**, 8542 (*yuge*), 8547 (do.); **239**, 8719 (*yuge*), 8720.—§ 717*b* (Nārāyaṇīya): XII, **335**, 12658 (*yuge*); **340**, 12969 (*yuge*); **349**, 13588 (*°dāsu*).—§ 730 (Āṇuçāsanik.): XIII, **14***ζ*, 692 (*yuge*); **16**, 1037.—§ 766 (do.): XIII, **133**, 6178 (*yuge*).—§ 770 (do.): XIII, **151**, 7128 (do.).—§ 773*b* (Kṛshṇa Vāsudeva): XIII, **159**, 7363 (do.).—§ 782*g* (Guruçishyas.): XIV, **44**, 1220 (*adir yugānāṃ*). Cf. Kṛtayuga.

Kṛta(m)[2], a term of dice. § 552 (Goharaṇap.): IV, 50, 1578 (*nikshāṇ kshipaṇi Gāṇḍīvaṇ na K'ṃ Dvāparaṃ na ca*).

Kṛtabandhu (°*r*°, C.), an ancient king. § 6 (Anukramaṇik.): I, **1***α*, 231 (in Sañjaya's enumeration).

Kṛtacetas, a brahman. § 324 (Dvaitavanaspr.): III, **26***α*, 985 (among the brahmans who worshipped Yudhishṭhira).

Kṛtaçauca, a tīrtha. § 362 (Tīrthayātrāp.): III, **83**, 5091 (*°ṃ samāsādya tīrthaseṣṭa, narādhipa, puṇḍarīkam avāpnoti kṛtaçauco bhavee ca saḥ*).

Kṛtaçrama, a muni. § 264 (Sabhākriyāp.): II, **4***α*, 109 (among the munis who waited upon Yudhishṭhira).

Kṛtāgama = Vishṇu (1000 names).

[Kṛtaghnopākhyāna(m)] ("the episode about an ungrateful person"). § 658*b* (Āpaddh.): *Bhīshma* related *Gautama*, a brahman, belonging to the middle country, devoted of *Vedic* learning, entered a village desirous of obtaining

charity. In that village lived a robber (*dasyu*), possessed of great wealth, devoted to the *brahmans*, etc. He gave to *Gautama* a piece of new cloth, a widowed (*bhartrā vivahitāṃ*) young woman, and a house. *Gautama* lived happily in that village of aborigines (*çabarālaye*) for many years, helping the relatives of his wife, the female slave (*dāsī*). He began to practise archery, and went into the woods and killed wild cranes (*cakrāṅgān*), etc., in abundance, and became like one of the robbers. One day a *brahman*, devoted to the study of the *Vedas*, etc., and who did ever accept any food if given by a *Çūdra*, came to the house of his ancient friend *Gautama*. Seeing *Gautama*, who resembled a cannibal, he exhorted him to abandon his sinful mode of life. *Gautama*, repenting, agreed to leave this village next morning with his guest, who passed the night there, refraining touching anything (though hungry) (XII, **168**). Next morning, when the guest had left the house, *Gautama* proceeded towards the sea, having met with a caravan of merchants. The caravan was assailed by an infuriated elephant, but *Gautama* managed to escape, and fled towards the north, not knowing whither he proceeded, wandering alone in the forest like a *kimpurusha*. At last he reached a delightful forest, resembling the very woods of *Nandana*, and inhabited by *Y.* and *K.*, adorned with *Çāla*, etc., with *Bhārunḍas* (having faces resembling those of human beings), *Bhāliṅgas*, etc. Under a delightful banyan-tree (description) he fell asleep; when the sun had set, the king of cranes, *Nādijaṅgha* or *Rājadharman*, *Kāçyapa's* son, the child of a celestial maiden (*devakanyāsutaḥ*), one of the daughters of *Daksha* (v. 6343), and possessed of great wisdom and a friend of *Brahmán*, come home from *Brahmaloka*. Exhausted with hunger and thirst, *Gautama* thought of slaying him. *Nādijaṅgha* welcomed *Gautama*, and asked him to stay with him till the next morning (XII, **169**). He, who equalled *Yama* himself in his knowledge of duties, made for him a bed of the *çāla* flowers, and offered him large fishes from the *Bhāgirathī*, etc. Learning that he was desirous of going to the sea in order to earn wealth, he, quoting *Bṛhaspati* as to the fourfold means of earning wealth, directed him in the morning to his friend, the chief of the *Rākshaeas*, *Virūpākshа*, about 3 *yojanas* away. *Gautama* reached the city of *Meruvraja* (description), and was welcomed by *Virūpākshа* (XII, **170**). Though not satisfied with *Gautama's* antecedents, *Virūpākshа*, because *Gautama* was a brahman, and for the sake of *Rājadharmaṇa*, entertained him with the 1,000 *brahmans* that were to be entertained in his house on the day of full moon of the *Kārttika* month (description). Some amongst them were selected to represent the V.-D., P., and the deities of fire. This he did every year on the *Āshṭāḍhī* and *Māghī*, and especially on the *Kārttikī*, after the expiry of the autumn, giving away gold, jewels, etc.; on this one day there was no fear of *Rā. Gautama* came away with much wealth, and returned to *Rājadharmaṇa*, who welcomed him. Having no food to live on by the way, he thought of slaying *Rājadharman* (XII, **171**). This he did; having plucked off the feathers and the down, he roasted the flesh, and taking it up together with the gold he had brought, he quickly fled from the spot. The next day *Virūpākshа* became anxious because he had not for two mornings and two nights seen *Rājadharman*, who when returning from *Brahmaloka* every morning never went home without paying him a visit; he suspected that *Gautama* had slain him, and sent his son with other Rā. to inquire after him. *Gautama* was caught and brought to *Meruvraja*; as the Rā. refused to eat the flesh of that great sinner, he was hacked into pieces, which were given away to the robbers. But the very robbers, though cannibals, refused to eat the flesh of that vile man (XII, **172**). *Virūpākshа* caused a funeral pyre, etc., to be made for *Rājadharman*. At that time the goddess *Surabhi*, the daughter of *Daksha*, appeared in the sky above the pyre; from her mouth froth mixed with milk fell upon the funeral pyre, and *Rājadharman* became revived. *Indra* came and related that once *Rājadharman* had absented himself from *Brahmaloka* and was cursed by *Brahmán*, who said that he should not die soon; "therefore he has come back to life." Asked by *Rājadharman* on behalf of his "dear friend *Gautama*", *Indra* sprinkled *amṛta* over *Gautama*, and restored him to life. *Rājadharman* embraced him with great joy, dismissed him with his wealth, and returned home. At the due hour he repaired to *Brahmaloka* and was honoured by *Brahmán*. *Gautama* begot many sinful children upon his *Çūdrā* wife. According to a heavy curse denounced upon him by the gods, he afterwards had to sink into a terrible hell for many years. "All this was recited to me formerly by Nārada."

Krtajña, Krtakarman, Krtākṛta = Vishṇu (1000 names).

Krtakshaṇa, a prince. § 264 (Sabhākriyāp.): II, **4***β*, 122 (among the princes who waited upon Yudhishṭhira).

Krtalakshana = Vishṇu (1000 names).

***kṛtānta** ("destiny, death" (personif. = Yama)): II, 2450 (*yugāntakāle samprāpte K^syeva rūpiṇaḥ*); III, 12635 (*"vidhi°*); VII, 900 (*"eat*); IX, 3641; XI, 235; XII, 1174 (*"vidhi°*), 1206 (*°bala°*), 5687 (*°vihite*), 5724, 6542, 7907, 10541 (*°vacyāni*).

Krtāntakṛt = Vishṇu (1000 names).

Krtāstra, a prince. § 264 (Sabhākriyāp.): II, **4***β*, 127 (among the princes who waited upon Yudhishṭhira).

Krtavāc, a brahman. § 324 (Draitavanapr.): III, **26***a*, 987 (waited upon Yudhishṭhira).

Krtavandhu, v. Kṛtabandhu.

Krtavarman, a Vṛshṇi prince, son of Hṛdika. § 4 (Anukram.): I, 1, †196, †204.—§ 11 (Parvasaṅgr.): I, **2**, 592, 570.—§ 83 (Ādivaṃçāvatāraṇa): I, **63**, 2433 (*Sātyakiḥ K^ā ca Nārāyaṇaṃ anuvratau*, son of Hṛdika). — § 130 (Aṃçāvat.): I, **67**, 2716 (born from the Marúts).—§ 232 (Svayaṃvarap.): I, **186**, 6998 (*Hārdikyaḥ*, came to the svayaṃvara of Draupadī).—§ 253 (Haraṇāharaṇap.): I, **221**, 7991 (*Sātvataḥ*, came to the wedding of Arjuna and Subhadrā). —§ 264 (Sabhākriyāp.): II, **4***β*, 125 (waited upon Yudhishṭhira).—§ 273 (Rājasūyārambhap.): II, **14**, 623 (one of the seven mahārathas of the Vṛshṇis).—§ 320 (Saubhavadhop.): III, **18**, 741 (desisted from fighting with Çālva in order that Kṛshṇa might slay the latter).—§ 533 (Vaivāhikap.): IV, **72**, 2357 (*Hārdikyaḥ*, came to the wedding of Abhimanyu and Uttarā).—§ 554 (Sainyodyogap.): V, **7**, 163 (gave one akshauhiṇī of troops to Duryodhana).—§ 555 (do.): V, **19***δ*, 586 (*Hārdikyaḥ . . . Bhojānīka-Kukurair saha*, sided with Duryodhana with one akshauhiṇī of troops).—§ 561 (Yānasaṅdhip.): V, **47***a*, 1796; **57**, 2252 (*Bhojaṃ*, Sātyaki will fight *K.*).—§ 562 (Bhagavadyānap.): V, **94**, 3347 (followed Kṛshṇa), 3363, 3377.—§ 567 (do.): V, **130**, 4374 (arrayed the troops in order to protect Kṛshṇa); **131**, 4447 (*Hārdikyaḥ*).—§ 568 (do.): V, **143**, 4874 (*Sātvataḥ*, in the army of Duryodhana).—§ 570 (Sainyaniryāṇap.): V, **155***θ*, 5274 (commanded one akshauhiṇī of Duryodhana's army).—§ 571 (Ulūkadūtāgamanap.): V, **164***c*, 5707 (Çaibya is pitted against *K.*).—§ 572 (Rathātirathasaṅkhyāṇap.): V,

165, 5737 (*Bhojaḥ*, among the atirathas in Duryodhana's army).—§ 573 (Ambopākhyānap.): V, **195**ζ, 7611.—§ 576 (Bhagavadyāgātp.): VI, **16***a*, 623 (*Sātvataḥ*, commanded one akshauhiṇī of Duryodhana's army).—§ 578 (Bhīshmavadhap.): VI, **45**ϛ, 1660 (fought with Sātyaki), 1681; **47**^{12} *η*, 1809 (^{16}), 1817 (pierced by Abhimanyu), 1826, (^{21}), 1841 (^{25}), 1849; **48**^{16} *θ*, 1925; **49**^{16}, 2010 (followed Çalya); **51***ψ*, 2109 (*Sātvataḥ*, in the rear of the army of Duryodhana).—§ 580 (do.): VI, **56**^{1} *α*, 2404 (*Sātvataiḥ*); **59**^{10} *μ*, †2583.—§ 581 (do.): VI, **61***ε*, 2698; **65***ν*, 2928 (*Hārdikyaḥ*).—§ 582 (do.); VI, **71**, 3141.—§ 583 (do.): VI, **75***γ*, 3293 (*sahitaḥ Kāmbojavara-Bāhlikaiḥ*, in the head of Bhīshma's krauñcāruṇavyūha); **76***ι*, 3329.—§ 584 (do.): VI, **81***α*, 3532 (*Sātvataḥ*); **82**, 3632 (fought with Bhīmasena), 3633; **88**^{13} *ζ*, 3838 (*Sātvataḥ*).—§ 585 (do.): VI, **89***π*, 3970; **95**^{γγ}, 4244 (*Sātvataḥ*).—§ 586 (do.): VI, **99***α*, 4501 (in the sarvatobhadra array of Bhīshma); **104**, 4744 (pierced by Sātyaki), 4755.—§ 587 (do.): VI, **108**, 5006; **110**, 5102 (resisted Dhṛshṭadyumna); **113**, 5239, 5243, 5247, 5260, 5271, 5273; **114***κ*, 5293, 5309; **119***ψ*, 5583.—§ 589 (Droṇābhishekap.): VII, **7***δ*, 181.—§ 590 (do.): VII, **14**, 529 (pierced by Sātyaki); **15**, 611, 613 (rescued Çalya).—§ 592 (Saṃçaptakavadhap.): VII, **20**, 797 (in the eye of Droṇa's gāruḍavyūha); **25**, 1073 (fought with Sātyaki), 1074 (read *Kshatravarmā* with B.).—§ 593 (Abhimanyuvadhap.): VII, **37***θ*, 1589, 1601 (pierced Abhimanyu), (*κ*), 1616; **46***τ*, 1838, (*υ*), 1852 (*Hārdikyaḥ*); **47***φ*, 1864 (*Hārdikyaḥ*), 1868, 1878 (fought with Abhimanyu).—§ 596 (Pratijñāp.): VII, **73**, 2575 (among the six chariot warriors who had surrounded Abhimanyu in order to slay him).—§ 598 (Jayadrathavadhap.): VII, **87***δ*, 3111 (at the mouth of Droṇa's śṛiṅgī array).—§ 599 (do.): VII, **91***α*, 3253 (*Sātvataḥ*); **92**, 3277, 3282, 3284, 3285, 3286, 3288, 3289 (*Bhojaḥ*), 3293, 3295 (fought with Arjuna, etc.); **97**, 3574 (attacked by Yudhishṭhira); **111***υ*, 4285; **113**, 4417, 4419, 4420, 4423, 4425, 4427 (*Hārdikyaṃ*), 4437 (fought with Sātyaki); **114**, 4454 (*°mahāhradaṃ*, sc. the ocean, with which the army of Duryodhana is compared), 4497, (*ϛ*), 4500, 4502, 4504, 4508, 4511, 4512, 4522, 4524, 4533, 4538, 4539 (fought with the Pāṇḍavas and Çikhaṇḍin); **115**, 4545, 4546 (*Hārdikyaḥ*), 4547, 4552 (was vanquished by Sātyaki); **116**, 4627, 4630, 4633, 4640, 4644 (was vanquished by Sātyaki); **121**, 4814; **130**, 5337; **141***τοῖς*, 5857; **144**, 6025; **147**, 6371.—§ 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6850; **165**, 7360 (*Hārdikyaḥ*, fought with Yudhishṭhira), 7378 (do., do.), 7380, 7385, 7396; **171**, 7702; **183**, 8337 (had slain the steeds of Abhimanyu).—§ 602 (Droṇavadhap.): VII, **187***ι*, 8545; **189**, 8633 (*Hārdikyaḥ*, assisted by three brothers he opposed Dhṛshṭadyumna).—§ 603 (Nārāyaṇāstramokshap.): VII, **193***a*, 8905 (*Bhojānāṃ cishṭena Kaliṅgarāja-Bāhlikaiḥ . . . ṛṣṭaḥ*); **200***aa*, 9308.—§ 604 (Karṇap.): VII, **2***η*, 45 (*Bhojasya*); **7**, †197 (*Anarttavāsi Hṛdikātmajaḥ . . . Sātvatānāṃ varishṭhaḥ . . . Bhojaḥ*); **9**, 326 (*Sātvatānāṃ mahārathaḥ*).—§ 605 (do.): VIII, **11***μ*, 416 (*Nārāyaṇabalair yukto Gopālaiḥ*); **13**, 495 (attacked by Çikhaṇḍin); **26**, 1059, 1064, 1065, 1070 (fought with Çikhaṇḍin); **29**, 1202, 1203.—§ 608 (do.): VIII, **46***β*, 2133 (*Sātvataḥ*, in the right wing of Droṇa's array); **47***ι*, 2225; **51**ϛϛ, 2507; **54***ου*, 2610, 2622, 2640, 2643, 2646, 2648 (was vanquished by Dhṛshṭadyumna); **61**, 3080 (proceeded against Uttamaujas), 3125 (pierced Uttamaujas); **73**, 3646, 3688, 3694; **75**, †3814 (attacked by Nakula); **78**, 3941 (*ε′*), 3999; **79**ζ′, 4012, †4083 (his horses were slain by Arjuna); **80**, 4100; **83***n′*, †4231; **85**, †4315; **95**, 4968, *Nārāyaṇāvaçeshaiḥ*, sc. *ṛṣṭaḥ*).—§ 609 (Çalyap.): IX, **1***δ*, 36 (among the three only remnants of Duryodhana's army); **2**, 124 (do.).—§ 610 (do.): IX, **6**ϛ, 293 (*Sātvataḥ*).—§ 611 (do.): IX, **8***a*, 373, (*β*), 392 (*Traigartaiḥ parivāritaḥ*, on the left side of Çalya's array); **11***μ*, 563, 565, 575; **12**ϛ, 626; **15**, 759; **16**, 799, (*φ*), 840; **17**, 942 (deprived of his chariot by Sātyaki), 949; **21**, 1094, 1108, 1109, 1112, 1113, 1114, 1118, 1120, 1122 (was vanquished by Sātyaki); **22**, 1160; **23**, 1185; **25***ππ*, 1377 (*Sātvataḥ*), 1384, (*ππ′*), 1398 (*Sātvataḥ*); **27***ττ*, 1447, (*υυ*), 1459 (*Sātvataḥ*).—§ 612 (Hradaprāveçap.): IX, **29***a*, 1602 (among the three only remnants of Duryodhana's army), 1623 (*Bhojaṃ*, &c.); **30***δ*, 1674, 1681 (*Sātvataḥ*), (*α*), 1734.—§ 615 (Baladevatīrthayātrā): IX, **54***ξ*, 3061.—§ 615 (Gadāyuddhap.): IX, **64***εε*, 3589, 3609 (*Sātvataḥ*); **65**, 3627 (do.).—§ 616 (Sauptikap.): **X**, **1**, 15, 28; **4***γ*, 143 (*Sātvataḥ*), 148, 152, 157, 158; **5**, 213 (*Sātvataḥ*); **6**, 217; **8**, 323, 425 (took part in the nightly encounter); **9**, 485 (*Sātvataḥ*, came to the dying Duryodhana), 513, 528.—§ 617 (Aishīkap.): **X**, **10**, 545, 548.—§ 618 (Jalapradānikap.): XI, **11**, 289, 306 (returned to his own country).—§ 619 (Strīvilāpap.): XI, **25***κ*, 736.—§ 785 (Anugītāp.): XIV, **66***ο*, 1938 (accompanied Kṛshṇa); **86***τ*, 2557 (do.).—§ 793 (Mausalap.): XVI, **3***γ*, 72, 73, 76, 83, 84 (Sātyaki slew him); [**7**, 245 (the son of *K*. (*Hārdikyatanayaṃ*) was installed as king of Mārttikāvata)].—§ 795 (Svargārohaṇap.): XVIII, **4**, 159 (*Hārdikyaḥ*, after death he entered the gaṇa of the Maruts).

Cf. also the following synonyms:—

Ānarttavāsin: VIII, †197.

Bhoja, Bhojarāja, q.v.

Hārdikya ("the son of Hṛdika"): I, 302 (*Draupadī°-Gautamāḥ*, all. to Sauptikaparvan), 6998 (*K*°), 7916; III, 781; IV, 2357 (*K*°); V, 586 (*K*°), 4373, 4441, 4447 (*K*°), 5531; VI, 2928 (*K*°), 3558, 3972 (*Sātvataḥ*), 4340, 4362, 5180, 5181; VII, 549, 1850 (*K*°), 1864 (do.), 3287, 3291, 3437 (*Bhojaḥ*), 3774, 3780, 4427, 4428, 4436, 4498, 4499, 4501, 4503, 4507, 4513, 4515, 4525, 4535, 4536, 4540, 4541, 4542, 4543, 4546, 4647, †4684, 4708, 4766, 5240, 6185, 7087, 7146, 7338, 7360 (*K*°), 7378 (do.), 7379, 7381, 7388, 7391, 7394, 7523, 8633 (*K*°); VIII, 327 (do.), 1058, 1061, 1074, 1226, 2157, 2252, 2642, 2647, 3123; IX, 216, 398, 934, 935, 938, 940, 948, 950, 1101, 1105, 1129, 1186; X, 427; XI, 309; XVI, 74, 75, 157; XVIII, 159 (*K*°).

Hṛdikasuta (do.): VIII, †4307.

Hṛdikātmaja (do.): III, 742, 779; VII, 4527; VIII, †197, 2612; IX, 1107.

Mādhava, q.v.

Sātvata, q.v.

Vārshṇeya, Vṛshṇi, Vṛshniṣiṃha, q.v.

Kṛtavega, an ancient king (?). § 267 (Yamasabhāv.): II, **8**, 329 (in the palace of Yama).

Kṛtavīrya, an ancient king. § 6 (Anukram.): I, **1***a*, 221 *bis* (in Sañjaya's enumeration).—§ 227 (Aurvop.): I, **178**, 6802 (was the yājya of the Bhṛgus).—§ 267 (Yamasabhāv.): II, **8**, 319 (in the palace of Yama).

Kṛtavīryaduhitṛ ("the daughter of Kṛtavīrya") = Bhānumatī, the wife of Abhimanyu: I, †3768 (*Bh*°).

Kṛtavīryātmaja ("the son of Kṛtavīrya") = Arjuna, Kārtavīrya: XII, 1750 (*Arjunaḥ . . . Haihayādhipaḥ*), XIII, 7190.

Krtayuga, name of the first yuga. § 84 (Ādivaṃçāvatāranap.): I, **64**, 2480.—§ 374 (Tîrthayātrāp.): III, **85**, 8232 (*sarvaṃ K°e punyaṃ*).—§ 384 (Agastyop.): III, **100**, 8691.—§ 422 *bis* (Varāhāvatāra.): III, **142**, 10933 (*purā K°e*).—§ 426 (Hanūmad-Bhīmasenas.): III, **149**, 11230, 11236, 11237, 11246 (*b*: In the *K.* there were no gods, Dānavas, Gandharvas, Yakshas, or Pannagas, nor buying or selling, nor Sāma-, Ṛg-, or Yajur-veda, nor castes, nor labour; there was only one Veda and one occupation for the four castes; Nārāyana was white, etc.).—§ 438 (Yakshayuddhap.): III, **162**, 11804 (*d*: In the *K.* men were patient and efficient in their respective occupations, and knew how to display prowess).—§ 459 (Mārkaṇḍeyas.): III, **189**, 12981 (in the *K.* Nārāyana is white).—§ 460 (do.): III, **191**, 13120.—§ 587 (Bhagavadyānap.): V, **132**, 4473, 4475 (*°arashṭa*, sc. the king).—§ 574 (Jambūkh.): VI, **10**, 388, 389, 393.—§ 594 (Akampana): VII, **52**, 2029 (*purā K°e*).—§ 606 (Tripurākhyāna): VII, **34**, 1474 (became the yoke of the chariot of Çiva).—§ 615 (Baladevatîrthayātrā): IX, **37**, 2159 (*°e*); **40**, 2287.—§ 615*v* (Varuṇa): IX, **47**, 2732.—§ 636 (Rājadh.): XII, **39**, 1432.—§ 641 (do.): XII, **59**, 2134; **69**, 2675, 2676, 2693.—§ 664 (Mokshadh.): XII, **207**, 7562 (°e, then the barbarians did not exist).—§ 677 (do.): XII, **232**, 8504 (°e), 8505 (do.).—§ 678*b* (Anukampaka): XII, **257**, 9150 (*purā K°e*).—§ 679 (Mokshadh.): XII, **261**, 9264.—§ 681 (do.): XII, **268***a*, 9591 (°e).—§ 717*c* (Upāricara): XII, **337**, 12769, 12807; **338**, 12822.—§ 717*b* (Nārāyanīya): XII, **341**, 13088; **349**, 13563, 13575, 13580, 13610 (*°prāptiḥ*).—§ 730*g* (Upamanyu): XIII, **14**, 701.—§ 778*b* (Samvarta-Marattîya): XIV, **4**, 65. Cf. Devayuga, Kṛta(yu).

Kṛti[1], an ancient king (?). § 267 (Yamasabhāv.): II, **8**, 320 (in the palace of Yama).

Kṛti[2], a Viçvadeva. § 749 (Anuçāsanik.): XIII, **91**, 6360.

Kṛti[3] = Vishṇu (1000 names).

Kṛtin, a king. § 295 (Dyūtap.): II, **52**, 1882 (*rājā . . . Çakuvarṇāṃ*, brought tribute to Yudhishṭhira).

Kṛtisuta ("son of Kṛti") = Ruciparvan: VII, 1177 (*R°*).

Kṛttikā, pl. (*°āḥ*), the six wives of the seven ṛshis, name of a constellation (the Pleiads). § 116 (Vasu, pl.): I, **66**, 2588 (*°abhyupapattiç ca Kārttikeya iti smṛtaḥ*, sc. Skanda).—§ 370 (Tîrthayātrāp.): III, **84**, 8029 (*°. Maghayoç caiva tîrthaṃ*).—§ 412 (Āshṭāvakrīya): III, **134**, †10663 (*shaṭ*).—§ 488 (Āṅgirasa): III, **217**, 14103 (*Radrāe ca sambhāto Gaṅgāyāṃ K°āsu ca*, sc. Skanda).—§ 501 (Skandopākhyāna): III, **229**, 14429 (*Pārakasyeṇdriyaṃ Çveto K°ābhiḥ kṛtaṃ nṛgaḥ*).—§ 502 (Manushyagrahak.): III, **230**, 14464 (when Svāhā had assumed the forms of the six wives of the saptarshis and cohabited with Agni, and Skanda was born, their husbands divorced them; then they adopted Skanda, rose to the sky, and became a nakshatra—*tridivaṃ K°ā gatā nakshatraṃ saptaṛṣibhyaḥ bhāti tad Vahnidaivataṃ*).—§ 509 (Kārttikeyastuti): III, **232**, 14642 (*Svāhā-Makh-K°āṅgiṣ*, sc. *sutaḥ*, i.e. Skanda).—§ 574 (Jambūkh.): VI, **3**, 96 (sg. *°āṃ pīḍayaṃs tikshṇair nakshatraṃ*, sc. Rāhu, omens).—§ 592 (Saṃçaptakavadhap.): VII, **20**, 809 (*yogayuktena puruṣāmāyāṃ tvendunā*).—§ 615*u* (Skanda): IX, **44**, 2459, 2462 (reared Skanda); **46**, 2717 (*°āṇāṃ*, sc. *sutaḥ*, i.e. Skanda).—§ 656 (Khadgotpattik.): XII, **166**, 6201 (*°āṇ tasya nakshatraṃ Aser Agniç ca daivataṃ*).—§ 733*f* (Mahāgaṇā): XIII, **25**, 1708 (*°āṅgārake*, name of a tîrtha?, at the conjunction of the Kṛttikās and Aṅgāraka, i.e. the planet Mars, BR.).—§ 733*k* (Vaiṃānika): XIII, **25**, 1711 (*°āṇāṃ āçrame*, a tîrtha).—§ 733*n* (Punarāvartanandī): XIII, **25**, 1732 (*°yoge*).—§ 746 (Anuçāsanik.): XIII, **64**, 3256 (merit of gifts of food made under the nakshatra *K.*).—§ 747*b* (Suvarṇotpatti): XIII, **65**, 4097 (reared Skanda, who therefore was called Kārttikeya).—§ 748*b* (Tārakavadhop.): XIII, **86**, 4190, 4193, 4195 (reared Skanda), 4198.—§ 749 (Anuçāsanik.): XIII, **89***a*, 4256 (*°yoge*).—§ 759 (do.): XIII, **90**, 5390 (description of the candravrata).

Kṛttikāputra = Skanda: I, 5431; III, 14617.

Kṛttikāsuta = Skanda: III, 14568.

Kṛttivāsas = Çiva, q.v.

Kṛtya = Çiva (1000 names[1]).

Kṛtyā, a river. § 574 (Jambūkh.): VI, **9** λ, 326 (in Bhāratavarsha).

***kṛtyā** ("sorceress"): III, 10704, 15149, 15151, 15183; XII, 13258; XIII, 4453 foll., 4474 foll.

Kshama, Kshāma = Vishṇu (1000 names).

Kshamākshama = Çiva (1000 names[1]).

Kshamiṇāṃ vara(ḥ) = Vishṇu (1000 names).

Kshaṇa = Sūrya (the Sun): III, 150.—Do.,[2] pl. (*°āḥ*) = Çiva (1000 names[2]).

Kshaṇabhojin, a prince. § 604 (Karṇap.): VIII, **7**, †207 (? among the remnants of Duryodhana's army).

Kshānta = Çiva (1000 names[1]).

Kshapā = Sūrya (the Sun): III, 150.—Do.,[2] pl. (*°āḥ*) = Çiva (1000 names[2]).

Kshapācara, pl. ("night-walkers") = Rākshasa, pl.: III, 16506.—Do. sg.: III, 16497 (= Rāvaṇa); V, 7539 (= Sthāṇu).

***kshapanaka**, a religious mendicant: I, ††789, ††790.

Kshara = Vishṇu (Kṛshṇa): XII, 13115; XIII, 7006 (1000 names).

Kshatradeva, son of Çikhaṇḍin. § 561 (Yuyutsavadhūp.): V, **57***c*, 2263 (has joined the Pāṇḍavas).—§ 572 (Rathātirathasaṃkhyānap.): V, **171**, 5902 (among the rathas of the army of the Pāṇḍavas).—§ 573 (Ambopākhyānap.): V, **196***x*, 7646.—§ 585 (Bhīshmavadhap.): VI, **93***ψ*, 4152 (followed Bhīmasena); **95***δδ*, 4254, (*ee*), 4271, 4309 (Bhagadatta pierced his right arm).—§ 589 (Droṇābhishekap.): VII, **10**λ, 358.—§ 590 (do.): VII, **14**, 543 (fought with Lakshmaṇa).—§ 592 (Saṃçaptakavadhap.): VII, **21***κ*, 904 (fought with Droṇa), 910; **23***o*, 955 (*Çikhaṇḍiśa*, description of his horses), 974 (*Çikhaṇḍinaḥ putraṇ*, description of his horses).—§ 604 (Karṇap.): VIII, **6**, 176 (*Çikhaṇḍitanayaḥ*, has been slain by Lakshmaṇa). Cf. Çaikhaṇḍi, Çikhaṇḍitanaya.

Kshatradharman, son of Dhṛshṭadyumna. § 572 (Rathātirathasaṃkhyānap.): V, **171**, 5899 (*Dhṛshṭadyumnasya tanayaḥ*, is a half ratha).—§ 585 (Bhīshmavadhap.): VI, **93***ψ*, 4152.—§ 592 (Saṃçaptakavadhap.): VII, **21***κ*, 903 (attacked Droṇa); **23***o*, 954 (*yoṇiçcaḥ*).—§ 593 (Abhimanyuvadhap.): VII, **35***δ*, 1509 (proceeded against Droṇa).—§ 598 (Jayadrathavadhap.): VII, **85***δ*, 3049 (*Saumakiḥ*).—§ 599 (do.): VII, **125**, 5079, 5082 (is slain by Droṇa).—§ 604 (Karṇap.): VIII, **6**, 175 (had been slain by Droṇa). Cf. Dhṛshṭadyumnasuta, Kshatravarman, Saumaki.

Kshatrahan, a Pāṇḍava warrior. § 573 (Ambopākhyānap.): V, **196**, 7646 (*°hā Kshatradevaç ca*, C.; but B. has *Kshatradeva-Brahmadevau*, in the rear of the army of the Pāṇḍavas).

Kshatrañjaya, a Pāṇḍava warrior. § 589 (Droṇābhishekap.): VII, **10**λ, 358 (son of Dhṛshṭadyumna?, attacked Droṇa).

Kshatravarman = Kshatradharman (?). § 589 (Droṇābhishekap.): VII, **10**λ, 358 (attacked Droṇa).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1073, 1074 (only B., C. has by error *Kṛtaº*), 1076 (fought with Jayadratha).

Kshatriyāḥ (pl.) = Çiva (1000 names[1]).

Kshattṛ = Vidura, q.v.

Kshaudra, name of a caste: XIII, 2584.

Kshaya = Çiva: VIII, 1448; **XII**, 10368 (1000 names[1]).

Kshema, a prince. § 130 (Aṃçāvat.): I, **67**, 2701 (among the incarnations from the Krodhavaça gaṇa). — § 592 (Saṃçaptakavadhap.): VII, **21**, 907 (is slain by Droṇa).

Kshemā, an Apsaras. § 191 (Arjuna): I, **123**, 4818 (among the Apsarases who sang at the birth of Arjuna).

Kshemaçarman, a Kuru warrior. § 592 (Saṃçaptakavadhap.): VII, **20***γ*, 797 (in the neck of Droṇa's gāruḍavyūha).

Kshemadarçin, king of the Kosalas. § 641 (Rājadh.): XII, **82**, 3060 (*Kosalānām ādhipatyam samprāptaṃ*), 3070 (instructed by Kālakavṛkshīya, whom he then made his purohita); **104**, 3849 (dc.). Cf. Kausalya, Kosalādhipa.

Kshemadarçiya, adj. ("relating to Kshemadarçin"). § 641 (Rājadh.): XII, **104**, 3848 (*vibhāsah*).

Kshemadhanvan, a Kuru warrior. § 576 (Bhagavadgītāp.): VI, **17**, 662 (in the van of Duryodhana's army).—§ 620 (Çrāddhap.): XI, **26***β*, 788 (*rājānam*, among the fallen warriors whose corpses were cremated).

Kshemadhūrti, one or more princes. § 130 (Aṃçāvat.): I, **67**, 2700 (among the incarnations from the Krodhavaça gaṇa).—§ 554 (Saiṅyodyogap.): V, **4***γ*, 81 (among the princes to whom the Pāṇḍavas ought to send messengers).—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1110 (°-*Bṛhantau bhrātarau*, fought with Sātyaki).—§ 599 (Jayadrathavadhap.): VII, **95***ζ*, 3526 (supported three sons of Dhṛtarāshṭra); **106**, 3972 (rushed against Bṛhatkshattra); **107**, 4013, 4015, 4017 (Bṛhatkshattra cut off the head of *K*).—§ 604 (Karṇap.): VIII, **5***ζ*, 133 (had been slain by Bhīmasena).—§ 605 (dc.): VIII, **12**, 465, 472, 479, 481, 483 (king of the Kulūtas, slain by Bhīmasena).

Kshemaka[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1556 (enumeration).

Kshemaka[2], a prince. § 264 (Sabhākriyāp.): II, **4***β*, 117 (waited upon Yudhishṭhira).—§ 554 (Saiṅyodyogap.): V, **4***γ*, 86 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kshemakīrti, a Kuru warrior. § 611 (Çalyap.): IX, **21**, 1100 (slain by Sātyaki).

Kshemakṛt = Vishṇu (1000 names).

Kshemamūrti, a son of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2735 (enumeration).

Kshemaṅkara, a Trigarta king, follower of Jayadratha. § 522 (Draupadīharaṇap.): III, **271**, 15731 (°-*Mahāmukhau*, slain by Nakula). Cf. Traigarta, Trigartarāja.

Kshemavāha, a warrior of Skanda. § 615*d* (Skanda): IX, **45***η*, 2568.

Kshemavarman, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **21***κ*, 910 (pierced by Droṇa).

Kshemavṛddhi, the generalissimo of Çālva. § 320 (Saubhavadhop.): III, **16**, 669 (*camūpatiṃ*), 671, 672, 674 (defeated by Çāmba he fled).

Kshemi, a Pāṇḍava warrior. § 592 (Saṃçaptakavadhap.): VII, **23***o*, 1005 (*yuddhe satyadhṛtiṃ K°ṃ*, description of his horses; PCR. takes Satyadhṛti as the name).

Kshemya = Çiva: XIV, 194.

***Ksetrajña**, the supreme soul in the form of the individual soul, often identified with Kṛshṇa (Vishṇu): I, 3018, †3612, †3653, †3664, †3669; III, 476 (= Kṛshṇa), 8353 (= Kṛshṇa), 13979; V, 1070; VI. 1322, 1323, 1324 (= Kṛshṇa), 1347; XII, 1641 (*kshetre k°m āsīnam*, i.e. Kṛshṇa), 6923, 8821, 11619, 11649, 12680 (= Purusha), 12691, 12864 (= Mahāpurusha), 12892, 12901 (*Vāsudevaḥ*), 13081, 13388 (*Vāsudevam*), 13604 (*Hariḥ*), 13745 (= Purusha); XIII, 6951 (= Vishṇu, 1000 names); XIV, 933 (= Kṛshṇa), 1205 (= Purusha).

Kshetrātman = Kṛshṇa: XII, 1641.

Kshīranidhi ("the ocean of milk"). § 564 (Mātaliyop.): V, **102**, 3605 (*yasyāḥ*)—i.e. Surabhi's—*kshīrasya dhārāyā nipatantyā mahītale | hradaḥ kṛtaḥ K°ḥ*).

Kshīrapā = Çiva (1000 names[1]).

Kshīravatī, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8046.

Kshīroda[1] ("the ocean of milk"). § 11 (Parvasaṅgr.): I, **2**, 366 (°*manthanaṃ*, cf. § 28 (Amṛtamanthanā)).—§ 535 (Setubandhana): III, **283**, 16289 (*sāgaraṃ*).—§ 575 (Bhūmip.): VI, **11**, 410 (*sāgaraḥ*).—§ 717*c* (Uparicara): XII, **337**, 12774 (*Meror uttarabhāge K°syānukālataḥ*, there Ekata, Dvita, and Trita performed austerities).—§ 717*b* (Nārāyaṇīya): XII, **340**, 13001 (*amṛtāyaṃ*); **341**, 13032 (°*syānukālataḥ*, there Vyāsa performed austerities), 13051 (*syottaram kūlaṃ*).—§ 717*d* (Brahma-Rudrasaṃv.): XII, **351**, 13721 (°*samudrasya madhye*, there the mountain Vaijayanta is situated).—§ 730*g* (Upamanyu): XIII, **14**, 832 (*sāgaram*), 917 (*sāgarānāṃ*, i.e. Çiva), 951 (*sāgaraḥ*). Cf. Kshīrodadhi.

Kshīroda[2] = Çiva (1000 names[1]).

Kshīrodadhi ("the ocean of milk"). § 717*b* (Nārāyaṇīya): XII, **336**, †12703 (°*er uttarato hi dvīpaḥ Çvetaḥ*).—§ 717*c* (Uparicara): XII, **337**, 12778 (°*er uttarato Çvetadvīpaḥ*). Cf. Kshīroda[1].

***Kshiti** ("Earth," personif.): VII, 1286.

Kshitiça = Vishṇu (1000 names).

Kshitikampana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2561.

Kshitimukha = Çiva: X, 258.

Kshitipati = Çiva: XIV, 213.

Kshobhana[1] = Çiva (1000 names[1]).—**Kshobhaṇa**[2] = Vishṇu (1000 names).

Kshubhā. § 310*b* (Sūrya): III, **3**, 199 (*°yāṃ sahitā Maitrī; Kshubhā-Maitryaṃ nigrahānugrahakartṛyau devate*, Nīl.).

Kshubdha = Çiva (1000 names[1]).

Kshudra[1], name of a caste: XIII, 2587.

Kshudra[2] = Çiva (1000 names[1]).

Kshudraka, pl. (°*kāḥ*), a people. § 295 (Dyūtap.): II, **52**, 1871 (°-*Mālavakāḥ*, bring tribute to Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **51***ν*, 2106 (dc., in the army of Duryodhana).—§ 580 (dc.): VI, **59***μ*, †2584 (°-*Mālavāḥ*), †2646 (dc., had been slain).—§ 585 (dc.): VI, **87**, 3853 (°-*Mālavaiḥ*, followed Bhīshma).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagya): VII, **70***β*, 2435 (*Kunti-K°-Mālavān*, had formerly been slain by Rāma).—§ 604 (Karṇap.): VIII, **5***ζ*, 137 (had been slain by Arjuna).

Kshudralubdha = Çiva (1000 names[1]).

Kshupa, a ṛshi. § 267 (Yamasabhāv.): II, **8**, 323 (in the palace of Yama).—§ 641 (Rājadh.): XII, **102**, 4485 (*Prajāpatiḥ*, son of Brahmān; the fœtus fell from the head of Brahmān when he sneezed—*kshuvataḥ*), 4503, 4506 (received the rod of chastisement from the Lokapālas), 4507 (made it over to Manu (Vaivasvata)).—§ 656 (Khaḍgotpatīk.): XII, **166***δ*, 6132 (son of Manu, received the sword), 6193 (gave it to Ikshvāku).—§ 761 (Ānuçāsanik.): XIII, **115***δ*, 5669 (among the kings who did not eat meat during the month of Kārttika).—§ 775 (dc.): XIII, **166***η*, 7682 (*rājarshiḥ*).—

§ 778*b* (Saṃvartta-Marutt̤īya): XIV, **4**, 56 (son of Prasandhi and father of Ikshvāku). Cf. Prajāpāla adhipaḥ, Prajāpati.

Kshura = Çiva (1000 names[1]).

Kshurakarṇī, a mātr̥. § 615*n* (Skanda): IX, **46***a*, 2643.

Kshuta = Çiva (1000 names[1]).

Kubalāçva, *v.* Kuvalāçva.

Kubera, the lord of riches, regent of the northern quarter, king of the Guhyakas, Rākshasas, and Yakshas, husband of Ṛddhi (Bhadrā). § 155 (Çakuntalop.): I, **74**, 3072 (*°sya*, sc. *bhavanaṃ*).—§ 185 (Paṇḍu): I, **120**, 4650 (*udyānāni K°sya*, in the north).—§ 221 (Caitrarathop.): I, **170**, 6448 (*°sya priyaḥ sakhā*, i.e. the Gandharva Citrarātha).—§ 238 (Pañcendrop.): I, **197**, 7277.—[§ 258 (Khāṇḍavadāhanop.): I, **227**, 8264 (in the encounter between the gods and Arjuna + Kr̥shṇa, Vaiçravaṇa, i.e. *K.*, hurled his mace against Kr̥shṇa).]—§ 265 (Lokapālasabhākhyānap.): II, **6**, 281.—§ 268 (Varuṇasabhāv.): II, **9**, 382 (*°sya subhāṇi*).—[§ 269 (Vaiçravaṇasabhāv.): II, 10 (description of the palace of *K.*, Bhava, i.e. Çiva made friendship with Paulastya, i.e. *K.* (v. 417)).]—§ 293 (Dyūtap.): II, **58**, 1994 (*°bhavanopamaṃ*, sc. the palace (*rājāgrya*) of Yudhishṭhira).—§ 329 (Kāmyakavanapr.): III, **36**, 1412 (will give weapons to Arjuna).—§ 334 (Kairātap.): III, **41**, 1671 (*Yakshair anugataḥ*, came to see Arjuna), [1697 (*Dhanādhyakshaḥ*, gave his weapon Antardhāna to Arjuna)].—§ 356 (Tīrthayātrāp.): III, **80**, 3095 (*°ena yathā kṣaṇaṃ vasann Caitrarathaṃ yathā*).—§ 377 (Dhaumyatīrthayātrāp.): III, **89**, 3358 (*jajñe Dhanapatir yatra*—i.e. on the Narmadā—*Kubero Naravāhanaḥ*).—§ 378 (Tīrthayātrāp.): III, **91**, 8419 (Arjuna had obtained weapons from *K.*).—§ 418*c* (Mandāra): III, **139**, 10824 (*Yakshaiḥ*, on Mandāra).—§ 418 (Tīrthayātrāp.): III, **139**, 10829 (*°sneciāḥ . . . Rākshasāḥ*).—§ 418*d* (Kailāsa): III, **139**, 10831 (*°sudanaṃ*, on Kailāsa).—§ 420 (Gandhamādanapr.): III, **141**, 10894 (*°nalinīṃ ramyāṃ Rākshasair abhisevitāṃ*).—§ 432 (Saṅgandhikāharaṇap.): III, **153**, 11552 (*°nalinīṃ . . . K°bhaccanābhyāsa jālāṃ parvatasnirjhare*), 11358 (*ākrīḍaṃ Rājarājasya K°sya*); **154**, 11370 (*ākrīḍo 'yaṃ K°sya*), 11378 (*bhavanaṃ K°sya*, Bhīmasena slew many of the Krodhavaças, the rest fled to the abode of *K.*).—§ 433 (do.): III, **155**, 11416 (*°sya nalinyāḥ*), 11428 (the Pāṇḍavas lived for some time at the lotus-tank of *K.*, with the permission of *K.*).—[§ 434*c* (do.): III, **156**, 11441 (*Vaiçravaṇāvāsaṇ*, inhabited by Siddhas).]—§ 438 (Vyāsodyuddhap.): III, **161**, 11747 (*°sadanaṃ*), 11753 (do.), 11769 (*Yakshavrakshoganaçcr̥tam*), 11770, 11780 (Bhīmasena slew the Yakshas).—[§ 438*c* (Agastya): III, **161** (*K.* had been cursed by Agastya, but was freed by Bhīmasena).]—§ 438 (Vakshayuddhap.): III, **162**, 11830, 11836 (*°sadanaṃ prati*, the Pāṇḍavas lived there for some time).—§ 443 (Nivātakavacavyuddhap.): III, **168**, 12004 (*Naravāhanaḥ*, repetition of § 334).—§ 448 (Ājagarap.): III, **176**, †12328.—§ 449 (do.): III, **177**, †12340 (*Kailāsaṃ . . . K°pālaṃ*), †12347 (*°pālaṃ nalinīṃ*; *e:* frequented by gods and Siddhas).—§ 512 (Ghoshayātrāp.): III, **240**, 14869 (Citrasena came from *K°bhavanāt*).—[§ 525 (Rāmopākhyānap.): III, **274**, 15883 foll. (*Vaiçravaṇaḥ*, son of Pulastya and a cow; he deserted his father, who then assumed the form of Vaiçravas. Brahmān made *K.* a god, Dhanеça ("lord of wealth") and one of the Lokapālas, and he obtained the friendship of Çiva, a son named Nalakūbara, the vimāna Pushpaka, the sovereignty of the Yakshas, and the state of Rājarāja).]—§ 526 (do.): III, **275**, 15890 (*Rākshaseçvaraḥ*, resided in Laṅkā); [**276** (Rāvaṇa conquered Laṅkā and the vimāna of *K.* (Pushpaka); *K.* repaired to the Gandhamādana)].—§ 541 (Indrajidvadha): III, **289**, 16474 (a Guhyaka came to Vibhīshaṇa from *K.* from the mountain Çveta).—[§ 543 (Rāmābhishekap.): III, **291**, 16600 (*Vaiçravaṇāya*, having vanquished and slain Rāvaṇa, Rāma returned the vimāna Pushpaka to *K.*).]—§ 552 (Goharaṇap.): IV, **56**ζ, 1770 (came to see the encounter).—§ 555 (Indravijaya): V, **16**, †511 (*Lokapālaḥ*), †515, 518 (*g:* Indra bestowed the sovereignty of the Yakshas and all the wealth of the world on *K.*); **18**, 545.—§ 556 (Sañjayayāṇap.): V, **29**, †824 (*Vaiçravaṇaḥ*).—§ 561 (Yānasandhip.): V, **64**, 2473 (*madhuptakamākshikaṃ . . . K°dayitaṃ*).—§ 569 (Bhagavadyānap.): V, **139**, 4718 (*°sadanaṃ prāpya*, sc. the Pāṇḍavas, all. to §§ 433 or 438).—§ 570 (Saṅyaniryāṇap.): V, **156**, 5289 (*°a iva Yakshāṇāṃ*, sc. *senāpatiḥ*).—§ 571 (Ulūkadūtāgamanap.): V, **162**, 5604.—§ 573 (Ambopākhyānap.): V, **192**, 7519 (*Naravāhanaḥ*, cursed Sthūṇa).—§ 574 (Jambūkh.): VI, **6**, 217 (enjoys only the fourth part of all wealth).—§ 574*e* (Gandhamādana): VI, **6**, 229 (*Guhyakādhipaḥ*, together with the Rākshasas on Gandhamādana).—§ 578 (Bhīshmavadhap.): VI, **50**, 2039 (*gadādharaḥ*).—§ 589 (Dropābhishekap.): VII, **6**, 159 (*°a iva Yakshāṇāṃ*, sc. *senāpatiḥ*).—§ 595 (Shoḍaçarāj.,*v.* Rantideva): VII, **67**, 2370 (*°sadaneshv api*).—§ 595 (Sr̥ñjaya): VII, **71**, 2459 (*°tanayopamaṇ*, sc. the son of Sr̥ñjaya).—§ 596 (Pratijñāp.): VII, **76***b*, 2691; **80**, 2846 (*°sya vihāre ca nalinīm padmabhāsbhilāṣa*, passed by Kr̥shṇa and Arjuna on their way to the abode of Çiva).—§ 600 (Ghaṭotkacavadhap.): VII, **80**, 8194.—§ 607 (Karṇap.): VIII, **37**, †1737 (*Yama-Varuṇa-K°-Pāvaṣā vā yadi*).—§ 608 (do.): VIII, **92**, †4831 (*°Vaivasvata-Vāsavānāṃ tulyaprabhāvāḥ*).—§ 615*x* (Baladevatīrthayātrā): In days of yore, *Kubera*, the chief of the Yakshas, practised austerities there (i.e. in Kaubera-tīrtha) and obtained many boons: the lordship of all treasures, the friendship of Rudra, the state of a god (*suratvaṃ*), the state of a Lokapāla, and a son, Nalakūbara. The Maruts installed him. He also obtained a celestial chariot, fleet as thought, yoked with haṃsas, the vimāna Pushpaka, and the lordship of the *Nairr̥tas* (i.e. Rākshasas): IX, **47**, 2756 (*Yakshardjāi*).—§ 621 (Rājadh.): XII, **5**ζ, 141 (Arjuna had obtained weapons from *K.*).—§ 637 (do.): XII, **44**, 1525 (*°bhavanaparākhyaṃ*, sc. the palace of Durmarshaṇa).—§ 641 (do.): XII, **67**, 2521 (*°a iva Nairr̥tāṇ*, sc. *sukhe dhāsyati*); [**74**, (discourse with Mucukunda, who had vanquished his troops)]; **122**, 4496 (*dhanānāṃ Rākshasānāṃ ca K°ṃ api ceçvaraṇ*).—§ 647*b* (Brahmadatta-Pūjanīsaṃv.): XII, **139**, 5339 (*°a iva kāmadaḥ*).—§ 730*g* (Upamanyu): XIII, **14**, 912 (*sarvayakshāṇāṃ*, sc. Çiva).—[§ 731*b* (Aṣṭāvakra-Diksaṃv.): XIII, **19** (visited by Aṣṭāvakra).]—§ 746 (Ānuçāsanik.): XIII, **61**, 3101 (*°ṃ iva Rakshāṃsi*).—§ 778*f* (Muñjavaṭ): XIV, **8**, 183, 186 (*°āṃcaraiḥ*), 190 (*°sya sahāyaiḥ*), 191.—§ 782*g* (Guruçishyasaṃv.): XIV, **43***d*, 1180 (*sarvarathānāṃ rājā*).—§ 785 (Anugītāp.): XIV, **65**, 1918 (*Yakshendrāya*).—§ 787 (Āçramavāsap.): XV, **20**, 570 (after death Dhr̥tarāshṭra will go to *K°bhavanaṃ*).—§ 795 (Svargārohaṇap.): XVIII, **5**, 175 (*°sya bhavanaṃ*).

Cf. also the following synonyms:—

Alakādhipa, q.v.

Dhanada ("wealth-giving"): II, 395, 401, 405, 415, 466, 986, 1011 (*uttarāṃ diçaṃ . . . Dhr̥pālitāṃ*); III, 11287 (*°odyānaṃ*), 11322, 11445, 11656, 11666, 11773, 11803, 11829, 11888, †12364; V, 3570, 3831 (on the mountain

Kailāsa), 3899, 7532; VII, 1223, 9628; VIII, †678 (*°endrakalpau*), †3392 (*°sya lakshmyā, sc. tulyaḥ*); IX, 2657 (*rddhyā Dk°opamāḥ*, sc. *mātaraḥ*); XII, 1528 (*Kailāsaṃ Dk°o yathā*, sc. *labdhvā*), (2816), 10052 (Vishṇu identified with *Dh.*), 10666 (*Yaksharakshodhipaḥ*), 10668; XIII, 1396 (?), 1412 (*Mandākinīā ca nalvaṃ Dk°sya*), 1422, 1441.

Dhanadeçvara ("wealth-giving lord"): II, 410 (C. by error *Dh°*).

Dhanādhigoptṛ ("guardian of treasures"): V, 7521.

Dhanādhipa ("lord of treasures"): III, 11765, 11776, 11779; XIII, 1432.

Dhanādhipati (do.): III, 11768, 11837, 11838; IX, 2757.

Dhanādhyaksha ("overseer of treasures"): I, 6837, 7581 (*Kuraravasya nieçanaṃ Dh°kshayopamaṃ*); III, 1697, 11831, 16177; X, 498 (*°opamaṃ*); XIV, 1923.

Dhanānām içvaraḥ ("lord of treasures"): I, 408, 409, 414; II, 1672.

Dhanapati (do.): I, 7853 (*ishṭā Dh°eḥ*, sc. Vargāḥ); II, 417 (*°eḥ sakhā*, i.e. Çiva), 481, 991 (*diçaṃ Dh°eḥ*); III, 8358 (*K°*); V, 3898 (?); VIII, 1998 (*sagadāt . . . apiḥ*); XII, 10667.

Dhaneça (do.): III, 14546, 15886 (*°içaṃ*); VII, 2522; XVIII, 160 (*°sya lokāṃ*).

Dhaneçvara (do.): I, †7010, 8264 (hurled his mace against Kṛshṇa); II, 407, 417, 418; III, 770 (*devagaṇāḥ . . . saha-Dh°eḥ*), 10224, 11372, 11375, 11392, 11394, 11722, 11757, 11761, 11772, 11775, (11792), 11799, 11933 (*°gṛhe*), †15590, 15920, 15925, 16189; IV, 2281 (*°aṃ nrāmarāḥ*); V, 545 (*K°*), 3968 (*reme . . . yathā carddhyāṃ Dh°aḥ*), 7481 (*°eçvaraçcaraḥ*, sc. Sthāṇu); VI, 4902 (*sagadaḥ*); VII, 1844 (*°sutopamaṃ*, sc. Abhimanyu), 5464 (*iva*); XII, 2819, 7552 (*Nidhipaṃ*); XIII, 1059 (Çiva identified with *Dh.*), 1431, 7117 (*°sya guravaḥ saptaite uttarāçrityāḥ*, sc. Atri, etc.), 7637 (*sabarddhyā ca Dh° aḥ*).

Dravinapati ("lord of wealth"): III, 11702 (*°eḥ puraṃ*).

Gadādhara ("bearing a mace"): VI, 2039.

Guhyakādhipa, Guhyakādhipati, q.v.

Kailāsanilaya ("having his abode on the Kailāsa"): II, 275; III, 1697; XII, 10216.

Naravāhana ("borne by men"): III, 8358 (*K°*), 11653, 11781, 12004 (*K°*), 14546 (rides on Pushpaka), 15902 (*Vaiçravaṇaṃ*); V, 7519 (*K°*); XII, 2240 (*Yaksha-Rākshasabhartā*).

Nidhipa ("guardian of treasures"): XII, 7552.

Paulastya, Rājarāja, Rājarājan, Rākshasādhipati, Rākshaseçvara, q.v.

Vaiçravaṇa ("son of Viçravas"): I, †164, 468 (*samāgamaṃ Pāṇḍaveṇāṃ yatra V°ena ca*), †2100 (*yajñas tathā V°sya rājñaḥ*, comparison), 7352 (*yathā V°e Bhadrā . . . bhaca Bhartṛshu*, says Kuntī to Draupadī); II, 384 (had obtained his sabhā by means of tapas), 696 (*°opamaḥ*, sc. the Māgadha king Bṛhadratha); III, 481 (Kṛshṇa identified with *V.*), 2554 (*yathā Yakshādhipaḥ . . . V°ḥ*), 11359, 11378 (*K°*), 11441 (*°açaṃ*), 11442 (*°açramāt*), 11653, 11655, 11665, 11697 (*°avāsnu*), 11720 (*sakhā V°sya*, i.e. the Rākshasa Maṇimat), 11722 (*°avāsaṃ*), 11754 (*°ālayaṃ*), 11845 (*Indra-V°au*), 11846 (*°sya . . . sadma*, sc. the mountain Mandara), 11901 (*°eṣa*, sc. *astraṃ*, obtained by Arjuna), †12319, †12332 (*°ādhivāsaṃ*), 12954 (Nārāyana identifies himself with *V.*), 15883, 15885, 15886, 15889, 15902 (*Naravāhanaṃ*), 15922, 15600; IV, 363 (*pradadau vittaṃ bahu . . . yathā V°ḥ*), 1433, 2274 (*dhanaiḥ saṅcayaiḥ Çakra-V°opamaḥ*, sc. Yudhishṭhira); V, †824 (*K°*), 4467–8 (gave the earth to Mucukunda), 5381, 7535, 7542; VI, 236 (together with the Guhyakas on Kailāsa), 4703 (*rddhyā V°ā rāti*), 5741 (*diçaṃ V°ākrāntāṃ*, i.e. the north); VII, 346 (*Yama-V°āditya-Maheṇdra-Varuṇopamaṃ*, sc. Uttamaujas), 991 (*Yama-V°opamāḥ*), 2417 (when the *punyajanāḥ* milked the earth, *V.* acted as their milker), 8676, 9535 (*gaṇya*—i.e. Çiva's—*V°aḥ sakhā*); VIII, 241 (*rājñāṃ V°o varaḥ*), 1782 (*yathā*), †3498 (*V°antakopamaḥ*, sc. Bhīmasena), 4421 (sided with Arjuna in the encounter between Arjuna and Karṇa); IX, 3106 (*°sya . . . sadṛçaṃ*, sc. Duryodhana and Bhīmasena); XII, 440 (among those who are slaughterers), 2064 (*Yama-V°opamaḥ*), 2576, 2581, 2810 (*Mucukundasya saṃvādaṃ rājño V°sya ca*), 2812 (*rājā*), 2815 (do.), 2823, 2827, 5236, 5831, 10216 (*°o rājā Guhyakair abhiṣaṃṛtaḥ Yakshāṇāṃ içvarāḥ çrīmān Kailāsanilayaḥ prabhuḥ*); XIII, 1415 (*rājā*), 1417, 1428 (*rājā*), 1431, 2803 (*yathā*), †4860 (*Mandākinī V°sya rājñaḥ*), 6730 (*Rddhir V°eya, sc. sādhvī*); XIV, 2051 (*°syeva nirāsaḥ*), 2076 (*yathā*); XV, 334 (do.).

Vittagoptṛ ("guardian of wealth"): VIII, †4661.

Vittānām patiḥ ("lord of riches"): VIII, 1485 (*Surāmbupretavittānāṃ pattiṃ*).

Vittapati (do.): VII, 8444.

Vitteça (do.): VI, 1227 (*°o Yaksha-Rakshasāṃ, sc. asmi*, says Kṛshṇa); VII, 37 (*Pitṛ-Vittāmbudeveçāṇ*); XIV, †289 (*iva*).

Yakshādhipa, Yakshādhipati, Yakshapati, Yakshapravara, Yaksharāj, Yakshapati, Yakshapravara, Yaksharāj, Yakshapati, Yakshapravara, Yaksharājan, Yaksha - Rākshasabhartṛ, Yaksharakshodhipa, q.v.

Kubjāmraka, a tirtha. § 370 (Tīrthayātrāp.): III, **84,** 8018.

Kucīrā, a river. § 574 (Jambūkh.): VI, **9**λ, 334 (in Bhāratavarsha).

Kuçabindu (C. °*ci°*), pl. (°*avāḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 363 (among the peoples of Bhāratavarsha).

Kuçacīrā, a river. § 574 (Jambūkh.): VI, **9**λ, 330 (in Bhāratavarsha).

Kuçadhārā, a river. § 574 (Jambūkh.): VI, **9**λ, 332 (in Bhāratavarsha).

Kuçadvīpa, one of the seven dvīpas. § 575 (Bhūmip.): VI, **11,** 402; **12,** 447 (with a clump of kuça grass—*kuçastamba*, so B., C. has °*stambha*), 450 (with a mountain of the same name (?) and five other mountains).—§ 730*e* (Vidyutprabha): XIII, **14,** 673 (Çiva gave *K.* to the Dānava Vidyutprabha).

Kuçādya, pl. (°*ādāḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 352 (only B., C. has *Kulādyāḥ*).

Kuçala[1], a region in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12***b*, 462.

Kuçala[2], pl. (°*alāḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 359 (in Bhāratavarsha).

Kuçalya, pl. (°*alāḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 347 (only B., C. has *Sukulyāḥ*).

Kuçāmba, son of Vasu Uparicara. § 74 (Vasu): I, **63,** 2363 (*yam āhur Manivāhanaṃ*).

Kuçaplavana, a tirtha. § 370 (Tīrthayātrāp.): III, **85,** 8179.

Kuçastamba, a tirtha. § 733*l* (Çarastamba): XIII, **25,** 1714.

Kuçasthala, a village. § 556 (Sṛñjayayāṇasp.): V, **31,** 934

(B. *Avisthalaṃ*, one of the five villages for which Yudhishṭhira asked Duryodhana). Cf. Avisthala.

Kuçasthalī = Dvārakā. § 273 (Rājasūyārambhap.): II, **14**, 614 (*Raivatenopaçobhitāṃ*, the Vṛshṇis fled from Mathurā and took up their abode in *K*.).—§ 7175 (Nārāyaṇīya): XII, **340**, 12955 (*"iṃ kariṣhyāmi niveçaṃ Dvārakāṃ puriṃ*, says Nārāyana, sc. incarnate as Kṛshṇa), 12957.

Kuçāvarta, a tīrtha. § 733*f* (Gaṅgādvāra): XIII, **25**, 1700.

Kuçavat, a lake. § 410 (Plakshāvatāraṇap.): III, **130**, 10553 (*hradaḥ K"ān esha yatra padmaṃ kuçeçayaṃ*).

Kuçavatī, a city (?). "§ 438 (Yakshayuddhap.): III, **161**, 11792 (*"yāṃ* (*Kuçasthalisaṃjñāṃ deçaviçeshe*, Nīl.)).

Kuçavindu, pl., v. Kuçabindu, pl.

Kuçeçaya[1], a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, **12***e*, 452.

Kuçeçaya.[2] = Mahāpurusha (Mahāpurushastava).

Kuçika, an ancient king. § 22 (Pramadvarā): I, **8***a*, 961.—§ 223 (Vāsishṭha): I, **175**, 6651 (father of king Gādhi in Kānyakubja and grandfather of Viçvāmitra).—§ 267 (Yamasabhāv.): II, **8**, 321 (in the palace of Yama).—§ 370 (Tirthayātrāp.): III, **84**, 8109 (*"syāgraṇaṃ*, a tīrtha).—§ 562 (Bhagavadvīānap.): V, **83***η*, 2946 (among the ṛshis who worshipped Kṛshṇa).—§ 574 (Jambūkh.): VI, **9***aa*, 315.—§ 6388 (Rāmopākhyāna): XII, **49**, 1717 (son of Balākāçva and father of Gādhi).—§ 7215 (Viçvāmitrop.): XIII, **4**, 204 (son of Vallabha and grandson of Balākāçva), 205 (father of Gādhi).—§ 745*e* (Cyavana-Kuçikasaṃv.): XIII, **52**, 2722 (*Cyavanasya ca saṃvādaṃ K"eya ca*), 2725, (2726), 2728, 2734, 2738, 2741, 2747; **53**, 2768, 2769, 2780, 2813, 2818, 2821; **54**, 2827, 2848, 2849, (2863); **55**, (2868), (2901); **56**, 2919 (the relations of Cyavana and *K*.). Cf. Kuçikarshi.

Kuçika, pl. (*°ā*), a family, the descendants of Kuçika. § 162 (Pūruvaṃç.): I, **94**, 3723 (descended from Jahnu).—§ 223 (Vāsishṭha): I, **174**, 6639 (the family of Viçvāmitra).—§ 745*e* (Cyavana-Kuçikasaṃv.): XIII, **52**, 2724 (*kulaṃ . . . K"asyaṃ*); **55**, 2879 (*ekīrshan K"occhedaṃ*, sc. Cyavana); **56**, 2924 (*Bhṛgūṇāṃ K"ānāṃ ca abhisaṃbandhakāraṇaṃ*).

Kuçikanandana ("the son of Kuçika") = Gādhin: XII, 1745 (*G"*).

Kuçikarshi = Kuçika (?): XIII, 3323.

Kuçikavaṃça ("the race of Kuçika"). § 721 (Ānuçāsanik.): XIII, 3*a*, 184 (*brahmarshiçatasaṃkulaḥ*, i.e. the descendants of Viçvāmitra).

Kuçikottama ("the uppermost of the Kuçikas") = Indra: XIII, 800.

Kuçṃ[2], v. Kushṃ.

Kuhana. § 522 (Draupadīharaṇap.): III, **265**, †15598 (one of the standard-bearers of Jayadratha).

Kuhara[1], a king. § 130 (Aṃçāvat.): I, **67**, 2701 (among the incarnations from the Krodhavaça guṇa).

Kuhara[2], a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3631.

Kuhū[1] ("the new moon"). § 489 (Āṅgirasa): III, **218**, 14129 (the eighth daughter of Aṅgiras).—§ 615*u* (Skanda): IX, **46***γ*, 2515 (came to the investiture of Skanda).

Kuhū[2] = Devasenā: III, 14451.

Kukkura, a muni. § 264 (Subhākriyāp.): II, **4***a*, 113 (waited upon Yudhishṭhira).

Kukkura, pl. (*°ā*), a people. § 295 (Dyūtap.): II, **52**, 1872 (brought tribute to Yudhishṭhira).—§ 574 (Jambūkh.): VI, **9***ν*, 368 (*°āṅgāramārishāḥ*, in the south).—§ 578 (Bhīshmavadhap.): VI, **51***a*, 2097 (protected Bhīshma). C.f. Kukura, pl.

Kukkuṭikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Kukshi[1], a Dānava. § 130 (Aṃçāvat.): I, **67**, 2692 (*Dānavānāṃ mahābalaḥ*, incarnate as king Purvatiya).

Kukshi[2]. § 7175 (Nārāyaṇīya): XII, **349**, V), 13589 (*dīçāṃ yāmīya*, son of Raibhya).

Kukuna, a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3626.

Kukura[1], a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3626.

Kukura[2], an ancient king. § 775 (Ānuçāsanik.): XIII, **166***η*, 7679.

Kukura, pl. (*°āḥ*), a people (a tribe of the Yādavas). § 275 (Rājasūyārambhap.): II, **19**, 767 (*°āndhakaiḥ*).— § 452 (Mārkaṇḍeyas.): III, **183**, †12588 (*°āndhakāḥ*).— § 555 (Sāinyodyogap.): V, **19**, 586 (*Bhojāndha-K"aiḥ*, followed Kṛtavarmaṇ).—§ 555 (Sañjayayānap.): V, **29**, 804 (followed Kṛshṇa).—§ 574 (Jambūkh.): VI, **9***μ*, 350.—§ 641 (Rājadh.): XII, **81***λ*, 3052.—§ 793 (Mausalap.): XVI, **3**, 98 (*°āndhakāḥ*, were exterminated). Cf. Kukkura, pl.

Kukurādhipa ("the king of the Kukuras") = Ugrasena: XII, 8457.

Kulādya, pl., v. Kuçādya, pl.

Kulahārin, Kulakartṛ = Çiva (1000 names[2]).

Kulampuna, a tīrtha. § 354 (Tīrthayātrāp.): III, **83**, 6074 (*"e narakṃ snātvā punāti svakulaṃ*).

Kulampunā, a river. § 775 (Ānuçāsanik.): XIII, **166***a*, 7645.

Kulattha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ξ*, 373 (in the north).

Kulika, a serpent. § 100 (Aṃçāvat.): I, **65**, 2549 (son of Kadrū).

Kulinda, pl. (*°āḥ*), a people. § 273 (Rājasūyārambhap.): II, **14**, 590 (fled from fear of Jarāsandha).—§ 279 (Arjuna): II, **26**, 996 (in the north, vanquished by Arjuna on his digvijaya), 997.—§ 295 (Dyūtap.): II, **52**, 1859 (brought tribute to Yudhishṭhira).—§ 419 (Gandhamādanapr.): III, **140**, 10866 (*"ānāṃ ṣṭavaraḥ*, i.e. Subāhu).—§ 574 (Jambūkh.): VI, **9***ν*, 370 (in the north).—§ 599 (Jayadrathavadhap.): VII, **121***ee*, 4819 (followed Duryodhana, only in B., C. has *Kulingāḥ*).—§ 604 (Karṇap.): VIII, **8**, 236 (had formerly been vanquished by Karṇa).—§ 608 (do.): VIII, **85**, †4308, †4312, †4324 (fought with the army of Duryodhana).

Kulinda ("the king of the Kulindas") = Subāhu (?). § 449 (Ājagarap.): III, **177**, †12350 (*deçāṃ . . . K"sya*).

Kulindādhipati (do.). § 419 (Gandhamādanapr.): III, **140**, 10868 (= Subāhu).—§ 522 (Draupadīharaṇap.): III, **265**, 15594 (*putraḥ K"eḥ*, followed Jayadratha).

Kulindaja = Kulindaputra[2]: VIII, †4323 (slain by Çakuni).

Kulindaputra[1] ("son of the Kulinda king"). § 608 (Karṇap.): VIII, **85**, †4310 (slain by Kṛpa), †4311 (*"āvarajaḥ*, slain by Çakuni).

Kulindaputra[2] (do.). § 608 (Karṇap.): VIII, **85**, †4319 (slain by Çakuni).

Kulindaputra[3] (do.). § 608 (Karṇap.): VIII, **85**, †4328 (slain by Çatānika).

Kulindarājāvaraja = Kulindaputra[2]: VIII, †4317.

Kulindopatyaka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 363.

Kuliṅga, pl., v. Kulinda, pl.

Kulūta, pl. (*°āḥ*), a people. § 605 (Karṇap.): VIII, **12**, 485 (*nṛpatiṃ . . . Kulūtānāṃ*, i.e. Kshemadhūrti, slain by Bhīmasena).

Kulūtādhipati = Kshemadhūrti: VIII, 475.

Kulyā, a tīrtha. § 733*y* (Ujjānaka): XIII, **25**, 1742.

Kumāra[1] = Skanda, q.v.

Kumāra[1], a prince. § 554 (Sainyodyogap.): V, **4**γ, 87 (among the princes to whom the Pāṇḍavas ought to send messengers).

Kumāra[2], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**β, 3598 (enumeration).

Kumāra[4], a Pāñcāla prince. § 590 (Droṇābhishekap.): VII, **16**, 539 (*Pāñcālānāṃ yaçaskaraḥ*, the cakraroksha of Yudhishṭhira), 640, 641, 642, 643 (slain by Droṇa).

Kumāra[5] = Sanatkumāra: V, 1565, 1569; XII, 1355 (*Pitāmahasutaṃ jyeshṭhaṃ*).

Kumāra[6], pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1075 (*°vishaye Çreṇimantaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 295 (Dyūtap.): II, **52**, 1870 (brought tribute to Yudhishṭhira).

Kumāra[7], pl. (*°āḥ*), a class of demons. § 500 (Skandop.): III, **228**, 14390 (sons (?) of Skanda).—§ 502 (Manushyagrahak.): III, **230**, 14484.

Kumāradhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8127.

Kumāraka, a serpent. § 65 (Sarpaśattra): I, **57**, 2154 (of Kauravyu's race).

Kumāraka, pl. (*°kāḥ*) = Kumāra[7], pl.: III, 14387.

Kumārakoṭi, a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 8058.

Kumārapitṛ[1] = Skanda: III, 14391 (only B., C. has *Kumāraṃ pitaraṃ*).

Kumārapitṛ[2] = Çiva: VIII, 1450; X, 259.

Kumārasū ("father of Kumāra [i.e. Skanda]") = Agni: II, 1148.

Kumārī[1], wife of the elder Bhīmasena. § 156 (Pūruvaṃç.): I, **95**, ††3796 (*Kaikeyīṃ*, mother of Pratiçravas).

Kumārī[2], wife of Dhanañjaya. § 565 (Gālavacarita): V, **117**, 3975 (*reme . . . yathā . . . K°yāṃ ca Dhanañjayaḥ*).

Kumārī[3], a river. § 574 (Jambūkh.): VI, **9**λ, 343 (in Bhāratavarsha).

Kumārī[4], a river in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**γ, 432.

Kumārī[5] = Durgā (Umā): IV, 184; VI, 796.

Kumārī[6], pl. (*°yaḥ*), name of a tīrtha. § 377 (Dhaumyatīrthak.): III, **88**, 8339 (in the country of the Pāṇḍyas).

Kumārī[7], pl. (*°yaḥ*), a class of demons. § 502 (Manushyagrahak.): III, **230**, 14484.

Kumārikā, pl. (*°kāḥ*), a country (?). § 358 (Tīrthayātrāp.): III, **82**, 5023 (*Pāṇāṃ Çakravaya tīrthaṃ*).

Kumbha[1], an Asura. § 90 (Aṃçāvat.): I, **65**, 2527 (the second son of Prahlāda).

Kumbha[2] = Vishṇu (1000 names).

Kumbhaka, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2577.

Kumbhakarṇa[1], a Rākshasa, brother of Rāvaṇa. § 478 (Dhundhumārop.): III, **204**, 13610 (*°m ūdāparaṇ*, sc. *Dhundhuṃ*).—§ 526 (Rāmopākhyānap.): III, **275**, 15895 (Pushpotkaṭā bore *K.* and Daçagrīva (i.e. Rāvaṇa) to Viçravas), 15899 (most powerful in battle and master in illusive power), (*β*), 15905 (performed austerities with the head downwards, etc.) (*γ*), 15916 (Brahmán granted him long lasting sleep).—§ 532 (Sītāsāntvana): III, **280**, 16157 (*°ādayaṇ ceme nagnāḥ*, etc., seen by Trijaṭā).—§ 538 (Kumbhakarṇaraṇagamana): III, **286**, 16397, 16398, 16400 (Rāvaṇa awaked the sleeping *K.*), 16406, 16408 (sent against Rāma).—§ 539 (Kumbhakarṇādivadha): III, **287**, 16409, 16414 (*Rakshasāṃ*), 16416, 16417, 16419, 16421, 16423, 16428 (*Vṛtrasaṅkāçaṃ*, slain by Lakshmaṇa with the Brahmāstra).—§ 540 (Indrajidvadha): III, **288**, 16438 (*hataṃ*), 16443. Cf. Rakshas, Rākshaseçvara (dual), Rākshasendra.

Kumbhakarṇa[2] = Çiva (1000 names[1]).

Kumbhakarṇāçrama, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8135.

[**Kumbhakarṇādivadha** ("theslaughter of Kumbhakarṇa, etc.").] § 539: Kumbhakarṇa ate Bala, Caṇḍabala, Vajrabāhu, and other monkeys, then he fought with Sugrīva and Lakshmaṇa; when his arms were cut off double the number of arms appeared; at last Lakshmaṇa killed him with the Brahmāstra. The Rākshasas fled.• Lakshmaṇa fought with Vajravega and Pramāthin; Hanūmat killed Vajravega, and Nala killed Pramāthin (III, **287**).

[**Kumbhakarṇaraṇagamana** ("the march of Kumbhakarṇa to battle").] § 538: Prahasta was killed by Vibhīshaṇa and Dhūmrāksha by Hanūmat. The Rākshasas fled and informed Rāvaṇa, who roused Kumbhakarṇa and sent him out with Vajravega and Pramāthin (III, **286**).

Kumbhīṇḍaka, a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2571.

Kumbharetas, a fire. § 490 (Āṅgirasa): III, **219**, 14139 (*havishā yo devityena Somena saha yujyate Rathaprabhā Rathādhvānaṇ Kumbharetāḥ sa ucyate*).

Kumbhasambhava ("born in a water-jar") = Droṇa: VII, 6956, 8823.

Kumbhavaktra, a warrior of Skanda. § 615*n* (Skanda): IX, **45**η, 2577.

Kumbhayoni[1], an Apsaras. § 336 (Indralokābhigamanap.): III, **43***a*, 1785 (among the Apsarases who danced in the palace of Indra).

Kumbhayoni[2] ("born in a water-jar") = Agastya: III, 8596; XII, ††13216 (*Agastyaḥ . . . Maitrāvaruṇiḥ*).

Kumbhayoni[3] (do.) = Droṇa: VII, 6947, 6956, 8364, 8367, 8371, 8820.

Kumbhikā, a mātṛ. § 615*m* (Skanda); IX, **46***ō*, 2633.

Kumbhīnasi, an Asura (?). § 742 (Anuçāsanik.): XIII, **39**, 2238 (*māyā . . . K°eḥ*).

Kumbhīnasī, the wife of the Gandharva Citrarātha. § 221 (Caitrarathap.): I, **170**, 6469, 6470 (*Gandharvī*, asked Yudhishṭhira to sparo Citrarātha).

Kumuda[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1560 (enumeration).—§ 564 (Mātaliyop.): V, **103**γ, 3629 (do.).—§ 793 (Mausalap.): XVI, **4**η, ††19.

Kumuda[2], a monkey. § 541 (Indrajidvadha): III, **289***a*, 16468 (follower of Sugrīva).

Kumuda[3], an elephant. § 564 (Mātaliyop.): V, **99**, 3561 (of Supratīka's race).

Kumuda[4], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101**β, 3597.

Kumuda[5], a mountain in Kuçadvīpa. § 575 (Bhūmip.): VI, **12***e*, 451.

Kumuda[6], a companion of Skanda. § 615*m* (Skanda): IX, **45**ζ, 2541 (given to Skanda by Dhātṛ).

Kumuda[7], a warrior of Skanda. § 615*u* (Skanda): IX, **45**η, 2558.

Kumuda[8] = Vishṇu (1000 names).

Kumudāksha, a serpent. § 47 (Sarpanāmak.): I, **35**, 1560 (enumeration).

Kumudamālin, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2527 (given to Skanda by Brahmán).

Kumudottara, a varsha (?) in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**β, 425.

Kunâdika, a warrior of Skanda. § 615*a* (Skanda): IX, **45***η*, 2580.

Kunda[1], a companion of Skanda. § 615*a* (Skanda): IX, **45***ζ*, 2541 (given to Skanda by Dhâtṛ).

Kunda[2] = Vishṇu (1000 names).

Kunda[3], a son of Dhṛtarâshṭra. § 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4550 (enumeration).

Kunda[4], a serpent. § 191 (Arjuna): I, **123***a*, 4828 (present at the birth of Arjuna).

Kunda[5] = Çiva (1000 names[1]).

Kundabheda, a son of Dhṛtarâshṭra. § 585 (Bhîshmavadhap.): VI, **96***θθ*, 4349 (among other sons of Dhṛtarâshṭra, who are slain by Bhîmasena). Cf. next.

Kundabhedin, a son of Dhṛtarâshṭra. § 130 (Aṃçâvat.): I, **67**, 2739 (enumeration).—§ 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4552 (dc.).—§ 593 (Abhimanyuvadhap.): VII, **37***κ*, 1610, 1615 (°*ṇaṃ*, acc., is slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, **127** *νν*, 5176 (attacked Bhîmasena), (*ξξ*), 5203 (is slain by Bhîmasena).—§ 600 (Ghaṭotkacavadhap.): VII, **156***κ*, 6850 (the same ?).

Kundaçâyin, a son of Dhṛtarâshṭra. § 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4549 (enumeration).

Kundâçin, a son of Dhṛtarâshṭra. § 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4553.

Kundadhâra[1], a son of Dhṛtarâshṭra. § 182 (Dhṛtarâshṭraputranâmak.): I, **117**, 4546, 4550 (the same ?).—§ 585 (Bhîshmavadhap.): VI, **88***ι*, 3901, 3904, 3909 (among seven sons of Dhṛtarâshṭra, who were slain by Bhîmasena).

Kundadhâra[2], name of two serpents. § 208 (Varunasabhâv.): II, **9**, 361, 362 (in the palace of Varuṇa).

Kundadhâra[3], name of a cloud (according to Nîl.). § 685 (Mokshadh.): XII, **272**, 9756, 9760 (*meghaṃ K°ṃ nâmataḥ*, Nîl.), 9767, 9771, 9772, (9773), 9774, 9777, (9778), 9782, 9795, 9796, 9797, (9799), (9802), 9806, 9807 (discourse between *K.* and a brahman).

Kundadhâra[4], a rshi. § 702 (Mokshadh.): XII, **293***a*, 10752 (worshipped Vishṇu).

Kundaja, a son of Dhṛtarâshṭra. § 130 (Aṃçâvat.): I, **67**, 2740 (enumeration).

Kundajathara, a rshi. § 59 (Sarpasattra): I, **53**, 2048 (*Átreyaḥ* (?), among the sadasyas at the snake-sacrifice of Janamejaya; B., however, has *Kuṇḍajaṭharau*). — § 376 (Tîrthayâtrâp.): III, **85**, 8263 (*Átreyaḥ* ?, among the rshis who expected Yudhishṭhira on his tîrthayâtrâ).

Kundaka, a son of Dhṛtarâshṭra. § 232 (Svayaṃvarap.): I, **186**, 6983 (present at the svayaṃvara of Draupadî). Cf. Kuṇḍa[1].

Kundala, a serpent. § 66 (Sarpasattra): I, **57**, 2154 (of Kauravya's race).

Kundala, pl. (°*âḥ*), a people. § 574 (Jambûkh.): VI, **9***ν*, 370 (in the south, only B., C. has *Kuṇḍalâḥ*).

Kundalâ, a river. § 574 (Jambûkh.): VI, **9***λ*, 329 (only C., B. has *Kuṇḍalîṃ*).

Kundalâharana ("the taking away of the ear-rings"). § 10 (Parrasaṃgr.): I, **2**, 327 (*parva*, i.e. Kuṇḍalâharaṇaparvao).

[Kundalâharanaparvan ("the section relating to the taking away of the ear-rings")], the fiftieth of the minor parvans of Mbhr.—§ 546: Asked by Janamejaya, Vaiçampâyana related how Indra removed Yudhishṭhira's fear of Karṇa, as he had promised to Yudhishṭhira through Lomaça: In the thirteenth year of the exile of the Pâṇḍavas, Indra resolved, in the guise of a brahman, to ask Karṇa for his ear-rings (*kuṇḍalâni*, strung from amṛta) and mail for the benefit of Arjuna. Sûrya then came to Karṇa in a dream and dissuaded him from giving them. "There is beside some mystery which you will understand in time." Karṇa refused to break his vow always to give to brahmans and confided in the weapons which he had obtained from Râma Jâmadagnya and Droṇa. Sûrya then prevailed upon him to beseech Indra to give him a dart (III, **300–2**).—§ 547: Karṇa (q.v.).

Kundalî, v. Kuṇḍalî.

Kundalin[1], a Suparṇa, son of Garuḍa. § 564 (Mâtaliyop.): V, **101***β*, 3694.

Kundalin[2], a son of Dhṛtarâshṭra. § 585 (Bhîshmavadhap.): VI, **96***θθ*, 4346 (is slain by Bhîmasena).

Kundalin[3] = Vishṇu (1000 names).

Kundara = Vishṇu (1000 names).

Kundârikâ, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2633.

Kundika, son of Dhṛtarâshṭra[4]. § 154 (Pûruvaṃç): I, **94**, 3747 (eldest son of Dhṛtarâshṭra).

Kundin = Çiva (1000 names[2]).

Kundina[1], son of Dhṛtarâshṭra[4]. § 154 (Pûruvaṃç.): I, **94**, 3747 (fifth son of Dhṛtarâshṭra).

Kundina[2], the capital of the Vidarbhas. § 346 (Nalopâkhyânap.): III, **60**, 2290.—§ 353 (dc.): III, **73**, 2853 (*puraṃ*), 2872; **77**, 3029 (*nagare*).—§ 570 (Saṃyaniryâṇap.): V, **158**, 5363 (Rukmin being vanquished by Kṛshṇa would not return to his city *K.*, but built Bhojakaṭa).

Kundîvisha, pl. (°*âḥ*), a people. § 578 (Bhîshmavadhap.): VI, **50***π*, 2083 (in the kraunçavyûha of Dhṛshṭadyumna).

Kundîvrsha, pl. (°*âḥ*) v. Kuṇḍîvṛshа, pl.

Kundoda, a mountain. § 377 (Dhaumyatîrthak.): III, **87**, 8321 (°*âḥ parvate ramye bahumûlaphalodakâḥ | Naishadas*—i.e. Nala, Nîl.—*tvishṭo yatra jalaṃ çarma ca labdhavân*).

Kundodara[1], a serpent. § 47 (Sarpanâmak.): I, **35**, 1561 (°*Mahodaras*, enumeration).

Kundodara[2], a son of Dhṛtarâshṭra[1]. § 130 (Aṃçâvat.): I, **67**, 2732.

Kundodara[3], son of Janamejaya[2]. § 154 (Pûruvaṃç.): I, **94**, 3746 (sixth son of Janamejaya).

Kuni = Garga: IX, 2982 (*G°*), 2983 (*G°*).

Kuñjala, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2578.

Kuñjara[1], a serpent. § 47 (Sarpanâmak.): I, **35**, 1561 (enumeration).—§ 793 (Mansalap.): XVI, **4***η*, †119.

Kuñjara[2], a prince. § 522 (Draupadîharaṇap.): I, **265**, †15597 (one of the standard-bearers of Jayadratha).

Kuñjaraketana ("having an elephant for his device") = Bhoja[3]: VII, 1892 (*Bh°*).

Kuntala (the king of the Kuntalas). § 287 (Râjasûyikap.): II, **34**, 1270 (came to the râjasûya of Yudhishṭhira).

Kuntala, pl. (°*âḥ*), a people. § 569 (Bhagavadyânap.): V, **140***β*, 4751.—§ 574 (Jambûkh.): VI, **9***n*, 347 (only C., B. has *Kuntayaḥ*), 359 (*ν*), 367 (in the south).—§ 578 (Bhîshmavadhap.): VI, **51***τ*, 2102 (followed Droṇa).—§ 605 (Karṇap.): VIII, **20***čδ*, 779 (followed Karṇa, attacked by the Pâṇḍya king).

Kunthaka, pl. (°*âḥ*), a people. § 574 (Jambûkh.): VI, **9***ν*, 370 (only C., B. has *Kuṇḍalâḥ*, in the south).

Kunti[1] (" the king of the Kuntis"). § 264 (Sabhâkriyâp.): II, **4***β*, 119 (waited upon Yudhishṭhira). Cf. Kuntibhoja.

Kunti[2], a Vṛshṇi. § 273 (Râjasûyârambhap.): II, **14**, 623 (one of the seven atiruthas of the Vṛshṇis).

Kunti, pl. (°*ayaḥ*), a people. § 273 (Râjasûyârambhap.): II, **14**, 590 (fled from fear of Jarâsandha).—§ 549 (Pâṇḍavapraveçap.): IV, **1***a*, 12 (°*râshṭraṃ*).—§ 574 (Jambûkh.): VI,

9*μ*, 347 (only B., C. has *Kuntalāḥ*), 350.—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagya): VII, **70***β*, 2435 (°*Kshudraka-Mālavān*, had been slain by Rāma Jāmadagnya).—§ 604 (Karṇap.): VIII, **6**, 152 (slain by Bhīshma in the great battle).

Kuntī ("the daughter of the Kunti king"), daughter of Çūra, adopted by Kuntibhoja, by Sūrya mother of Karṇa, wife of Pāṇḍu, and mother of Yudhishṭhira, Bhīmasena, and Arjuna; her proper name was Pṛthā (P.).—§ 3 (Anukram.): I, **1**, 99, 124, 151.—[§ 4 (do.): I, **1**, 175 (P.).]—§ 11 (Parvasaṁgr.): I, **2**, 589 (*gāḍhotpannasya cākhyānaṁ Karṇasya Pṛthayāścānanāḥ*), 612 (P.).—§ 131 (cf. Aṃçāvataraṇap.): Çūra (the Yadu, father of Vasudeva) gave his daughter Pṛthā as daughter to Knatibhoja, the son of his paternal aunt, who was without offspring. Durvāsas, satisfied with her worshipful attentions, gave her a mantra by which she could summon whatever deity she liked and obtain children. Thus by Arka (the Sun) she brought forth in secrecy a child who was born with ear-rings and a coat of mail. Kuntī (= Pṛthā) threw him (i.e. Karṇa (*b*)) into the water (cf. § 547): I, **67**, [2764 (P.)], 2774.—[§ 1318 (Karṇa): I, **67**, 2783 (*Pṛthāyāḥ prathamaḥ sutaḥ*, i.e. Karṇa).]—§ 132 (Aṃçāvat.): I, **67**, 2794 (incarnation of the goddess Siddhi).—§ 137 (Pūruvaṃç.): I, **95**, ††3811 (*Pṛthā*, wife of Pāṇḍu), ††3814 (*putrāṇ utpādayāṃ āsa Dharmāḍ Yudhishṭhiraṃ Mārutāḍ Bhīmasenaṃ Çakrāḍ Arjunaṃ iti*, cf. § 190), ††3816, ††3818, ††3819 (cf. §§ 192 ff.).—[§ 160 (do.): I, **95**, †3835 (P., cf. § 785).] —§ 175 (Karṇasaṃbhava): I, **111**, [4382 (P., daughter of Çūra, adopted by Kuntibhoja)], 4388, (4391), [4397 (*Kuntīrājasutāṃ*), 4401 (*Vārshneyī*)], 4402 (bore Karṇa from Sūrya, cf. § 547).—§ 176 (Kuntīvāha): I, **112**, [4412 (*Pṛthā duhitā Kuntibhojasya*), 4417 (*Kuntibhojasutā*)], 4418, 4419, 4421, 4424 (married to Pāṇḍu).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4444.—§ 178 (Pāṇḍu): I, **114**, 4474, 4477.—§ 180 (Gāndhārīputrotpatti): I, **115**, 4484.—§ 184 (do.): I, **119**, 4613, 4616 (followed Pāṇḍu to the wood).—§ 185 (do.): I, **120**, 4666, 4667, [4671 (P.), 4675 (P.)], 4677.—§ 186 (do.): I, **121**, 4680, (4710).—§ 187 (do.): I, **122**, 4717.—§ 189 (do.): I, **122**, 4746 (told Pāṇḍu of the mantra she had acquired (cf. § 131)).—§ 190 (Pāṇḍavotpatti): I, **123**, 4759, 4762, 4765, 4770, 4774, 4782, 4787, 4793, 4794, 4799 (requested by Pāṇḍu, she by her mantra summoned Dharma, Vāyu, and Indra, by whom she bore Yudhishṭhira, Bhīmasena, and Arjuna).—§ 191 (Arjuna): I, **123**, 4803.—§ 191 (Pāṇḍavotpatti): I, **123**, 4833 (refused to have more children).—§ 192 (do.): I, **124**, 4839, [4840 (*Kuntīrājasutā*), 4841 (*Kuntisutāṃ*)], 4844, 4859, [4860 (P.)] (communicated the mantra to Mādrī).—§ 193 (Pāṇḍu): I, **125**, 4880, 4882, (4888), 4893 (Pāṇḍu's death).—§ 194 (do.): I, **126**, 4921 (*Puruhūtād ayaṃ jajñe Kuntyāṃ eva Dhanaṃjayaḥ*).—§ 195 (do.): I, **127**, 4934 (Pāṇḍu and Mādrī are cremated), 4957. —§ 196 (Vyāsa): I, **128**, 4964.—§ 197 (Bhīmasenarasapāna): I, [**128**, 5026 (*Arjunena . . . Pṛthāyā āryakeṇa*)]; **129**, 5038, 5043, 5045, 5051.—§ 208 (Astradarçana): I, **134**, 5326; **135**, 5359, [5363 (*Pṛthārāṇīsaumadhkātaiḥ*, sc. Bhīmasena and Arjuna)]; **136**, [5381 (*kanyāgarbhaḥ . . . Pṛthāyāḥ*, i.e. Karṇa)], [5405 (*Kuntibhojasutā*)], 5406, [5409 (*Pṛthāyās tanayaḥ kanīyāṇ*, i.e. Arjuna)]; **137**, 5441 (rejoiced at seeing Karṇa installed as king of the Aṅgas).—§ 213 (Jatugṛhap.): I, **141**, 5636, 5638, 5639, 5642; **142**, 5686; **144**, 5727; **145**, 5792; **148**, 5823, [5824 (*Mādhavīṃ*)]; **150**, [5867 (*Kuntirājasutāṃ*)], 5869, 5872; **151**, 5897, 5905 (*Kuntirājasutāṃ*) (*K.* and her sons escaped from the lac house).—§ 214 (Hiḍimbavadhap.): I, [**152**, 5941 (P.)]; **154**, 6008; **155**, 6045; **156**, 6086, 6094.—§ 215 (Bakavadhap.): I, **157**, 6107, [6110 (P.)], 6111, 6112, [6113 (P.)], 6120; **159**, 6204; **160**, (6205); **161**, (6222), (6233), [6239 (P.)], 6240; **162**, (6244), (6252).—§ 216 (Caitrarathap.): I, **165**, 6320.—§ 219 (do.): I, **168**, 6411, (6412), 6419, 6429, 6420.—§ 220 (do.): I, **169**, 6436.—[§ 234 (Svayaṃvarap.): I, **189**, †7083 (P.), †7084 (P.).]—§ 235 (do.): I, [**196**, 7129 (P.)]; **191**, [†7131 (P.)], †7132, †7133, (†7134), †7136 (when the Pāṇḍavas had won Draupadī, *K.* said: "Enjoy ye all").— § 236 (do.): I, **192**, †7159, †7164.—§ 237 (Vaivāhikap.): I, **194**, †7205, †7211; **195**, 7227, †7235, 7249; **196**, (7269), 7273.—§ 240 (do.): I, **199**, 7348, [7350 (P.)].—§ 241 (Viduṛāgamanap.): I, **200**, 7370; **203**, [7453 (P.)], 7455; **204**, 7467.—§ 243 (do.): I, **206**, [7522 (P.)], 7531, [7540 (P.)], 7544.—§ 244 (Jāṭyalābhap.): I, **207**, 7555.—§ 253 (Haraṇāharaṇap.): I, **221**, 7982 (*Pṛthāṃ*), 7986.—[§ 262 (Bhagavadvākya): II, **2**, 22 (P.).]—§ 275 (Rājasūyārambhap.): II, **17**, 676 (*°yāḥ sutasya*).—[§ 277 (Jarāsandhāradhap.): II, **24**, 976 (P.).]—[§ 292 (Rājasūyikap.): II, **45**, 1616 (P.).]—§ 305 (Anudyūtap.): II, [**78**, 2564 (P.)]; **79**, [2584 (P.)], 2586, [2593 (P.)], (2596), 2613, 2614.—§ 330 (Indradarçana): III, **37**, 1479.—§ 337 (Indralokābhigamanap.): III, **44**, †1799.—§ 338 (do.): III, **46**, 1854 (*yathā*), 1862 (do.), [1871 (P.)].—§ 339 (do.): III, **47**, 1886.—§ 424 (Bhīmakadalīkhaṇḍapr.): III, **147**, 11159 (*°yā garbheṇa dhāritaḥ*, sc. Bhīmasena).—§ 432 (Saugandhikāharaṇa): III, **154**, †11386 (*Vātena K°yāṃ balavān nyajāyat*, sc. Bhīmasena). —§ 452 (Mārkaṇḍeyas.): III, **183**, 12583.—§ 510 (Draupadī-Satyabhāmasaṃv.): III, **233**, 14688, [14689 (P.)].—§ 522 (Draupadīharaṇap.): III, **270**, †15713 (*yāḥ pṛāṇair iṣṭatamaḥ*, sc. Sahadeva).—§ 547 (Karṇa): III, [**303**, 17007 (P.), 17009 (P.), 17019 (P.), 17024 (P.), 17025 (P.); **304**, 17039 (P.), 17046 (P.)]; **305**, [17051 (P.), 17058 (P.)], (17061), [17069 (P.)]; **306**, 17079, (17081), †17094; **307**, (17105), (17114), (17116), (17119), 17120, [17124 (*Kuntirājātmajā*)]; **308**, [17126 (P.)], 17134, [17147 (P.), 17148 (P.)]; **309**, [17167 (P.)], 17173 (*Sūryasaṃbhavaḥ Karṇaḥ K°yāṃ*) Pṛthā (i.e. Kuntī), the daughter of Çūra, was adopted by Kuntibhoja; she attended on a brahmau, who gave her a mantra by which she might summon whatever god she liked. She summoned Sūrya (the Sun), who begot Karṇa on her, the child she threw into the water).—§ 548 (Āraṇeyap.): III, **313**, 17295, 17416, 17417. — § 549 (Pāṇḍavapraveçap.): IV, **4**, 134.—§ 551 (Kiṇkavadhap.): IV, **19**, 581, 596; **20**, 634.—§ 556 (Saṁjayayānap.): V, **31**, 931.—§ 562 (Bhagavadyānap.): V, **90**, [3128 (P.), 3130 (P.), 3220 (P.)], 3230, (3231); [**91**, 3236 (P.)].— § 567 (do.): V, **132**, (4463) (told Kṛshṇa to urge Yudhishṭhira to battle).—§ 568 (Viduṛāpuṛaçāsana): V, **133**, (4494); **136**, (4637) (asked Kṛshṇa to tell Yudhishṭhira Viduṛāpuṛaçāsana).—§ 569 (do.): V, **137**, (4644), 4645 (sent Kṛshṇa with a message to the Pāṇḍavas); **138**, 4676, 4677; **140**, 4753; **141**, 4758, 4775 (*°yāḥ prathamajaṃ*, i.e. Karṇa); **144**, [4885 (P.)], 4894, 4910, [4912 (P.)], [4914 (*Kauravyapatnī Vārshneyī*)], 4915, 4916; **145**, (4918); **146**, [4930 (P.)], 4952, [4955 (P.)] (Kṛshṇa told Karṇa that he was the son of *K.*, Kuntī disclosed to Karṇa that she is his mother and solicited him to make peace with the Pāṇḍavas, Karṇa promised to save the Pāṇḍavas except Arjuna).—§ 570 (Saiṇyaniryāṇap.): V, **154**, 5219, 5239.—§ 583 (Bhīshmavadhap.): VI, **79***μ*, 3453 (*°yāḥ parikleçaṃ*).—§ 588 (do.): VI, **122**, 5841 (*arakirnas tv aham K°yā*, says Karṇa).—

§ 599 (Jayadrathavadhap.): VII, **127**, 5166; **131**, 5364, 5377 (*°yāḥ putrasya sadṛçaṃ nedaṃ*); **132**_cd_, 5425 (*soputrāṃ*, all. to § 213); **139**, 5783 (*°yā vacaḥ smaran*, sc. Karṇa, cf. § 589).—§ 600 (Ghaṭotkacavadhap.): VII, **167**, 7481 (*°yaḥ smṛtvā vacaḥ*, sc. Karṇa, cf. § 569).—§ 605 (Karṇap.): VII, **24**, 964 (*smṛtvā K°yāç vacaḥ*, sc. Karṇa, cf. § 569).—§ 608 (do.): VIII, **49**, 2352 (*°vākyaṅ ca so 'smarat*, sc. Karṇa, cf. § 569); **68**, [†3382 (*Pṛthāyā garbhaṃ*), †3389 (read *Pṛthāṃ* with B.)], †3393 (a celestial voice came to *K.* at the birth of Arjuna); [†3400 (*garbhe . . . Pṛthāyāḥ*)]; **69**_vw_, †3433; **70**_gb_, †3528; **87**, 4488.—§ 613 (Gadāyuddhap.): IX, **33**_c_, 1903 (*Pāṇḍaḍ K°yāç ca suntatiḥ*).—§ 618 (Jalapradānikap.): XI, **10**, 270, 272 (came to see the battle-field); **14**, 374 (*yathā*); [**15**, 414 (P.), 415 (P.), 419 (P.)].—§ 620 (Çrāddhap.): XI, **27**_η_, 805 (disclosed to the Pāṇḍavas that Karṇa was her son).—§ 621 (Rājadh.): XII, I, **18**, 21 (*yudhotpannaḥ sutaḥ K°yāḥ*, sc. Karṇa), [26 (P.), 27 (P.), 31 (P.), 35 (P.), 36 (P.), 38 (P.)], 42 (*Pṛthāyāḥ*); **4**, 139 (*°yāç ca varadāṇena*, Karṇa was slain on account of the boon he had granted to *K.*, cf. § 569); **5**, 146.—§ 635 (do.): XII, **37**, 1384.—[§ 637 (do.): XII, **40**, 1446 (P.).]—§ 641 (do.): XII, **75**, 2853 (*na hy etāṃ āçiṣaṃ Pāṇḍur va ca K°ī va to ayāsata*), 2854.—[§ 777 (Svargārohaṇik. p.): XIII, **168**, 7714 (P.).]—[§ 781 (Açvamedhikap.): XIV, **15**_a_, 388 (P.).]—[§ 787 (Anugītāp.): XIV, **52**_γ_, 1505 (P.), 1507 (P.).]—§ 785 (do.): XIV, **61**, [1839 (P.)], 1844, [1846 (*Vārshneyī*)], 1848 (consoled Uttarā); **62**, [(1859 (P.); **63**_ζ_, 1893 (P.)]; **66**_ι_, [1940 (P.)], 1949 (*Bhojasutā*, prevailed upon Kṛshṇa to revive Parīkshit), [1962 (P.)], 1964; **67**_ν_, [1995 (P.), 1973 (P.)]; **69**, 2010; **70**_υ_, 2038; **71**_π_, 2061; **87**, 2502; **88**_φ_, [2604 (P.)], 2607; **89**, 2671, [2672 (P.)].—§ 787 (Açramavāsap.): XV, I, [8 (*Kuntibhojasutā*)], 11 (*α*), 23; **3**_β_, 73, (*δ*), 111, 138; **5**_η_, 174; **10**_ζ_, 348; **11**_π_, 373; **15**_γ_, 436; **16**, 447, 449 (450), 465, 466; **17**, (**474**); **18**, 495, 496, [497 (P.)], 503, 504, 509, 515 (followed Dhṛtarāshṭra and Gāndhārī to the forest); **19**, [525 (*Kuntibhojyā*, P.)], 534; **20**, 540.—§ 788 (do.): XV, **21**_α_, 578 (*Pṛthā*), 580; **22**, [596 (P.)], 602, 604, [606 (P.)], 608; **24**, [643 (P.), 646 (P.)], 654; **25**_γ_, 663; **27**_δ_, 731; **28**, 746.—§ 789 (Putradarçanap.): XV, **29**, 766, (*β*), 778 (*γ*), 783, 801, 814, 817; **30**, (819), 841; **31**_ζ_, 844, [845 (P.)].—§ 791 (do.): XV, **36**, 983, 995, 998.—§ 792 (Nāradāgamanap.): XV, **37**, [1017 (P.)], 1021, 1024, [1027 (P.)], 1039, [1041 (P.), 1045 (P.), 1054 (P.); **38**, 1063 (P.), 1072 (P.); **39**, 1090 (P.), 1095 (P.)] (*K.* was burnt in a forest fire).—§ 795 (Svargārohaṇap.): XVIII, 5, 144 (together with Pāṇḍu in heaven).

Kuntibhoja ("the king of the Kuntis (and the Bhojas ?)", name of the adoptive father of Kuntī, and of the [adoptive] brother of Kuntī (= Purujit (?)). § 131 (Kuntī): I, **67**, 2766 (cousin of Çūra, who gave him his daughter Pṛthā (afterwards named Kuntī) as a daughter).—§ 175 (Karnasambhava): I, **111**, 4383 (repetition of § 131).—§ 176 (Kuntīvivāha): I, **112**, 4412 (*duhitā K°sya Pṛthā*, i.e. Kuntī), 4414, 4420 (*°sya duhitrā*, i.e. Kuntī), 4421.—§ 281 (Sahadeva): II, **31**, 1110 (in the south, vanquished by Sahadeva on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1271 (came to the rājasūya of Yudhishṭhira).—§ 547 (Karṇa): III, **303**, 17001, 17003, 17006; **304**, 17039; **305**, 17057, 17067 (C. by error *°tibh°*) (*K.*, the adoptive father of Kuntī, ordered her to wait upon a brahman).—§ 562 (Bhagavadgītānap.): V, **90**, 3191, 3192 (Kuntī was given to *K.* by Çūra).—§ 569 (do.): V, **141**_η_, 4781 (*mātuluḥ Bhīmasenasya*, among the allies of Yudhishṭhira); **144**, 4904 ([adoptive] father of Kuntī).—§ 570 (Sainyaniryāṇap.): V, **151**, 5163 (sided with Yudhishṭhira).—§ 572 (Rathātirathasaṅkhyānap.): V, **172**, 5922 (*mātulo bhīmasenasya*, in B. his name is Purujit (?= C. *ripujit*); among the atirathas in Yudhishṭhira's army).—§ 576 (Bhagavadgītap.): VI, **25**_ō_, 834 (in Yudhishṭhira's army).—§ 578 (Bhīshmavadhap.): VI, **45**[13], 1740, 1742, 1743 (*K.* and his son fought with Vinda and Anuvinda); **50**_π_, 2079 (*K.* and Çaibya in the eye section of Dhṛshṭadyumna's krauñcavyūha).—§ 583 (do.): VI, **75**, 3287 (*K.* and Çatānīka in the foot section of Dhṛshṭadyumna's makaravyūha).—§ 585 (do.): VI, **89**_ν_, 3948.—§ 586 (do.): VI, **99**_ζ_, 4511.—§ 587 (do.): VI, **110**_ζ_, 5096; **118**_υ_, 5554.—§ 592 (Saṃçaptakavadhap.): VII, **23**_ō_, 995 (*Purujit* (C. *purujit*) *mātuluḥ Sanyasāciṇaḥ*, description of his horses).—§ 593 (Abhimanyuvadhap.): VII, **35**_δ_, 1508.—§ 599 (Jayadrathavadhap.): VII, **95**, 3537 (fought with Alambusha); **96**, 3559, 3560 (do.); **111**_υ_, 4284.—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6912 (*°sutān*, ten of *K.*'s sons are slain by Açvatthāman); **157**, 6922 (*°sutān . . . nihatān*).—§ 604 (Karṇap.): VIII, **6**, 172 (*Purujit K°sya ca mātuluḥ* (!) *Sanyasāciṇaḥ*, slain by Droṇa; read *mātuluḥ ?*).—§ 609 (Çalyap.): IX, **2**_ζ_, 79. Cf. Kunti, Kuntirāja, Purujit.

Kuntibhojajā ("the daughter of Kuntibhoja") = Kuntī: XV, 525 (*Pṛthā*).

Kuntibhojasutā (do.) = Kuntī: I, 4417, 5405; XV, 8.

Kuntibhojasutāsuta, pl. (*°tā*) ("the grandsons of Kuntibhoja") = Kaunteya, pl.: I, 7454.

Kuntibhojātmajāpūtra ("the grandson of Kuntibhoja") = Arjuna: I, 7969.

Kuntikanyā ("the daughter of the Kunti king") = Kuntī: I, 2427.

Kuntīmātṛ[1] ("son of Kuntī") = Arjuna: I, 8065; II, 1009; III, 1707.

Kuntīmātṛ[2] (do.) = Bhīmasena: III, 12451.

Kuntīnandana[1] (do.) = Arjuna: XIV, 2579.

Kuntīnandana[2] (do.) = Yudhishṭhira: V, 5852 (*rājā*).

Kuntīputra[1] (do.) = Arjuna (Dhanañjaya): I, 6518 (*Dh°*), 7753 (do.), 7762 (do.), 7790 (do.), 7822 (do.), 7829 (do.), 7848 (do.), 7851 (do.), 7900; II, 1011 (*Dh°*), 2634 (*A°*); III, 1710 (*Dh°*), 14972 (do.), 14989 (do.), 14995, 14998; IV, 1211 (*Dh°*), 1571 (do.), 1822 (do.), 2083 (do.), 2345 (do.); V, 130 (*Dh°*), 150 (do.), 2500 (do.), 3498 (do.), 4691 (do.), 5295 (do.), 5370 (do.); VI, 1541 (*Dh°*), 5647 (do.), 5736; VII, 460 (*Dh°*), 750 (do.), 1238, 1322 (*Dh°*), 2820 (do.), 2824, 6142 (*Dh°*), 6231, 6302 (*Dh°*), 8283 (do.), 8471 (do.), 8602, 8706 (*Dh°*), 8873 (do.), 8945 (do.), 9390 (do.), 9495 (do.); VIII, 61 (*Dh°*), 1955, †1976, †1982, 3273 (*Dh°*), 4473 (do.); IX, 1286 (*Dh°*), 1444 (do.), 1477 (*Pārtha Dh°ḥ*); XI, 647; XII, 1913; XIV, 2123 (*Dh°*).

Kuntīputra[2] (do.) = Bhīmasena (Vṛkodara): I, 4990 (*V°*), 6280 (do.); III, 11504 (*V°*, C. has by error *Kuntīputrau*); IV, 1104 (*V°*); V, 1988 (*V°*), 1989 (do.), 2173 (do.), 5895 (do.); VI, 4353; VII, 5764, 9249.

Kuntīputra[3] (do.) = Yudhishṭhira: I, 5158 (*V°*), 5519 (do.), 5804 (do.), 7145 (do.), 7219, 7233, 7234 (*V°*), 7401 (do.), 7547 (do.), 8002 (do.), 8029 (do.); II, 128, 1247 (*V°*), 1623 (do.), 1746, 1907, 1967 (*V°*), 1991 (do.), 2623 (do.); III, 48 (*V°*), 131 (do.), 1411 (do.), 1448, 11481 (*V°*), 11752 (do.), 11926 (do.), 11932 (do.), 12273 (do.), 14697, 15020 (*V°*), 15034 (do.), 15378 (do.), 15622 (do.), 15630 (do.), 17225 (do.), 17250 (do.), 17255 (do.), 17261 (do.), 17274

(do.); IV, 169 (*V°*), 729 (do.), 1077 (do.), 1099 (do.), 2289 (do.), 2314 (do.), 2347 (do.), 2370 (do.); V, 113 (*V°*), 114, 186, 566 (*V°*), †677 (*Ājātaçatruḥ*), †682, 686 (*V°*), 1971 (do.), 2949 (do.), 4281, 4689 (*V°*), 4745 (do.), 4820 (do.), 5155 (do.), 5172 (do.), 5702 (do.), 7654; VI, 7 (*V°*), 719 (do.), 760 (do.), 845 (do.), 1615 (do.), 1623 (do.), 1698 (do.), 2116 (do.); VII, 647 (*V°*), 900 (?), 2003 (*V°*), 2022 (do.), 3067 (do.), 4012 (do.), 5125 (do.), 6961 (do.), 7269 (do.), 8736 (do.), 9199 (do.); VIII, 2986 (*V°*), 3146 (do.), 3148 (do.), 3279 (*rājā*), 5029 (*V°*); IX, 549 (*V°*), 648 (do.), 802 (do.), 843 (do.), 1191 (do.), 3087 (do.); X, 549 (*V°*), 606 (do.); XI, 779 (*V°*), 813 (do.); XII, 1374 (*V°*), 1457 (do.), 1535 (do.); XIII, 7729; XV, 72 (*V°*), 176, 292 (*V°*), 323, 344, 380 (*V°*), 384 (do.), 419, 737.

Kuntīputra, dual (°*au*): III, 11504 (read °o *Vṛkodaraḥ* with B.), 17299 (= Bhīmasena and Arjuna).

Kuntīputra, pl. (°*āḥ*) ("the sons of Kuntī") = Kaunteya, pl.: I, 4836, 4854, 6103, 6104, 7399, 7519; IV, 1002; V, 1979, 1981, 5884 (?); VII, 2801; XV, 350.

Kuntirāja ("the king of the Kuntis") = Kuntibhoja: V, 4919.

Kuntirājasutā ("the daughter of the king of the Kuntis") = Kuntī: I, 4397, 4840, 5867, 5905 (*K°*).

Kuntirājātmajā (do.) = Kuntī: III, †17124.

Kuntisuta[1] ("son of Kuntī") = Arjuna: I, 5357 (*madhyamaḥ Pāṇḍavaḥ*), 7033, 7059, 7837; III, 1725, †15707; IV, 1802, †2092 (*Jiṣṇuṇa*); VI, 4849; VII, 1213, 2799 (*A°*), 2969 (do.); VIII, 2179 (*Bibhatsunā*).

Kuntisuta[2] (do.) = Bhīmasena: III, 11355; VIII, 2202 (*Bhīmaṇ*).

Kuntisuta[3] (do.) = Karṇa: XI, 819 (*K°*).

Kuntisuta[4] (do.) = Yudhiṣṭhira: I, 4492, 4497 (*jyeṣṭhaṇ*), †7150; II, 1697, †2245, †2400 (*Dharmarājaḥ*); III, 223, 8457, 17282 (*rājā*); V, †33, †47; VII, 441 (*rājā*), 445 (do.), 448; VIII, 3764, 3765 (*rājā*); IX, 893; XII, †892, 1443; XIII, 6910, 7706 (*rājā*); XIV, 2805; XV, 30 (*rājā*), 275 (*rājñaḥ*); XVIII, 41.

Kuntisuta, dual (°*au*): I, 7121 (= Bhīmasena and Arjuna).

Kuntisuta, pl. (°*āḥ*) ("the sons of Kuntī") = Kaunteya, pl.: I, 7217, †7312, 7442, 7563; II, 2305; V, †18, †28, 5941; VII, 8012, 8702.

Kuntisutā ("the daughter of the Kunti king") = Kuntī: I, 4841.

Kuntivardhana ("propagator of the Kuntis") = Purujit: II, 581 (*P°*).

[Kuntīvivāha] ("the marriage of Kuntī"). § 176 (cf. Saṃbhavaparv.): At her svayaṃvara Pṛthā (i.e. Kuntī) chose Pāṇḍu for her husband (I. **112**).

Kūpa[1], a tirtha. § 368 (Tīrthayātrāparv.): III, **83**, 7043.

Kūpa[2] = Çiva (1000 names[2]).

Kupaṭa, an Asura. § 92 (Aṃçāvat.): I, **65**, 2534 (among the sons of Danu).

Kupatha, an Asura. § 130 (Aṃçāvat.): I, **67**, 2664 (*mahānarāḥ*, incarnate as king Supārçva).

Kuraṅga, name of a country (or mountain?). § 733*e* (Indratoyā): XIII, **25**, 1699 (*Kāraṭoyāṃ K°e ca tīrārtīroposhito naraḥ açvamedhaṃ avāpnoti*).

Kūrcāmukha, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***B*, 252.

Kūrma, a serpent. § 100 (Aṃçāvat.): I, **65**, 2549 (son of Kadrū).

Kūrmarājan ("the king of the tortoises"). § 28 (Aṃṛtamauthana): I, **18**, 1122 [1123 (*kūrmeṇa*)] (held the mountain Mandara on his back, while the gods churned the ocean).

Kuru[1], an ancient king, the son of Saṃvaraṇa and the ancestor of the Kurus. § 6 (Anukram.): I, **1***a*, 225 (in Sañjaya's enumeration of deceased kings).—§ 136 (Yayātyup.): I, **75**, 3126.—§ 154 (Pūruvaṃç.): I, **94**, 3738 (son of Saṃvaraṇa and Tapatī).—§ 156 (do.): I, **95**, ††3791 (do.), ††3792 (married the Daçārha princess Çubhāṅgī).—§ 222 (Tapatyup.): I, **173**, 6633 (son of Saṃvaraṇa and Tapatī).—§ 409 (Plakṣhāvataraṇa.): III, **129**, 10535 (*Kuror vai yajñaçīlasya kṣhetraṇ etad mahātmanaḥ*, sc. Kurukshetra).—§ 615*i* (Saptasārasvata): IX, **38**, 2211 (at the sacrifice of *K.* in Kurukshetra, the River Sarasvatī appeared there as the River Oghavatī).—§ 615*kk* (Kurukshetrāk.): IX, **53**, †3009 (*rājarshivaraṇa*), 3010, 3011, 3013, 3021 (tilled Kurukshetra, regarding which he obtained boons from Indra).—§ 637 (Rājadh.): XII, **47***η*, 1595.—§ 775 (Āṇuçāsanik.): XIII, **166***η*, 7679.—§ 787 (Āçramavāsap.): XV, **10**, 325 (°*Samvaraṇādīnāṃ*).

Kuru[2] = Duryodhana: VII, 8647 (°*Mādhavau*, i.e. Duryodhana and Sātyaki).

Kuru[3] = Karṇa: VIII, 438 (error in C., B. has *Karṇa*°).

Kuru, pl. (°*avaḥ*) (the descendants of Kuru or name of a people; very often it denotes only the sons of Dhṛtarāshṭra and their adherents as opposed to the sons of Pāṇḍu and their adherents): I, 13, †173, 262 (°-*Pāṇḍavasenayoḥ*), 298 (do.), 300 (°*rājñiṇāṃ*), 334 (°-*Pāṇḍavānāṃ*), 349, 487, 488, 552 (°*mukhyānāṃ*), 1705 (°*rājñāṃ agryaçārṅgaṇ*, sc. Parikshit), 1762 (°*kuloṭpannaṃ Parikshituṃ*), 1946 (*parikshiṇeshu K°eshu sotteraṇāṃ ajīyanat*, sc. Parikshit), 1950 (*rājyaṃ K°uluṃgataṃ*), 2224, 2228, 2230 (?), 2234 (?), 2237, 2283 (*Mahābhāratam akhyāyamāṇaṃ K°uṇāṃ caritaṃ*), 2312 (°*uṇāṃ vaṃçaṃ*), 2454, 2711 (*Bhīshmaḥ K°uṇāṃ abhayaṇkartaṛāḥ*), 2722 (°*uṇāṃ agryaçaṛaṇaḥ*, sc. Duryodhana), 2800, 3978 (*Hāstinapure ramye K°uṇāṃ puṭabhedane*), 3985 (°*patiçreshṭhe*, sc. Çāntanu), 4078 (°*rājye*), 4129, 4145 (°*pwṅgavāḥ*), 4276 (do.), 4284 (°*uṇāṃ nṛpatiḥ*), 4336, 4337, 4346 (*uttaraḥ Kurubhiḥ saṃdhaṃ dakshiṇaḥ K°as tathā | vispardhamānāv syeçaraṃ tathā Devarshi-Cāraṇaiḥ*), 4347, 4352 (°*mukhyānāṃ*), 4380, 4446 (°*sattamāṃ*), 4453, 4455, 4462 (°*rāshṭraṃ*; °*dhānāṃ*), 4511, 4680 (°*uṇāṃ rakshaṇaṃ*, sc. Pāṇḍu), 4738, 4756, 4796, 4856 (°*sattamaḥ Pāṇḍuputraḥ*), 4930, 4959, 4965, 5001, 5006, 5095, 5100, 5176 (°*mukhyānāṃ nagaraṃ nāgasāhvayaṃ*, i.e. Hāstinapura), 5205, 5209, 5211 (°*veçmani*), 5246 (°-*Pāṇḍavāḥ*), 5357, 5500, 5536, 5539 (°*rāshṭraṃ*), 5735, 5738 (°*pwṅgavāḥ*), 5791 (do.), 6343 (°*amkhyānāṃ nagaraṃ nāgasāhvayaṃ*, i.e. Hāstinapura; 6500 (*Dharmaṃ Vāyuṃ ca Çakraṃ ca viṣvaksenaṃ Açvinau tathā | Pāṇḍuṃ ca . . . shaḍ etān K°uvardhanāṃ*), 6515 (°*uṇāṃ vaṃçavardhana*, sc. Arjuna), 6527 (°*uṇāṃ ṛshabhaḥ . . . Saṃvaraṇaḥ*), 6562 (°*uṇāṃ kulakaraṃ*, sc. Saṃvaraṇa), 6611 (do.), 6957, 7127 (°*pwṅgavāḥ*, i.e. the Pāṇḍavas), 7135 (°*uṇāṃ rakshaṇe*, sc. Yudhiṣṭhira), †7148 (°*pravīrāṇ*, sc. the Pāṇḍavas), †7151 (i.e. the Pāṇḍavas), 7164 (°*sattamāṇāṃ*, do.), †7165 (°*pwṅgaveṣu*, do.), †7205 (°*pwṅgavāḥ*, do.), †7206 (°*sattamāṇāṃ*, do.), 7381, 7443, 7444 (°*sattamāṇāṃ*), 7487, 7539, 7541 (°*viraṣṭryoḥ*), 7745, 8019 (°-*Vṛshṇy-Andhakottamāḥ*, = the Pāṇḍavas), 8020 (°-*Vṛshṇayaḥ* = do.), 8021 (do.), 8022 (°*sattamāḥ*, = the Pāṇḍavas); II, 261 (°*uṇāṃ rakshaṇaḥ*, i.e. Yudhiṣṭhira), 518 (do.), 793, 1007 (°*uṇāṃ rakshaṇaḥ*, i.e. Yudhiṣṭhira), 1365, 1632, 1794 (°*uṇāṃ pravaraḥ*, i.e. Vidura), 1999, 2017 (?), 2027 (°*pwṅgavāḥ*), 2103, †2195, †2197, †2219 (= the Pāṇḍavas?), †2223, †2235 (°*viramādhye*), †2236, †2248, 2293, 2341, 2347, 2356, †2396, †2397, †2398, †2400, †2404 (°*pwṅgavāṇāṃ*), 2419 (°*madhye*), 2446, 2508, †2525, 2532,

2589, 2616, 2642, 2643 (°*yṛddhānāṃ*), 2652, 2688, 2706; III, 143 (°*ūnāṃ ṛshabhaḥ . . . Yudhishṭhiraḥ*), †227, 347, 355, 365, 522 (°*saṃsadi*), 607, †909 (°*ūnāṃ ṛshabhaḥ*, i.e. Yudhishṭhira), †911 (°*ūnāṃ adhipaḥ*, i.e. Yudhishṭhira), †945 (*ṛshabhaḥ K°ūnāṃ*, i.e. Yudhishṭhira), 997, 1011, 1053, 1339, †1364 (°*saṃsadi*), †1365, †1367, †1372, †2011, 4009, 8259 (*Bhishmaḥ K°ūnāṃ pravaraḥ*), †10268, †10269 (°*yodhapramukhyān*), 10281 (°*ūnāṃ ṛshabhaḥ*, i.e. Yudhishṭhira), †11394 (°*ūnāṃ praçaraṃ*, sc. Bhīmasena), 11428 (°*puṅgavāḥ*, i.e. the Pāṇḍavas), 11681 (°*pṛcchāṃ*, sc. *Pāṇḍoḥ putrān*), 11632 (°*ūnāṃ ṛshabhaṃ Yudhishṭhiraṃ*), 11824 (°*ūnāṃ kṛtivardhanaḥ*, sc. Arjuna), †11913 (°*puṅgavānāṃ*, i.e. the Pāṇḍavas), †12327 (*rājyaṃ K°puṅgavānāṃ*), †12336 (*patiḥ K°ūnāṃ*, i.e. Yudhishṭhira), †12351 (*ṛshabhāḥ K°ūnāṃ*, i.e. the Pāṇḍavas), †12358 (i.e. the Pāṇḍavas), †12363 (°*saṭṭamān*, do.), †12577, 13127 (°*ūnāṃ pravaro Yudhishṭhiraḥ*), 13136, ††13249, 14651 (*kathāḥ K°- Yadūṭṭhitāḥ*), 14729 (°*stryaḥ*), †14769, 14782, 14885 (°*sainikāḥ*), 15029, 15060 (°*dāreshu*), †15660 (°*pravīraiḥ*, i.e. the Pāṇḍavas), †15674, †15678 (°*puṅgavānāṃ*, i.e. the Pāṇḍavas), †15696 (do.), 17227 (°*saṭṭamāḥ*, i.e. the Pāṇḍavas), 17293 (°*ūnāṃ kṛtivardhana*, sc. Bhīmasena); IV, 11 (*paritaḥ K°ān*), 212, 263 (*Kṛshṇāṃ . . . K°ūnāṃ ekasundarīṃ*), †284 (°*puṅgavānāṃ*, i.e. the Pāṇḍavas), 615, 648, 1029 (°*puṅgavāḥ*, i.e. the Pāṇḍavas), 1153, 1158, 1162, 1167, 1175, 1178, 1179, 1192, 1203, 1207, 1213, 1224 (*Bhishma-Droṇamukhān*), 1227, 1229, 1230, 1231, 1234, 1240, 1241 (°*senyaṃ*), 1245, 1251, 1255, 1256, 1262, 1270, 1281, 1282, 1286, 1399, 1426, 1529, 1585, 1538, 1640, 1647 (°*puṅgavāḥ*), †1661 (°*pravīrāḥ*), †1663 (°*vipraveṣṭaṃ*), 1667 (°*puṅgavānāṃ*), †1671, †1682, †1686, †1692 (*pravaraḥ K°ūnāṃ*, sc. Arjuna), 1726 (°*senāçvatārāṇi*), 1728, 1765, 1772, 1779, 1783 (°*senāyāḥ*), 1784, 1787, 1913, 1926 (°*madhye*), 1930, 1954, 1969, 1972, 1979, 1980, 1985, 2029, 2047, 2054, †2112 (°*puṅgavānāṃ*), †2115 (°*praviraḥ*), †2116, †2123 (do.), †2126, †2130 (°*pravīrān*), †2131, †2134, †2135, 2136, 2137 (°*sainikāḥ*), †2142, †2143, †2145, †2147, †2149 (°*ūttamāṃ*, i.e. the Pāṇḍavas), †2152, †2159, 2166, 2170, 2176, 2178, 2179, 2180, 2198, 2239, 2243, 2250, 2252, 2275 (°*ūnāṃ ṛshabho Dharmarājaḥ*, i.e. Yudhishṭhira), 2278, 2280, 2309; V, †1 (°*pravīrāḥ*, i.e. the Pāṇḍavas), †30 (°*Pāṇḍavāṃçaṃ*), 92 (°*Pāṇḍuḥ*), 97 (°*Pāṇḍūnāṃ*), 103 (°*sainikānāṃ*, i.e. the Pāṇḍavas), 105 (°*Pāṇḍavakaraṇḍaḥ*), 108, 583, 614 (°*puṅgavāḥ*), 616, 618, 638 (°*pravīrāḥ*), †676, †695, †703, †704, †713 (do.), †725, †730, †731, †733, †736 (°*Sṛiñjayānāṃ*), †745, †750, †753, †754, †756 (do.), †759, †760, †768, †839, †840, †844, †845, †846, †856, †857, †882 (*pranetā K°ūnāṃ*, i.e. Bhīshma), †884 (*çūratamaḥ K°ūnāṃ . . . Duḥçāsanaḥ*), †887 (*arhattamaḥ K°ūnāṃ Saumadattiḥ*), †888 (°*mukhyāḥ*), †893 (*ṛṣṭidrakaṃ . . . Kurumadhyeshu amādhaṃ*, sc. Yuyutsu), †905, †914, 919, 920, 926 (*Vidureṇa . . . K°ūnāṃ mantradhāriṇaṃ*), 927, 928, 929, 930, 935, 937 (°*Pāñcālān*), †959 (°*kshayaḥ*), †960, †966, †969, †970, †1035, 1098, †1331, †1332 (°*kulaṃ*), †1811, †1822, †1903, †1904, †1916, †1941, 1957, 1966, 1976 (°*saṃsadi*), 1977 (do.), 1980 (do.), 2003, 2024 (°*ūnāṃ ṛshabho Ṛṣṭidrakaḥ*, i.e. Bhīmasena), 2056, 2074, 2082, 2118, 2127 (*sa-Jāṅgaḷāḥ*), 2146, 2152, 2289 (*sa-Bāhlīkāḥ*), 2298, 2302, 2322, 2362, 2366, 2379, 2380, 2381, †2424, 2493, 2660 (°*saṃsadaṃ*), 2662 (°*Sṛiñjayān*), 2663, 2668, 2671, 2686 (°*mukhyānāṃ*), 2708, 2710, 2717, 2725, 2734, 2737, 2798, 2808, 2809, 2822, 2854 (°*madhye*), 2863, 2908, 2920, 2924, 2948, 2957 (*Vidureṇa . . . K°ūnāṃ mantradhāriṇaṃ*), 2988, 3039 (°*sadma*, i.e. Hāstinapura), 3075, 3120, 3122 (°*saṃsadi*), 3149 (*çreshṭhaḥ K°ushu sarveshu*, sc. Ājātaçatru, i.e. Yudhishṭhira), 3159, 3179, 3180, 3185, 3195, 3212 (°*mukhyānāṃ*), 3239, 3246, 3247, 3271, 3272, 3274, 3315, 3316, 3323 (°*Pāṇḍavāṃ*), †3326, †3327, 3328 (°*pārthivāḥ*), 3337, 3344, 3354 (*puraṃ K°ūnāṃ*, i.e. Hāstinapura), 3356, 3362, 3369, 3386, 3389, 3391, 3394, 3405 (°*Pāṇḍavaiḥ*), 3414, 3450 (°*saṃsadi*), 3501, 3508, 4233 (do.), 4259, 4268 (do.), 4280 (do.), 4292 (°*yṛddhānāṃ*), 4359, 4381 (°*saṃsadi*), 4450, 4452, 4454 (do.), 4458, 4459, 4646, 4647, 4666 (°*vīrāṇāṃ*), 4669 (°*puṅgavāṃ*), 4670, 4725 (°*yṛddhye*), 4836, 4842, 4885, 4892, 4893, 4925, 4966 (°*mukhyayoḥ*, i.e. Bhīshma and Dhṛtarāshṭra; °*saṃsadi*), 4970, 5004 (*rājā K°ūnāṃ*, sc. Pāṇḍu), 5005 (°*ūnāṃ vaṃçavardhanaḥ*, i.e. Pāṇḍu), 5023, 5029, †5033 (*rājyaṃ K°ūnāṃ*), †5039 (do.), 5042 (*Somaḥ Prajāpatiḥ yaṛveṇ K°ūnāṃ vaṃçavardhanaḥ*), 5088 (°*saṃsadi*), 5095 (do.), 5098 (do.), 5194, 5380, 5391, 5393 (°*Pāṇḍavasenayoḥ*), 5414, 5415, 5455 (°*saṃsadi*), †5510 (°*Madhyadeçyaiḥ*), 5540 (°*vīrāṇāṃ*), †5555 (°*Madhyadeçyaiḥ*), 5600, 5610, †5652, 5749, 5821, 5841, 7227, 7586 (°*saṃsadi*); VI, 2 (°*Pāṇḍava-Somakāḥ*), 3 (do.), 27 (do.), 34 (do.), 46, 49 (°*ūnāṃ prapitāmahaḥ*, i.e. Vyāsa), 79, 91, 120, 130, 346 (°*Pāñcālāḥ*, among the peoples of Bhāratavarsha), 382, 508 (°*ūnāṃ ṛshabho Bhīshmaḥ*), 511 (do.), 547, 586 (°*Pāṇḍavasenayoḥ*), 600, 611 (do.), 630 (°*Pāṇḍavāḥ*), 653 (°*vaṃçapatiḥ*, i.e. Bhīshma), 684, 704 (*Duryodhanapurogamāḥ*), 708, †745 (*Dhārtarashṭrāḥ*), †747, 855, 1638, 1662 (°*Pāṇḍavasene ca*), 1671 (°*ūnāṃ Sṛiñjayānāṃ ca*), 1750, 1793, 1804, 1868, 1892, 1897, 1979, 2074, 2120 (°*Pāṇḍavāḥ*), 2378, †2892, †2602, †2614, †2617 (°*praviraḥ*), †2618, †2639, †2640 (°*tiraryodhān*), †2643, †2645, †2650, †2655, †2679 (°*Sṛiñjayāḥ*), 2713, 2809 (°*puṅgavāḥ*), 2889, 3101, 3173, 3176, 3208 (°*saṭṭamāḥ*), 3227, 3234 (°*ūnāṃ kṛtivardhanaḥ*, sc. Bhūriçravas), 3274, 3276, 3277 (°*Pāṇḍavāḥ*), †3352, 3444, †3786, 3841, 3847, 3883 (°*Pāṇḍavasainikāḥ*), 3958, 4325, 4401 (°*Pāṇḍavāḥ*), 4402 (do.), 4430, 4725, 4743, 4766, 4878, 4894, 5004, 5054, 5336, 5337, 5340, 5376, 5501, 5655 (°*vīrāṇāṃ*), 5646 (°*saṃyāmāṃ*), 5651, 5676 (°*ūnāṃ çriye Bhishme*), 5678, 5681, 5690, 5698 (°*ūnāṃ samitiñjaye*, sc. Bhīshma), 5700, 5709, 5713, 5716, 5720, 5751, 5767 (°*Pāṇḍavāḥ*), 5787 (*Bhishmaṃ K°ūnāṃ ṛshabhaṃ*), 5789, 5830 (°*saṃsadi*); VII, 10, 11, 13 (*Devavrate . . . K°ūnāṃ ṛshabhe*, i.e. Bhīshma), 25 (°*pākhiṭ*), 32, †52, †54, †58, †64, †66 (°*ṛshabhān*, i.e. the Pāṇḍavas), †73, †86, 100, 101, 102 (°*kshayaṃ*), 103, 104, 125, 128, 131, 133, 187, 209 (°*Pāṇḍavasenānāṃ*), 217, 415, 418, 428, 440 (°*ūnāṃ ācāryaḥ*, i.e. Droṇa), 484, 583, 591, 681 (°*Pāṇḍavāḥ*), 662, 895 (°*Sṛiñjayavāhinīṃ*), 917, 944 (°*puṅgavāḥ*, i.e. the Pāṇḍavas), 979 (*pure K°ūnāṃ Udayendunāmni*), 1349, 1350, 1362 (°*vāhinīṃ*), 1417, 1418, 1422, 1872 (°*ūnāṃ kīrtivardhanaṃ*, sc. *Vṛkshārakaṃ—Vṛndāt*, B.), 1938 (°*ūnāṃ kīrtivardhanaḥ*, sc. *Duḥçāsanāḥ*), 2643, 2913, 3011, 3023 (°*Pāṇḍava-Sātvataiḥ*), 3059, 3086, 3117, †3238 (°*praviraḥ*), 3488, 3542, 3576, 3744 (°*bala-çreshṭhāḥ*), 3748, 3836, 3888 (?°-*Pāṇḍavayor bale*), 3899 (°*yodhavaraḥ*), 3953, 3962 (°*ūnāṃ ṛshabhe 'rjune*), 3965, 3966, 3968, 4217, 4251 (*Droṇaṃ K°ehu çreshṭhasammataṃ*), 4335 (°*vīrāṣhkirakshitāḥ*), 4458, 4471, 4492, 4599 (°*puṅgavāḥ*), 4600, 4836, 4986, 5166, 5204 (°*Pāṇḍavāḥ . . . K°ūnāṃ kīrtivardhanaṃ*), 5228, 5328 (°*saṃsadi*), 5330, 5551, 5569, 5630 (°*Pāṇḍaçaçvacarāḥ*), 5714 (*sa-K°-Saurāṣṭra-Sindhuvīrabalaukshayaṃ*), 5768, †5836, 5863 (°*saṃyaṭaḥ*), 5904 (°*Ṛṣhnivṛiṣṇayaskaraṃ*, i.e. Bhūriçravas and Sātyaki), 5906 (do.), 5924 (°*Sātvalapungavaṃç* = do.), 5945 (°*ūnāṃ kīrtivardhanaḥ*, sc. Bhūriçravas), 6059 (°*senāmahārathaiḥ*), †6145, †6147, †6149 (°*praviraḥ*), 6191, 6311 (°*mukhyānāṃ*), 6504, 6530, 6547,

6569 (°*Sṛñjayāḥ*), 6612, 6694, 6826 (°*yūṇāṃ vipule kule*), †6958 (*patiḥ K°āṇāṃ*, sc. Drona), 7039, 7233 (°*Vṛshṇiya-çaskaraiu*, sc. Somadatta and Sātyaki), 7479, 7666 (°*pṛshṭagarāḥ*), 7856 (°*saṃnyaṃ*), 7863, 7864, 7951 (°*pṛshṭagarāḥ*), 8026, †8135, †8154, †8156, †8162, †8177, 8305, 8374, 8389, 8457, 8460 (°-*Pāṇḍuyodhāḥ*), 8462, 8623, 8691, 8882, 8893, 8912, 8931, 9036, 9039, 9049 (°*sāgare*), 9051, 9056 (°*yūṇāṃ abhayaṃkaraṃ*, sc. Açvatthāman), 9203 (°*Pāṇḍaveshvayoḥ*), 9206, 9207, 9245; VIII, 14, 15, 92, 308, 829, 846 (*-Pāñcāla-Pāṇḍaveshu*), 918, 1008 (°*yūṇāṃ kiṭirvardhanaṃ*, i.e. Çrutakarman and Çatānīka), 1167, 1704, †1722, †1743, 1949 (°*vīrāṇāṃ*), 2054 (°*saṃsadāṃ*), 2062 (do.), 2084 (*saha-Pāñcālāḥ*, knew the eternal religion—*dharmaṃ*), †2086 (°*-Pañcālaḍeçyāḥ*), †2100, 2106 (°*-Pāñcālāḥ*), †2144, 2229 (°*pravīrāḥ*), 2233, 2299, 2361, 2393, 2508, 2514, 2772, 2836, †2851 (°*Sṛñjayānāṃ*), 2909 (°*Sṛñjayāḥ*), 3068, 3081, 3218, †3346 (°*tramadhye*), †3358 (°*saṃnyeshu*), †3361 (*Ācārya-putraḥ pravīraḥ K°āṇāṃ*, i.e. Açvatthāman), †3390, †3482, 3654, 3801, †3823, †3841, 3943, 4039, †4088 (°*pravīrāḥ*), 4091, 4094, 4111, 4112, 4123, 4129, 4131, 4163, 4165, 4166, 4170, 4175, †4180, †4300 (°*pravīraḥ*), †4313, †4325, †4330, 4381, †4494 (°*Pāṇḍavānāṃ*), †4502, (°*Pāṇḍavāçrayāḥ*), †4566, †4590, †4591, †4608, †4619 (°*pravīrān*; *rshabhaḥ K°āṇāṃ*, i.e. Arjuna), †4620, †4621, †4622, †4624, †4628, †4637, †4786, †4816, †4823, †4834 (°*Sṛñjayānāṃ*), †4905, †4921, †4958, 4964, 4976, 4977, 4979; IX, 1, 9 (°*Pāṇḍavasenayoḥ*), 34, 42 (°*yoshitaḥ*), 126, 392 (°*guṇavaiḥ*), 402, 413, 444 (°*Sṛñjaya*°), 468, 798, 825 (°*guṇavāḥ*, i.e. the army of Yudhishṭhira; PCR. seems to read °*guṇavaṃ* = Çalya), †881 (*rshabhaṃ K°āṇāṃ*, i.e. Yudhishṭhira), †904 (*pravaraḥ K°āṇāṃ*, i.e. Yudhishṭhira), †905, †931, 1096, 1192, 1193, 1223 (°*-Pāṇḍavāḥ*), 1441, 1562, 1646, 1656 (°*kshayaḥ*), 1785 (*rājyaṃ K°āṇāṃ*), 1891, 1913, 1978, 1984, 1989, 3056, 3507 (°*saṃkshayaṃ*), 3256, 3326 (°*yūṇāṃ adhipaṃ*, i.e. Duryodhana); X, 29 (°*-Pāṇḍavayoḥ kshayaṃ*), 391 (°*-Pāṇḍavasenayoḥ*), 540 (do.), †588 (*rājā K°āṇāṃ*, i.e. Yudhishṭhira), 724 (*pariksḥiṇeshu*); XI, 209 (°*yūṇāṃ vaiçase*), 275 (°*vreçmasu*), 286 (°*saṃkshaye*), 288 (do.), 360 (°*-Pāṇḍavāḥ*, but read °*guṇavāḥ* (= the Pāṇḍavas) with PCR.), 375 (°*saṃkshaye*), 427 (°*yūṇāṃ avakartanaṃ*), 436 (°*strīyaḥ*), 441 (*Pāñcāla-K°yoshāyāṃ*), 443 (°*yūṇāṃ vaiçasaṃ*), 452, 470 (°*strīyaḥ*), 471 (°*yoshitāṃ*), 659, 660 (°*yūṇāṃ devīyantātmaṃ Droṇaṃ*), 663, 680 (°*saṃkrandanaṃ*), 746, 748 (°*-Pāṇḍavāḥ*), 802 (°*strīyaḥ*), 822; XII, 160, 176, 1382, 1384 (°*strīyaḥ*), 1967, 2866 (°*yūṇāṃ rājā*, i.e. Yudhishṭhira), 6264 (°*yūṇāṃ pṛitivardhanaḥ*, i.e. Bhīshma), 8428 (°*yūṇāṃ vara*, i.e. Yadhishṭhira), 13554 (°*-Pāṇḍavayoḥ*), 13680 (*Bhāratāḥ*); XIII, 371 (°*guṇavāḥ*), 2245 (°*yūṇāṃ vaṃça-vardhana*, i.e. Bhīshma), 2929, †3692 (*rājyaṃ K°āṇāṃ*), 6930, 7155, 7777 (°*sidvrahāḥ*; °*ottamāḥ*), 7782 (°*vṛddhānāṃ*); XIV, 369 (*Bhīshma-Karṇapuraskṛitānāṃ*), †404 (°*yūṇāṃ adhipaḥ*, i.e. Yudhishṭhira), 1484 (°*saṃgaraṃ*), 1534 (°*rāshṭrāvardhanāṃ*), 1545 (°*-Pāṇḍavasadma*), 1555 (°*guṇagaṇāḥ*), 1558 (°*çreshṭhāḥ*), 1583, 1777 (°*vīrāṇāṃ*), 1782, 1834 (°*yoshitaḥ*), 1866, 1875, 1956 (*parikshīṇeshu*), 2053 (*dakshiṇottaraṃ*), 2079 (°*vīrāṇāṃ*), 2178 (°*yūṇāṃ rshabhaḥ*, i.e. Arjuna), 2351, 2586, 2600, 2601, 2605 (°*yoshitaḥ*); XV, 76 (°*kshayaṇ*), 273, 329, 331, 337 (°*çreshṭhāḥ*), 485, 489 (only C.), 505 (°*strīyaḥ*), 631 (°*guṇavāḥ*, i.e. the Pāṇḍavas), 637 (°*mukhyānāṃ*), 659 (°*strīyaḥ*), 873 (°*-Pāṇḍavasenayoḥ*), 895, 896, 906; XVI, †106, †107, †128 (°*kshayaṇ*), 133; XVII, 38 (°*çreshṭhāḥ*, i.e. the Pāṇḍavas); XVIII, 125 (°*pṛshṭagarāḥ*), 177. Cf. Kauravā, pl., Kurūdvahā, pl., Kurujāṅgala, pl., Kurukula, Kuruvaṃça, and Uttarāḥ Kuravaḥ.

Kurubhūta = Çiva (1000 names[2]).

Kuruçārdūla[1] = Arjuna: I, 6500; VI, 1679 (°*au*, i.e. Arjuna and Bhīshma); XII, 13266, 13588; XIV, 403; XVI, 156, 279.

Kuruçārdūla[2] = Bhīmasena: II, 1522.

Kuruçārdūla[3] = Bhīshma: I, 6089 (*B°*); VI, 1679 (°*au*, i.e. Arjuna and Bhīshma); XIII, 4270, 7727, 7792 (*B°*).

Kuruçārdūla[4] = Duryodhana: V, 5763 (°*au*, i.e. Dauḥçasani and Lakshmaṇa).

Kuruçārdūla[5] = Dhṛtarāshṭra: IX, 3554.

Kuruçārdūla[6] = Duḥçasana: VII, 1666.

Kuruçārdūla[7] = Janamejaya: XSI, 1589.

Kuruçārdūla[8] = Lakshmaṇa (the son of Duryodhana): V, 5763 (°*au*, i.e. Dauḥçasani and Lakshmaṇa).

Kuruçārdūla[9] = Yudhishṭhira: II, 617, 1423; III, 645, 827, 8378; V, 219; XII, 10117; XIV, 7; XV, 131.

Kuruçreshṭha[1] = Arjuna: III, 10879; IV, 2345 (*Dhanañ-jaye*); VI, 1223, 5730; VII, 1227, 6271; VIII, 5027 (*Arjunaṃ*); XIV, 1864, 2121 (*Dhanañjayaṃ*), 2313, 2481.

Kuruçreshṭha[2] = Bhīmasena: I, 7111; III, 11286, 11322; IX, 3115 (°*au*, i.e. Bhīmasena and Duryodhana).

Kuruçreshṭha[3] = Bhīshma: III, 4045, 8160; V, 5727, 5974, 7014 (*Bh°*), 7168; VI, 3581 (*Bh°*), 4843 (only B., C. has °*ṭha*, i.e. Dhṛtarāshṭra), 5729, 5822; XII, 3463, 4628, 4915; XIII, 2245, 2613, 3430, 7777.

Kuruçreshṭha[4] = Bhūriçravas: VII, 5937.

Kuruçreshṭha[5] = Dhṛtarāshṭra: VI, 484, 2558, 3645, 4843 (only C., B. has °*ṭhaḥ*, i.e. Bhīshma), 4891; VIII, 5008; IX, 1743, 3574; XV, 175, 406, 1000.

Kuruçreshṭha[6] = Duryodhana: II, †2368; III, 15170, 15280; V, 4142, 7550, 7585; VII, 6086; IX, 3115 (°*au*, i.e. Bhīmasena and Duryodhana); X, 497, 520.

Kuruçreshṭha[7] = Janamejaya: IX, 2175, 2954.

Kuruçreshṭha[8] = Nakula: II, 1200 (*N°*).

Kuruçreshṭha[9] = Parikshit: I, 1980 (*rājā . . . Parikshin nāma*).

Kuruçreshṭha[10] = Senābindu(!): VIII, 182 (PCR. omits this half-çloka).

Kuruçreshṭha[11] = Yudhishṭhira: II, 102, 1354; III, 46, 464, 611, 651, 907, 969, 8357, 8370, 9987, 10123, 11006, 11635, 16614; V, †713; VII, 5129; VIII, †3297; X, 616; XI, 1998, 2031, 2180, 4757, 5925, 7552; XIII, 3324, 5678, 7705; XIV, 1926, 2588, 2662; XV, 216, 254, 496.

Kuruçreshṭhatama = Yudhishṭhira: III, †15701 (*Yudhi-shṭhiraṃ Dharmasuṭaṃ*).

Kurūdvaha[1] = Arjuna: III, 1844, 12022, 12057; VIII, 3487; XIV, 387.

Kurūdvaha[2] = Bāhlika: XV, 809 (*B°*).

Kurūdvaha[3] = Bhīshma: I, 4429; III, 5078, 6011, 6021, 6069, 6079, 7018, 7036, 8057, 8227, 8230; V, 7114, 7305; XII, 5963.

Kurūdvaha[4] = Bhūriçravas: VII, 6007.

Kurūdvaha[5] = Dhṛtarāshṭra: I, 5631; VII, 1208, 8259; VIII, 2437 (only B., C. has °*vahaḥ* = Karṇa); XV, 30, 52, 121, 530, 966, 1017.

Kurūdvaha[6] = Duryodhana: V, 7253, 7272; VII, 6599; XII, 4570.

Kurūdvaha[7] = Janamejaya: II, 1140, 1678; XV, 797, 939.

Kurūdvaha[8] = Karṇa: VIII, 2437 (error in C., B. has °*vaha* = Dhṛtarāshṭra).

Kurūdvaha[9] = Pāṇḍu: I, 4692.

Kurūdvaha[10] = Yudhishṭhira: III, 10512; XII, 1994,

2472, 3069, 5888, 6014; XIII, 3452, 3495, 7627 (*Y°*); XV, 46, 196, 207, 455.

Kurūdvaha, pl. (*°āḥ*): I, 5013 (*Pāṇḍavā Dhārtarāṣṭrāṡ ca*); III, 391 (i.e. the Pāṇḍavas), 11066 (do.), 11428 (do.), 11569 (do.), 15206 (i.e. the Dhārtarāshṭras), 17436 (i.e. the Pāṇḍavas); VI, 778 (*Pāṇḍavāḥ*); XIII, 7777; XIV, 1509, 1878 (only B., = Bhīmasena, Arjuna, Nakula, and Sahadeva, C. has °*ha*), 1935, 2065.

Kurujāṅgala, name of a country. § 154 (Pūruvaṃṡ.): I, **95,** 3739 (named after Kuru).—§ 173 (Pāṇḍuvijayābhisheka): I, **109,** 4337, 4360.—§ 194 (Pāṇḍu): I, **126,** 4905.—§ 240 (Vaivāhikap.): I, **199,** 7355 (*°mukhyeshu rāṣhṭreshu*).—§ 276 (Jarāsandhavadhap.): II, **20,** 793 (on their way to Girivraja, Kṛishṇa, Arjuna, and Bhīmasena passed from the Kurus to *K.*).—§ 315 (Āraṇyakap.): III, **10,** 354 (only C., B. has °*an*).—§ 555 (Sāinyodyogap.): V, **19,** 598 (covered by the armies).—§ 570 (Sainyaniryāṇap.): V, **153,** 5191.—§ 574 (Jambūkh.): VI, **4,** 160.—§ 595 (Shoḍaçarāj. v. Suhotra): VII, **56,** 2192 (Suhotra performed sacrifices in *K.*).—§ 604 (Karṇap.): VIII, 1, 17 (i.e. the battle-field).—§ 607 (do.): VIII, **44,** 2038, 2040.—§ 632*b* (Shoḍaçarāj. v. Suhotra, cf. § 595): XII, **29,** 921 (Suhotra performed a sacrifice in *K.*).—§ 635 (Rājadh.): XII, **37,** 1366 (i.e. the kingdom of Yudhishṭhira).

Kurujāṅgala, pl. (*°āḥ*), the inhabitants of Kurujāṅgala.—§ 315 (Āraṇyakap.): III, **10,** 354 (only B., C. has °*āl*), 356.—§ 322 (Dvaitavanapr.): III, **23,** 907, 908.—§ 452 (Mārkaṇḍeyas.): III, **183,** †12576.—§ 777 (Svargārohanik. p.): XIII, **168,** 7727.—§ 787 (Açramavāsap.): XIV, **8,** 269, 280; **10,** 307. Cf. Jāṅgala, pl., Kuru, pl.

Kurukartṛ = Çiva (1000 names[4]).

Kurukshetra ("the country of the Kurus"). § 12 (Paushyap.): I, **3,** 681 (Janamejaya performed a sacrifice at *K.*).—§ 17 (Uttaṅka): I, **3,** 802, 803 (Takshaka lived in *K.* in Ikshumatī).—§ 154 (Pūruv.): I, **95,** 3739 (*°ṇa sa*—i.e. Kuru—*tapasā puṇyaṇ cakre mahātapāḥ*).—§ 166 (Citrāṅgadop.): I, **101,** 4074 (in *K.* Citrāṅgada fought with the Gandharva of the same name).—§ 173 (Pāṇḍurājyābhisheka): I, **109,** 4337 (*Kurujāṅgalaṃ Kuravo K°ṃ*).—§ 245 (Sundopasundop.): I, **210,** 7678 (Sunda and Upasunda took up their abode in *K.*).—§ 258 (Khāṇḍavadahanap.): I, **227,** 8236 (Takshaka had gone from Khāṇḍava to *K.*); **228,** 8300 (do.).—§ 312 (Āraṇyakap.): III, **5,** 240 (the Pāṇḍavas went from the bank of the Gaṅgā to *K.*).—§ 361 (cf. Tīrthayātrāp.): At the sight of *K.* (*Brahmakshetra,* v. 5076) all creatures are freed from sin, as also he who constantly says "I will live in *K.*" has his sins destroyed and goes to *Brahmaloka*; the mere dust of *K.* leads even a sinful man to bliss (*paramāṃ gatiṃ*); it lies to the south of the Sarasvatī and to the north of the Dṛishadvatī; there one should reside for a month on the Sarasvatī, where the gods headed by Brahmā, the ṛshis, the Siddhas, the Cāraṇas, the Gandharvas, the Apsarases, the Yakshas, and the Pannagas repair to the highly sacred *Brahmakshetra*; a visit there ensures the merit of the rājasūya and the horse-sacrifice: III, **83,** 5071, 5072, 5073, 5077, 5078.—§ 362 (Tīrthayātrāp.): III, **83,** 5094 (*°aya tad devāṇ*, sc. Yakshiṇī).—§ 364 (do.): III, **83,** 6080 (the ṛshis had gone from the Naimisha forest to *K.*).—§ 367 (Pṛthūdaka): III, **83,** 7015 (*puṇyaṃ*).—§ 369 (cf. Tīrthayātrāp.): Naimisha is the foremost tirtha with regard to merit on earth, Pushkara with regard to merit in the firmament, *K.* with regard to merit in the three worlds (so Nīl. and PCR.; Nīl. takes *K.* in this çloka to be another name of Kāçi, cf. also the note of PCR.); the mere dust of *K.* leads even a sinful man to bliss (*paramāṃ gatiṃ*); they who reside in *K.*, which lies to the south of the Sarasvatī and to the north of the Dṛishadvatī, really reside in heaven (*Tripishṭape*). He who merely expresses the wish to go to *K.* becomes cleansed of his sins. *K.* is the altar of Brahmā (*Brahmavedī*) worshipped by the Brahmaṛshis; the country between *Tarantuka* and *Arantuka* and *Rāma's* lakes and *Maṇikruka*, that *Kurukshetra-Samantapañcaka* is styled the northern altar (*uttaravedīḥ*) of *Pitāmaha*: III, **83,** 7073, 7074, 7075, 7076, 7077, †7078 (*Tarantukārantukayor yad antaraṃ Rāmahradānāṃ ca Maṇikrukasya ca | etat Kurukshetra-Samantapañcakaṃ Pitāmahasyottaravedir ucyate*).—§ 375 (Tīrthayātrāp.): III, **85,** 8230 (*°ṣama Gaṅgā*), 8233 (*Devāpaer 'pi, sc. puṇyaṃ*), 8234.—§ 407 (Māndhātṛup.): III, **126,** 10467 (Māndhātṛ performed a sacrifice, *K°sya madhyataḥ*).—§ 409 (Plakshāvatarāṇyag.): III, **129,** 10523 (*devāraṇ etad . . . K°sya*).—§ 520 (Mudgala): III, **260,** 15407 (Mudgala lived in *K.*).—§ 549 (Pāṇḍavapraveçap.): IV, **5,** 161.—§ 569 (Bhagavadyāṇap.): V, **141,** 4808 (*puṇyatame*); **150,** 5079, 5095 (the great battle shall be fought in *K.*).—§ 570 (Sainyaniryāṇap.): V, **151,** 5165, 5166 (the Pāṇḍava forces marched to *K.*); **152,** 5176 (*yaritaṃ puṇyaṃ K°e Hiraṇvatīṃ*); **153,** 5188, 5201; **156,** 5311 (the army of Duryodhana marched to *K.*); **159,** 5391.—§ 571 (Ulūkadūtāgamanap.): V, **160,** 5500; **161,** 5545.—§ 573 (Ambopākhyānap.): V, **178,** 7048, 7083, 7085, 7093, 7099, 7106, 7108 (Rāma Jāmadagnya challenged Bhīshma to an encounter which took place in *K.*); **195,** 7613.—§ 574 (Jambūkh.): VI, **1,** 3 (*tapobhiketaṃ*), 4, 24 (the battle-field).—§ 576 (Bhagavadgītāp.): VI, **25,** 830 (*Dharmakshetre*).—§ 607 (Karṇap.): VIII, **44***γ*, 2029 (*bahiskṛtā . . . Sarasvatyā Yamunayā K°ena*, sc. the Bāhīkas).—§ 611 (Çalyap.): IX, **23,** 1203 (the battle-field).—§ 615 (Gadāyuddhap.): IX, **35,** 2005.—§ 615 (Baladevatīrthay.): IX, **37,** 2175.—§ 615*i* (Saptasāraswata): IX, **38,** 2211, 2213 (the river Sarasvatī appeared in *K.* as the Oghavatī).—§ 615 (Baladevatīrthay.): IX, **52,** 3006, 3007.—§ 615*kk* (Kurukshetrakathana): IX, **53,** 3009 (named after Kuru, also named Samantapañcaka), 3029 (its sanctity), 3032 (*Tarantukārantukayor yad antaraṃ Rāmahradānāṃ ca* (C. *tu*) *Maṇikrukasya* (C. *°krª*) *ca | etat Kurukshetra-Samantapañcakaṃ. Prajāpater uttaravedir ucyate*).—§ 615 (Baladevatīrthay.): IX, **54,** 3035 (visited by Balarāma).—§ 615 (Gadāyuddhap.): IX, **55,** 3083, 3092 (the encounter between Bhīmasena and Duryodhana took place in *K.*).—§ 618 (Jalapradānikap.): XI, **8***ζ*, 219 (the battle-field).—§ 619 (Strīvilāpap.): XI, **16,** 437 (do.).—§ 630 (Rājadh.): XII, **27,** 895 (in *K.* Bhīshma had encountered Rāma Jāmadagnya, cf. § 573).—§ 638 (do.): XII, **48,** 1699, 1700, 1703, 1711 (Bhīshma lay on his arrow-bed in *K.*).—§ 639 (do.): XII, **53,** 1919 (do.).—§ 641 (do.): XII, **59,** 2123 (do.).—§ 652*b* (Indrota-Pārṭikshitīya): XII, **152***a*, 5645 (a sacred place).—§ 720*b* (Sudarçanop.): XIII, **2,** 124 (Sudarçana lived with his wife in *K.*).—§ 766 (Āṇuçāsanik.): XIII, **125***β*, 5967 (a tīrtha).—§ 775 (do.): XIII, **166***a*, 7650.—§ 777 (Svargārohaṇik. p.): XIII, **168,** 7717.—§ 786*b* (Nakulākhyāna): XIV, **90,** 2695 (*uñchavṛtter vadānasya K°nivāsinaḥ*), 2709 (do.), 2712 (*Dharmakshetre*).—§ 787 (Açramavāsap.): XV, **19,** 527 (Dhṛtarāshṭra, etc., repaired to *K.*).—§ 788 (do.): XV, **22,** 612 (*°açramaṃ*); **23,** 633; **27,** 735 (*°nivāsinaḥ*).—§ 789 (Putradarçanap.): XV, **31,** 849 (the battle-field).—§ 790 (Nāradāgamanap.): XV, **37,** 1020.—§ 793 (Mausalap.): XVI, **7,** 243.

Cf. Brahmakshetra, Brahmavedi, Dharmakshetra, Samantapañcaka.

Kurukshetrakathana(ṃ) ("relation of Kurukshetra") § 615*kk* (Baladevat.): The R. said to *Bala-Rāma*: This *Samantapañcaka* is said to be the eternal northern altar of *Prajāpati*; there, in days of yore, the gods performed a great sacrifice. The R.-r. *Kuru* had cultivated this field for many years; hence it came to be called *Kurukshetra* ("the field of Kuru"). Requested by *Bala-Rāma*, the R. related: In days of yore *Kuru* was engaged in perseveringly tilling this field; requested by *Indra*, he said: "Those that will die upon this plain, shall proceed to regions of bliss after being cleansed of their sins." *Çakra*, ridiculing this, went back to heaven. This happened repeatedly. *Indra* summoned the gods, who asked him to stop *Kuru* by granting him a boon; "if men, by only dying there, were to come to heaven, without having performed sacrifices to us, our very existence would be endangered." *Indra* then came, and they agreed that *Kuru* should not toil any more; but those that would die there, having abstained from food, with all their senses awake, and those that would perish there in battle, should go straight to heaven. It was sanctioned by all the principal gods, headed by *Brahmán*, that on earth there should be no more sacred spot than this; those men that performed austere penances here would all, after laying down their bodies, go to *Brahmán's* abode; those who gave away their wealth here would soon have their wealth doubled; those who would reside constantly here would never have to behold the region of *Yama*; those kings that would perform great sacrifices here would reside as long in heaven as earth would last. *Indra* had himself composed a verse here and sang it: "The very dust of *Kurukshetra* . . . shall cleanse persons of wicked acts and carry them to heaven." The principal gods, *brahmans*, kings as *Nṛga*, etc., having performed costly sacrifices here, have, after abandoning their bodies, proceeded to heaven. The space between *Tarantuka* and *Arantuka* and the lakes of *Rāma* (*Rāmahradānāṃ*) and *Maçakruka* (C. °*kra*°), this *Kurukshetra-Samantapañcaka* is called the northern altar of *Prajāpati*. All that *Çakra* said was approved by *Brahmán*, *Vishṇu*, and *Maheçvara* (IX, 53).

Kurukula ("the race of Kuru"): I, 1762, 1950 (*rājyaṃ K°āgataṃ*); V, †1332; XV, 981.

Kurukulaçreshṭha[1] = Arjuna: XIV, 948, 2695.

Kurukulaçreshṭha[2] = Bhīshma: III, 4042 (*Bh°*), 6051.

Kurukulaçreshṭha[3] = Dhṛtarāshṭra: VII, 8297; XV, 342.

Kurukulaçreshṭha[4] = Duryodhana: IX, 3231.

Kurukulaçreshṭha[5] = Janamejaya: XV, 950.

Kurukulaçreshṭha[6] = Yudhishṭhira: XIII, 4263, 4393; XV, 359.

Kurukulādhama[1] = Bhīshma: II, 1444; III, 15228 (*Bh°*).

Kurukulādhama[2] = Duryodhana: IV, 1641; IX, 3146.

Kurukulādhama[3] = Parikshit: I, 1709.

Kurukulodvaha[1] = Arjuna: III, 1506; XIV, 1469, 1472, 2287.

Kurukulodvaha[2] = Bhīmasena: III, 11232.

Kurukulodvaha[3] = Bhīshma: III, 7024; V, 7040 (*Bh°*); VI, 5667 (*Bh°*); XII, 11219; XIII, 1940, 4189, 7773 (*Bh°*).

Kurukulodvaha[4] = Dhṛtarāshṭra: VI, 434, 462; VII, 9439; XV, 43.

Kurukulodvaha[5] = Janamejaya: IX, 2765; XIV, 1880.

Kurukulodvaha[6] = Pāṇḍu: I, 4929 (*P°*).

Kurukulodvaha[7] = Vicitravīrya: V, 4977 (*V°*).

Kurukulodvaha[8] = Yudhishṭhira: II, 1632; III, 709, 851, 13070, 14112; XIV, 2104; XV, 133; XVII, 97.

Kurumukhya[1] = Arjuna: XIV, 2367.

Kurumukhya[2] = Bhīshma: VI, 1688 (*°au* = Bhīmasena and Duryodhana); IX, 3246 (*°ayoḥ* = do.).

Kurumukhya[3] = Bhīshma: I, 4038; V, 2345 (*Bh°*), †5037 (*Devavratoḥ*); VI, 4992, 5551 (*°ānāṃ rahabhuḥ*).

Kurumukhya[4] = Citrāṅgada: I, 4074.

Kurumukhya[5] = Dhṛtarāshṭra: II, 1724.

Kurumukhya[6] = Durmukha: VI, 822 (*Pāñcalya-K°yoḥ*, i.e. Dṛiṣhṭadyumna and Durmukha).

Kurumukhya[7] = Duryodhana: VI, 1688 (*°au* = Bhīmasena and Duryodhana); IX, 3246 (*°ayoḥ* = do.).

Kurumukhya[8] = Yudhishṭhira: VIII, 1261; XIV, 2349.

Kurunandana[1] = Abhimanyu: VI, 4608.

Kurunandana[2] = Arjuna: I, 6643, 6786, 7156 (*°au* = Bhīmasena and Arjuna), 7237 (*A°*), 7795, 7844, 7845, 7978, 8076, 8471 (*Kuru-Dāçārhanandanau* = Arjuna and Kṛishṇa); II, 62, 1027, 1029 (*Kirīṭī*), 1041; III, 1602, 1640, 1684, 1705 (*A°*), 1733 (do.), 1744, 1770, 12310, 14995; IV, 39; V, 135 (*°au* = Arjuna and Duryodhana), 5115; VI, 919, 1107, 1368, 5114 (according to B.); VII, 6282, 6254; VIII, 4131; XIV, 1865, 2355, 2351.

Kurunandana[3] = Bhīmasena: I, 5060, 7156 (*au* = Bhīmasena and Arjuna); II, 924, 1068; III, 11221, 14950.

Kurunandana[4] = Bhīshma: II, 1331, 1345, 1346; III, 4063, 5009, 5068, 6046, 8051, 8151, 8159; V, 7067, 7127; XII, 11215; XIII, 2234, 5143, 7794.

Kurunandana[5] = Dhṛtarāshṭra: I, 7497; II, 1972; III, 362; V, 3416, 4436, 5299; VI, 188, 408, 409, 485, 1547, 1897, 4532, 5086, 5114 (according to C.); X, 472; XV, 328.

Kurunandana[6] = Duryodhana: I, 7457; II, 1663, 2140; III, 14854, 15032, 15047; IV, 900, 1622; V, 135 (*°au* = Duryodhana and Arjuna), 158, 164, 3024 (?), 3719, 5752, 7188, 7399, 7532; VII, 2663; VIII, 1359; IX, 3390.

Kurunandana[7] = Janamejaya: I, 4244, 4245; II, 1318; III, 1690; V, 585; XII, 13609, 13632.

Kurunandana[8] = Pāṇḍu: I, 4420, 4443 (*rājā*), 4630, 4683, 4838, 4877 (*P°*), 5744 (do.).

Kurunandana[9] = Parikshit: I, 1747.

Kurunandana[10] = Pratīpa: I, 3881.

Kurunandana[11] = Sahadeva: II, 1128, 1157 (*S°*); IV, 282; V, 5104.

Kurunandana[12] = Vidura: III, 278.

Kurunandana[13] = Yudhishṭhira: I, 6414, 7244; II, 633, 1348, 1611; III, 628, 834, 1306, 1343, 2825, 2912, 2943, 8261, 8419, 8440, 8539, 10496, 10520, 11867, 11946, 12221, 12793, 15957, 17240; V, 200; VI, 1569, 1571, 1577 (*V°*), 4937; VII, 2693, 2938; IX, 354, 1915, 1744, 1766, 3171; XII, 288, 704, 1475, 1722, 2006, 2801, 2820, 2658, 2660, 2738, 4478, 9837, 10157, 10203, 10225, 11830; XIII, 1524, 2347, 2524, 2534, 2547, 2551, 2750, 2788, 2867, 3314, 3481, 3933, 4419, 4630, 5600, 5602, 7403; XIV, 2619; XV, 93, 116, 148, 177, 1020; XVII, 105; XVIII, 130, 133.

Kurunandana, pl. (*°āḥ*) = the sons of Pāṇḍu: IV, 18, 22, 325, 326; V, 626.

Kuru-Pāṇḍavāgrya = Yudhishṭhira: II, 2247.

Kuru-Pāṇḍavasattama = Arjuna: III, 1753.

Kurupati[1] = Bhīshma: VI, 1988.

Kurupati[2] = Duryodhana: VI, 3464; VIII, 2726.

Kurupati[3] = Pāṇḍu: XV, 657 (*°eḥ putrān Pāṇḍavān*).

Kurupati[4] = Yudhishṭhira: II, 37; XI, 827 (*V°*); XIV, 2527, 2630.

Kurupitāmaha = Bhīshma: I, 4372 (*Bh°*); II, 1419 (do.), 1422 (do.), 1556 (do.); III, 15220 (do.); V, 3084 (do.); VI, 498, 640, 1867, 2129, 2142, 2403, 2555, 4234 (*Bh°*), 4841 (do.), 4939, 4944 (*Bh°*), 4949, 4975 (*Bh°*), 5536, 5611, (*Bh°*), 5663 (do.), 5665 (do.), 5696 (do.); VII, 6479 (do.), 9168 (do.); XII, 1349 (do.), 10659; XIII, 5387; XIV, 1492.

Kurupravīra[1] = Arjuna: VI, †1294; VIII, †3294, †4786.

Kurupravīra[2] = Bhīshma: V, †31 (*Bh°*); XII, †1857.

Kurupravīra[3] = Dhṛtarāshṭra: II, 1933; VIII, †202.

Kurupravīra[4] = Duryodhana: IV, 2099, 2126; VIII, †4065.

Kurupravīra[5] = Janamejaya: I, †1807 (*J°*), †1810.

Kurupravīra[6] = Pāṇḍu (?): I, †7173 (*Vicitravīryasya sutasya*).

Kurupravīra[7] = Purumitra: VIII, †203 (*P°*).

Kurupravīra[8] = Vikarṇa: IV, 1668.

Kurupravīra[9] = Yudhishṭhira: I, †7136, †7152; III, †910, 13210, 14637; V, †35; XII, 6261.

Kurupravīra, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurupṛtanāpati ("the commander of the Kurus") = Karṇa: VIII, 1747.

Kurupuṅgava[1] = Abhimanyu: VI, 2486 (*Śaineya-K°au*, i.e. Sātyaki and Abhimanyu).

Kurupuṅgava[2] = Arjuna: I, 5529; IV, 159, 1919; XIV, 1515 (*Vārshṇeya-K°au*, i.e. Kṛshṇa and Arjuna), 2265 (*A°*); XVI, 148, 285.

Kurupuṅgava[3] = Bhīmasena: I, 5055.

Kurupuṅgava[4] = Bhīshma: II, 1343; VII, †62; XIII, 2970, 3003.

Kurupuṅgava[5] = Bhūriçravas: VII, 5924 (*Kuru-Sātvata-puṅgavau*), 5934.

Kurupuṅgava[6] = Dhṛtarāshṭra: II, †2224 (*vṛddhasya rājñaḥ*); VII, 7772.

Kurupuṅgava[7] = Duryodhana: V, 97, 5899, 7547; VI, 5383; VII, 6982, †7294 (?).

Kurupuṅgava[8] = Somadatta: VII, 6756, 7230.

Kurupuṅgava[9] = Yudhishṭhira: II, 1343; VII, 7269; VIII, 5003; IX, †884, 953; XII, 1097; XIII, 5721.

Kurupuṅgava, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurupuṅgavāgraja = Janamejaya: I, †1808.

Kurupuṅgavāgrya = Sātyaki: VII, †3684 (C. *°aḥ*, but read with B. *°a* = Dhṛtarāshṭra).

Kururāja[1] = Çāntanu: IX, 3158 (?).

Kururāja[2] = Dhṛtarāshṭra: II, †1998; VII, 6054; XV, 307, 561, 771, 1044.

Kururāja[3] = Duryodhana: I, 5347, 5348; II, †2367; V, 1799 (*D°*), 5214 (?); VI, 3215, 5834 (?); VII, 1668, 4_{613}, 4615, 4624, 5338, 5882 (*Suyodhanam*), 7043; VIII, 2_{12}, 4852, 4879; IX, 144, 170, 318, 3090, 3135, 3152, 3_{4142}, 3466; X, 494, 535; XI, 516.

Kururāja[4] = Parikshit: X, 736; XVII, 8.

Kururāja[5] = Yudhishṭhira: I, 322 (*°tīrthayātrā*), 599 (*Y°*), 6472 (do.); II, 1596; III, †12322, 12609 (*Pāṇḍavaḥ*); IV, 64, 291 (*Y°*), 2215, †2301; VII, 1031 (*Pāṇḍavasya*); V_{III}, 4985; IX, 828; X, 652 (*Y°*); XI, 799 (do.); XIII, 69_{17}, 7694 (*Y°*); XIV, 401, 1796 (*Y°*), 2072 (do.), 2479, 26_{64}, 2679 (*Y°*), 2803; XV, 18 (*Y°*), 624 (do.), †660, 758 (*Y°*), 775 (do.), 1012; XVI, 7 (*Y°*); XVII, 99; XVIII, 19 (*Y°*), 82 (do.), 123 (do.).

Kururājan[1] = Duryodhana: XIV, 2287.

Kururājan[2] = Yudhishṭhira: XV, 622.

Kurūrājaputra, dual (*°au*) and pl. (*°āḥ*): I, 7075 (*°au Arjuna-Bhīmasenau*); III, 11910 (i.e. the Pāṇḍavas).

Kururājarshisattama = Bhīshma: XII, 11852.

Kurusattama[1] = Arjuna: I, 6635, 6714, 7814, 7817; VI, 1024; VII, 3278, 6218; VIII, 4129 (*Phālgunam*); XII, 199.

Kurusattama[2] = Bhīmasena: III, 11786; IX, 3128 (*°au* = Bhīmasena and Duryodhana), 3195 (do., do.).

Kurusattama[3] = Bhīshma: I, 5650 (*Bh°*), 7489 (do.); II, 1493; III, 14810 (*Bh°*); V, †881 (do.), 2163; VI, 5763; VII, 100; VIII, 191 (*°au* = Bhīshma and Droṇa); XII, 1353, 11037; XIII, 1771 (*Gāṅgeyam*), 2503.

Kurusattama[4] = Citrāṅgada: I, 4075.

Kurusattama[5] = Çāntanu: I, 3883.

Kurusattama[6] = Dhṛtarāshṭra: I, 5314, 5547; II, 2107; III, †14745, 14819; V, 2151, 2169, 3391; VI, 389; VII, 7948, 8818; VIII, 2573, 4977; IX, 3283; XI, 53, 68, 193, 259.

Kurusattama[7] = Droṇa: VIII, 191 (*°au* = Bhīshma and Droṇa).

Kurusattama[8] = Duryodhana: II, 1730 (*D°*); III, 15167, 15307; V, 4129; VI, 5806; VII, 6638, 7052 (only in B.), 7147, 7154; VIII, 1315; IX, 3128 (*°au* = Bhīmasena and Duryodhana), 3195 (do., do.), 3224, †3321, 3332; XII, 4618.

Kurusattama[9] = Janamejaya: I, 4309, 4422, 5997; II, 1235; III, 14864, 17230; IV, 1237; IX, 2463; XV, 5.

Kurusattama[10] = Yudhishṭhira: III, 997, 4024, †10279, 11862, 12621; V, 280; VIII, †3289 (*rājñaḥ*); XII, 5, 706, 1112, 1986, 21_{15}, 2118, 2866, 9255, 9991, 9992, 12170; XIII, 396, 3030, 3385, 7402; XIV, 369; XV, 219.

Kurusattama, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurusiṃha, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kurusiṃha[1] = Bhīshma: VI, 5693.

Kurusiṃha[2] = Duryodhana: VII, 8662.

Kurutīrtha, name of a tīrtha. § 368 (Tīrthayātrāp.): III, 83, 7036, 7037.

Kurūttama[1] = Arjuna: VII, 3891 (*Vṛshṇy-Andhaka-K°au* = Kṛshṇa and Arjuna).

Kurūttama[2] = Bhīshma: II, 1470.

Kurūttama[3] = Duryodhana: VII, 6079.

Kurūttama[4] = Yudhishṭhira: III, 14314; VI, †784; XIII, 387.

Kurūttama, pl. (*°āḥ*) = Kuru, pl. (q.v.).

Kuruvaṃça ("the race of Kuru"): I, 46, 99, 3542 (*vardhanaḥ K°asya*, i.e. Yayāti), 4285, 4304, 6496; V, 5090; IX, 2453; XI, 658; XII, 11218 (*°pradīpaḥ*); XIV, 2040.

Kuruvaṃçakara = Vyāsa: XIII, 1339.

Kuruvaṃçaketu = Bhīshma: VI, †791.

Kuruvaṃçavivardhana = Dhṛtarāshṭra: I, 2718 (*Dh°*).

Kuruvaṃçavivardhana, pl. (*°āḥ*): I, 4304 (i.e. Dhṛtarāshṭra, Pāṇḍu, and Vidura), 4862 (*Pāṇḍoḥ sutāḥ pañca*), 4865 (*pañca çatāñ caiva*, i.e. the sons of Pāṇḍu and Dhṛtarāshṭra).

Kuruvaraçreshṭha = Bhīshma: III, 5013, 5019, 8010.

Kuruvardhana[1] = Darjaya: VI, 3435 (*°au* = Darjaya and Vikarṇa).

Kuruvardhana[2] = Duryodhana: I, 7416; VI, 387.

Kuruvardhana[3] = Parikshit: I, 1739.

Kuruvardhana[4] = Vikarṇa: VI, 3435 (*°au* = Darjaya and Vikarṇa).

Kuruvardhana[5] = Yudhishṭhira: III, 607; XIV, 403, 2529.

Kuruvarnaka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, 9$_{41}$, 364 (in Bhāratavarsha).

Kuruvṛddha = Çiva (1000 names[3]).

Kuruvinda, pl. (°*āḥ*), a people. § 585 (Bhīshmavadhap.): VI, **87**$_{\epsilon}$, 3855 (only B.).

Kuruvīra[1] = Arjuna: XIV, 2160, 2365.

Kuruvīra[2] = Bhīmasena: III, 11170.

Kuruvīra[3] = Dhṛtarāshṭra: XV, 37, 514.

Kuruvīra[4] = Karṇa: VIII, 4435 (*Kuru-Pāṇḍavavīrau*, i.e. Karṇa and Arjuna).

Kuruvīra[5] = Yudhishṭhira: V, 980.

Kuruvīramukhya, dual (°*au*) = Arjuna and Karṇa: VIII, †4925.

Kuruvṛddha[1] = Bhīshma: IV, 986; V, 4713, 4962 (*Pitāmahaḥ*), †5664 (*Bh°*), 5718; VI, 841 (*Pitāmahaḥ*), 2112 (do.), 2348, 4915 (*Pitāmahaṃ*), 4977 (*Pitāmahena*), 5217, 5786 (*Pitāmahaṃ*), 5823; VII, 115 (*Pitāmahaḥ*); XI, 29 (*Bh°*).

Kuruvṛddha[2] = Dhṛtarāshṭra: V, †691.

Kuruvṛddhatama, dual (°*au*) = Bhīshma and Dhṛtarāshṭra: II, 2263.

Kuruvṛddhavarya = Dhṛtarāshṭra: XV, 673.

Kuruvṛsha = Bhīmasena: II, 1071 (*Kuru - Cediṛshau* = Bhīmasena and Çiçupāla).

Kuruvṛshabha = Yudhishṭhira: III, †949 (*Y°*).

Kuruyodha = Karṇa: VIII, 4435 (*Kuru-Pāṇḍavayodhau* = Karṇa and Arjuna).

Kusasthalī, v. Kuçasthalī.

Kushmāṇḍa (B. *Kūṣm°*), name of a mantra: XIII, 6236, 6242.

Kushmāṇḍaka (B. *Kūṣm°*), a serpent. § 47 (Sarpaṇāmak.): I, **35**, 1556.

Kustumbaru, a Yaksha. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera).

Kusuma, a companion of Skanda. § 615ᵛ (Skanda): IX, **45**$_{\zeta}$, 2541 (given to Skanda by Dhātṛ).

Kūṭamohana = Skanda: III, 14632.

Kuṭara, a serpent. § 47 (Sarpaṇāmak.): I, **35**, 1560.

Kuṭhāra, a serpent. § 67 (Sarpasattra): I, **57**, 2156 (of Dhṛtarāshṭra's race).

Kuṭīmukha, a follower of Çiva (?). § 269 (Vaiçravaṇasabhāv.): II, **10**, 415 (in the palace of Kubera).

Kuṭṭāparanta, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{\mu}$, 356 (only C., B. has *Kuṇḍā°*).

Kuvalāçva (C. *Kuv°*), a king of Ayodhyā, the slayer of Dhundhu. § 474 (Mārkaṇḍeyas.): III, **201**, 13486 (*Ikshvākuḥ . . . Dhundhumāraṭsvaṃ āgataḥ*), 13487.—§ 474*b* (Dhundhumāraṇ.): III, **201**, 13490 (*Ikshvākuḥ . . . Dhundhumāraṭsvaṃ agamat*), 13513 (son of Bṛhadaçva).—§ 475 (do.): III, **202**, 13519 (do., father of 21,000 sons).—§ 476 (do.): III, **202**, 13520; **203**, 13547.—§ 478 (do.): III, **204**, 13592, 13593, 13599, 13601, 13604, 13610 (his sons are consumed by Dhundhu), 13613 (*rājarshiḥ*), 13614 (slew Dhundhu with the Brahmāstra and was therefore called Dhundhumāra), 13622, 13623 (had three sons left, Dṛḍhāçva, Kapilāçva, and Candrāçva). Cf. Dhundhumāra, Ikshvāku.

Kuvaleçaya = Vishṇu (1000 names).

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Labdhalaksha, a Pāṇḍava warrior. § 600 (Ghaṭotkacavadhap.): VII, **158**$_{\chi}$, 7012 (brother of Virāṭa ?).

Laḍaka, pl. (°*āḥ*), a people. § 578 (Bhīshmavadhap.): VI, **50**$_{\pi}$, 2083 (in the army of Yudhishṭhira; only in C., B. has *Dhenukāḥ*).

Laghantī, a river. § 268 (Varuṇasabhāv.): II, **9**, 375 (among the rivers present in the palace of Varuṇa; only in C., B. has *Laṅghati*).

***laghiman** ("lightness"). § 705 (Mokshadh.): XII, **303**, 11229 (attributes of Çambhu).—§ 707 (do.): XII, **313**, 11602 (attributes of Çambhu Prajāpati).—§ 730 (Anuçāsanik.): XIII, **14**$_{\epsilon\epsilon}$, 1015 (= Çiva).

Laghu = Çiva (1000 names[2]).

Lajjā ("shame," personif.). § 115 (Aṃçāvat.): I, **66**, 2579 (daughter of Daksha and wife of Dharma).

Lakshaṇā, an Apsaras. § 191 (Arjuna): I, **123**, 4818 (dancing at the birth of Arjuna).

Lakshmaṇa[1], son of Daçaratha and Sumitrā and brother of Rāma. § 267 (Yamasabhāv.): II, **8**, 329 (in the palace of Yama).—§ 323 (Dvaitavanapr.): III, **25**, †953 (accompanied Rāma to the forest, cf. § 527).—§ 525 (Rāmopākhyānap.): III, **274**, 15378 (son of Daçaratha), 15379 (Sumitrā was the mother of *L.* and Çatrughna).—§ 527 (do.): III, **277**, 15945 (*Rāma-L°au*), 15973 (when Rāma was banished by his father, *L.* accompanied him), 15976 (*Rāma-L°au*), 15982.—§ 528 (Sītāharaṇa): III, **278**, 16019, 16023, 16024, 16025, 16029, 16031 (*L.* was sent by Sītā to rescue Rāma, then Sītā was ravished by Rāvaṇa).—§ 530 (Viçvāvasumokshaṇa): III, **279**, 16057 (C. has by error *Lakṣha°*), 16060 (do.), 16061, 16063, 16064 (*Rāma-L°au*), 16074, 16079, 16085, 16092 (*Rāma-L°au, L.* was seized by Kabandha, who was slain by Rāma).—§ 531 (Rāmopakhyānap.): III, **280**, 16099, 16100 (*Rāma-L°au*), 16114 (the meeting with Sugrīva, etc.).—§ 532 (Sītāsāntvana): III, **280**, 16149 (*Rāmo L°amugataḥ*), 16161.—§ 534 (Hanūmatpratyāg.): III, **282**, 16200, 16201, 16204, 16208, 16212, 16213, 16217 (sent by Rāma to Sugrīva), 16227 (*Rāma-L°saṃnidhau*), 16229, 16259 (*Rāma-L°au*).—§ 535 (Setubandhana): III, **283**, 16317 (Vibhīshaṇa was made the friend of *L.*).—§ 536 (Laṅkāpraveça): III, **284**, 16346 (attacked the southern gate of the city of Laṅkā).—§ 537 (Rāma-Rāvaṇayuddha): III, **285***b*, 16371, 16376 (fought with Indrajit, the son of Rāvaṇa).—§ 539 (Kumbhakarṇādivadha): III, **287**, 16421 (slew Kumbhakarṇa with the Brahmāstra), 16431 (fought with Pramāthin and Vajravega).—§ 540 (Indrajiddyuddha): III, **288**, 16439, 16442 (*Rāma-L°-Sugrīvāḥ*), 16446 (*çubhalakshmayam*), 16447, 16453, 16459 (fought with Indrajit), 16460 (*Rāma-L°au*), 16463 (do.).—§ 541 (Indrajidvadha): III, **289**, 16465 (*Rāma-L°au*), 16476, 16481, 16484 (slew Indrajit).—§ 542 (Rāvaṇavadha): III, **290**, 16505.—§ 543 (Rāmābhishekap.): III, **291**, 16546 (C. has by error *Lakṣha°*).—§ 599 (Jayadrathavadhap.): VII, **108**, 4065 (°*au Rāvaṇajit*—i.e. Indrajit—*yathā*, sc. *yadbhayāṃ ataḥ*); **142**, 5888 (*yathā Rāmāṇujenājau Rāvaṇir*—i.e. Indrajit—*L°ena*, sc. *nihataḥ*, all. to § 541).—§ 746 (Anuçāsanik.): XIII, **74**, 3617 (Rāma Dāçarathi imparted Brahmaṇa's discourse on kine to *L.*, who while living in the forest imparted it to the ṛshis).

Cf. also the following synonyms:—

Ikshvākunandana: III, 16507.

Kākutstha: III, 16207.

Rāghava: III, 16285 (°*au* = Rāma and *L.*).

Rāmānuja: VII, 5888 (*L°*).

Saumitri ("the son of Sumitrā"): III, 16071, 16074, 16082, 16095, 16114, 16129, 16153, 16197, 16211, 16260, 16284, 16300, 16362, 16376, 16410, 16420, 16423, 16425, 16426, 16429, 16430, 16433, 16450, 16480, 16483, 16484, 16485, 16507, 16531, 16581, 16589, 16594.

Lakshmaṇa[3], son of Duryodhana Dhārtarāshṭra. § 572 (Rathātirathasaṅkhyānap.): V, **166**, 5761 (*tava* — i.e. Duryodhana's—*putrakaḥ*, in the army of Duryodhana).—§ 579 (Bhīshmavadhap.): VI, **55**, 2366 (*tava* — i.e. Dhṛtarāshṭra's—*pautraḥ*, fought with Abhimanyu), 2369.—§ 582 (do.): VI, **73**[13], 3228 (*pautras tava*, fought with Abhimanyu), 3229, 3230, 3231, 3232, 3234.—§ 586 (do.): VI, **104**, 4755 (Bāhlika ascended the chariot of *L.*).—§ 590 (Droṇābhishekap.): VII, **14**, 543 (fought with Kshatradeva). —§ 592 (Saṃcaptakavadhap.): VII, **25**, 1098, 1099 (fought with Pataccaraḥantṛ).—§ 593 (Abhimanyuvadhap.): VII, **34**, 1499 (*pautraṃ tava*, at the head of Droṇa's cakravyūha); **46**, 1840 (attacked Abhimanyu), 1843 (*pautraṃ tava*), 1845, 1849, 1850 (is slain by Abhimanyu).—§ 604 (Karṇap.): VIII, **6**, 161 (had slain Ambashṭha's son (the slayer of the Pataccaras, PCR., but B. and C. have *sapatnānāṃ nihantā*)), 177 (had slain Kshatradeva, the son of Cikhaṇḍin).—§ 610 (Śalyap.): IX, **4**, 198 (*tava*—i.e. Duryodhana's—*putra*, sc. *nihate*).—§ 615 (Gadāyuddhap.): IX, **64**ee, 3615.—§ 619 (Strīvilāpap.): XI, **20**e, 602; **25**, 732 (*putraḥ pitaraṃ anvagacchat | Duryodhanaṃ . . . L°aḥ*).—§ 620 (Śrāddhap.): XI, **26**β, 787 (his corpse is hurut).—§ 789 (Putradarśanap.): XV, **32**σ, 878 (among the dead warriors who, summoned by Vyāsa, arose from the Gaṅgā). Cf. Duryodhanasuta, Kuruśārdūla.

Lakshmaṇāgraja ("elder brother of Lakshmaṇa[1]") = Rāma Dāśarathi: VII, 2226.

Lakshmaṇamātṛ ("mother of Lakshmaṇa[2]") = the wife of Duryodhana: IX, 3618; XI, 511, 524.

***Lakshmī**[1] (the goddess of beauty and prosperity (=Śrī), wife of Vishṇu (Nārāyaṇa)). § 28 (Amṛtamanthana): I, **18**, 1155 (the Asuras fought with the gods in order to obtain the amṛta and *L.*).—§ 115 (Aṃśāvat.): I, **66**, 2578 (daughter of Dakṣa and wife of Dharma).—§ 123 (do.): I, **66**, 2615 (daughter of Brahmāṇ and sister of Dhātṛ and Vidhātṛ; her spiritual sons are sky-ranging horses).—§ 238 (Pauṣyendrop.): I, **197**, 7310 (incarnate as Draupadī).—§ 240 (Vaivāhikap.): I, **199**, 7352 (*yathā Nārāyaṇe L°ḥ*, wife of Nārāyaṇa).—§ 266 (Çakrasabhāv.): II, **7**, 286 (with Mahendrāṇī and Çrī in the palace of Indra).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 400 (in the palace of Kubera). —§ 270 (Brahmasabhāv.): II, **11**, 458 (in the palace of Brahmāṇ).—§ 3105 (Sūrya): III, **3**, 194.—§ 330 (Indradarçana): III, **37**, 1488 (Draupadī's blessing upon Arjuna). —§ 459 (Mārkaṇḍeyas.): III, **188**, 12900 (*sakshāt L°yā tvaiva*[5]).—§ 501 (Skandopākhyāna): III, **229**, 14452 (came to Skanda).—§ 551 (Kiçakavadhap.): IV, **14**, 388 (*padmālayā*, Kiçaka asks Draupadī if she is *L.*, etc.).—§ 553 (Vaivāhikap.): IV, **71**, †2305 (*mārtimatīva L°ṭḥ*, sc. Kṛshṇā).—§ 564 (Mātaliyop.): V, **102**, 3613 (with Varuṇī and amṛta she arose at the churning of the ocean).—§ 565 (Gālavacarita): V, **117**, 3969 (*reme . . . yathā Nārāyaṇo L°yā*, wife of Nārāyaṇa).—§ 568 (Vidulāputraçāsana): V, **135**, 4612 (*abhicārataḥ*).—§ 599 (Jayadrathavadhap.): VII, **94**e, 3452 (Droṇa's blessing upon Dhṛyodhana).—§ 615u (Skanda): IX, **46**κ, 2682 (proceeded in the van of Skanda's army).—§ 641 (Rājadh.): XII, **121**, 4432 (*Brahmakanyā*, etc. = Nīti, the wife of Chastisement).—§ 671b (Bali-Vāsavasaṃv.): XII, **225**, 8155 (=Çrī), 8167 (do.).—§ 674b (Çrī-Vāsavasaṃv.): XII, **229**α, 8354 (= Çrī), 8420 (*°sahitam āśīnaṃ Maghavantaṃ*).—§ 717b (Nārāyaṇīya): XII, **348**κκ, 13536 (*Nārāyaṇaparā . . . L°īç ca devatā*).—§ 737 (Anuçāsanik.): XIII, **31**α, 2013.—§ 788 (Āçramavāsap.): XV, **2**, 664 (*mūrtimatīva L°ṭḥ*, sc. Kṛshṇā). Cf. Çrī.

Lakshmī[2] = Devasenā: III, 14451.—Do.[3] = Vishṇu (1000 names).

Lakshmīvat = Vishṇu (1000 names).

Lakshmyāvāsa = Mahāpurusha (Mahāpurushastava).

Lalāṭākṣha ("having an eye in the forehead") = Çiva: III, 1628; XIII, 1264 (1000 names[3]).

Lalita = Skanda: III, 14634.

Lalitaka, v. Lalitika.

Lalitika, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8012 (*Çāntanoś tīrthaṃ*, B. has *Lalitakaṃ*).

Lalitika, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8142 (this çloka is omitted in B.). Cf. the prec.

Lalittha, pl. (*°āḥ*), a people. § 591 (Saṃcaptakavadhap.): VII, **17**β, 692 (among the Saṃcaptakas).—§ 592 (do.): VII, **19**β, 788 (crushed by Arjuna).—§ 599 (Jayadrathavadhap.): VII, **91**β, 3255 (attacked Arjuna). — § 604 (Karṇap.): VIII, **5**ζ, 137 (have been slain by Arjuna).

Lalittha, sg. ("the king of the Lalitthas"). § 593 (Abhimanyuvadhap.): VII, **37**κ, 1610 (attacked Abhimanyu).

Lambā, a mātṛ. § 615u (Skanda): IX, **46**θ, 2636.

Lambana = Çiva (1000 names[3]).

Lambapayodharā, a mātṛ. § 615u (Skanda): IX, **46**θ, 2639.

Lambinī, a mātṛ. § 615u (Skanda): IX, **46**θ, 2636.

Lambitoshṭha = Çiva (1000 names[3]).

Lambodaraçarīra = Kṛshṇa: XII, 1667.

Lambodaraçarīrin = Çiva (1000 names[3]).

Lampāka, pl. (*°āḥ*), a people. § 599 (Jayadrathavadhap.): VII, **121**θθ, 4847 (attacked Sātyaki).

Lāṅgalahārin, Lāṅgaladhvaja, Lāṅgalin = Balarāma, q.v.

Lāṅgalī, a river. § 268 (Varuṇasabhāv.): II, **9**, 374 (among the rivers present in the palace of Varuṇa).

Laṅghatī, v. Laghantī.

Laṅkā, the city of Rāvaṇa, formerly belonging to Kubera. § 342 (Indralokābhigamanap.): III, **51**, 1989 (*°nivāsinaḥ*, present at the rājasūya of Yudhishṭhira).—§ 425 (Hanūmad-Bhīmasaṃv.): III, **148**, 11209 (when Hanūmat had found the ravished Sītā in *L.*, he burnt the whole city, cf. § 534), 11213 (after the death of Rāvaṇa, Vibhīshaṇa was installed as king of *L.*, cf. § 543).—§ 430 (do.): III, **150**, 11279.—§ 525 (Rāmopākhyānap.): III, **274**, 15874, 15887 (*Rākshasaṃgaṇasevitaṃ*, given by Brahmāṇ to Kubera as residence).—§ 526 (do.): III, **275**, 15891 (abode of Kubera), 15920 (Rāvaṇa conquered *L.* from Kubera), 15921. —§ 528 (Rāvaṇagamana): III, **277**, 15989 (residence of Rāvaṇa).—§ 529 (Sītāharaṇa): III, **278**, 16035 (*purī*, on the other side of the sea).—§ 530 (Viçvāvasumokshana): III, **279**, 16056 (Rāvaṇa carried Sītā to *L.*), 16087 (*Rāvaṇena . . . L°ādhiśāsinā*).—§ 532 (Sītāsāntvana): III, **280**, 16133 (*purīṃ*).—§534 (Hanūmatpratyāgamana): III, **282**, 16352 (*d*: on the other side of the sea in a valley of the mountain Trikūṭa).—§ 535 (Setubandhana): III, **283**, 16319 (Rāma and his followers devastated the gardens of *L.*).—§ 536 (Laṅkāpraveça): III, **284**, 16324 (strongly fortified), 16329 (Aṅgada was sent as a messenger to *L.*), 16343 (*purīṃ*), 16345, 16347 (Rāma and his followers broke down the ramparts and attacked the city), 16353, 16361, 16363.—§ 538 (Kumbakarṇaraṇāgamana): III, **286**, 16394.—§ 541 (Indrajidvadha): III, **289**, 16489. — § 543 (Rāmābhisheka): III, **291**, 16535 (when Rāvaṇa had been slain Rāma bestowed *L.* on Vibhīshaṇa), 16582.

Laṅkāpraveça ("the entry into Laṅkā"). § 536 (cf. Rāmopākhyānap.). Rāvaṇa made Laṅkā yet more strong and armed his warriors. Rāma sent the monkey Aṅgada as messenger to Rāvaṇa. Aṅgada delivered the message of Rāma: "Release Sītā." Rāvaṇa became furious. Aṅgada leaped up with four Rākshasas and then let them fall; then he leaped over the walls of Laṅkā and informed Rāma. Rāma, Lakshmaṇa, Vibhīshaṇa, and Jāmbavat with monkeys and bears attacked Laṅkā and pulled down the fortifications. Then the host of the Rākshasas set out at the command of Rāvaṇa. A great battle ensued; at last Rāma withdrew his troops (III, **284**).

Laṅkeçavanārī ("destroyer of the forests of the king of Laṅkā [i.e. Rāvaṇa]") = Hanūmat: IV, 1294 (°*ketuḥ*, i.e. Arjuna).

Lapetikā, a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8157.

Lapitā, the second wife of Mandapāla. § 259 (Çārṅgakop.): I, **229**, 8347, 8348, 8350; **233**, 8430, 8435, 8453.

Latā, an Apsaras. § 230 (Arjunavanavāsap.): I, **216**, 7858 (among five Apsarases who according to the curse of a brahman became crocodiles, but were delivered by Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 394 (in the palace of Kubera).

Lāṭa, pl. (°*āḥ*), a people. § 739 (Ānuçāsanik.): XIII, **34***c*, 2153 (have been degraded from kshatriyas to çūdras).

Latāḥ = Çiva (1000 names[1]).

Lauhitya.[1] ("the bloody one"), name of an ocean. § 11 (Parvasaṅgr.): I, **2**, 630 (*sāgaraḥ*, cf. § 794).—§ 794 (Mahāprasthānikap.): XVII, **1**, 33 (*nilārṇavaṃ*, Arjuna threw the Gāṇḍīva [which belonged to Varuṇa] into *L.*). Cf. Lohita(ḥ) udadhi(ḥ).

Lauhitya[2], a river, the present Brahmaputra. § 268 (Varuṇasabhāv.): II, **9**, 374 (*mahānadaḥ*, among the rivers present in the palace of Varuṇa).—§ 280 (Bhīmasena): II, **30**, 1100 (in the east; = the ocean, BR.).—§ 295 (Dyūtap.): II, **52**, 1864 (*L'am abhitaç ca ye*; name of a mountain, Nīl.). Cf. Lohita, Lohityā.

Lauhitya[3], a tīrtha. § 370 (Tīrthayātrāp.): III, **85**, 8144. — § 733*a* (Punarāvartanadā): XIII, **25**, 1732. Cf. Lauhitya[2].

Laumaharshaṇi = Ugraçravas, q.v.

Lavāḥ, pl. = Çiva (1000 names[2]).

Lavaṇa[1], an Asura (according to Nīl.). § 39 (Rāmaṇīyaka): I, **27**, 1305 (had been seen on the island Rāmaṇīyaka).

Lavaṇa[2], a Rākshasa. § 730*g* (Upamanyu): XIII, **14***a*, 861 (°*ya rakshasaḥ*, had been slain by Māndhātṛ with the çūla of Çiva).

Lavaṇa[3] = Çiva (1000 names[2]).

Lavaṇāçva, a ṛshi. § 324 (Dvaitavanapr.): III, **26***a*, 986 (waited upon Yudhishṭhira).

***lavaṇajala** ("the sea of salt water"): I, 650, 1186 (*sāgaraṃ*); cf. VI, 190, 406.

***lavaṇāmbhas** (du.): I, 619, 1131, 1168; III, 12787, 16239; XVII, 44.

Laya = Çiva (1000 names[2]).

Lekha, pl. (°*āḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, **18**λλ, 1371 (only B., C. has *Lokāḥ*).

Lelihāna = Çiva: XIV, 198.

Likhita, an ancient ṛshi, brother of Çaṅkha. § 266 (Çaṅkrasabhāv.): II, **7**, 292 (*Çaṅkhaç ca Likhitaç ca*, in the palace of Indra).—§ 628 (Rājadh.): XII, **23**, 668, 670, 671, 678, 679, 686, 690, (693) (the story of *L.*'s being punished).—§ 746 (Ānuçāsanik.): XIII, **66**, 3320 (*Çaṅkhaç ca L°aç tathā*, ascended to heaven by making gifts of sesame seed).—§ 767 (do.): XIII, **137***a*, 6263 (king Sudyumna attained to blessed regions by having caused *L.* to be punished, cf. § 628). Cf. Brahmarshi.

Lilādhya, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 252.

Lilāyudha, v. Nīlāyudha.

***liṅga**, the Phallus of Çiva. VII, 9485, 9486, 9489, 9616, 9617, 9625, 9631; X, 780, 782; XIII, 824 (?), 1255 (Çiva's 1000 names[1]), 7512, 7516, 7517, 7518.

Liṅgādhyakṣa = Çiva (1000 names[2]).

Lobha = Çiva (1000 names[1]).

Loha, pl. (°*āḥ*), a people. § 279 (Arjuna): II, **27**, 1038 (in the north, vanquished by Arjuna on his digvijaya).

Lohajaṅgha, pl. (°*āḥ*), a people. § 294 (Dyūtap.): II, **50**, 1804 (living in the palace of Yudhishṭhira as bondsmen).

Lohājavaktra, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2577.

Lohamekhalā, a matṛ. § 615*u* (Skanda): IX, **46***θ*, 2636, 2639 (also B.).

Lohatāriṇī, a river. § 574 (Jambūkh.): VI, **9**λ, 326 (so C., B. has *Lohi[a]tāraṇīṃ*).

Lohita[1], a serpent. § 268 (Varuṇasabhāv.): II, **9**, 360 (in the palace of Varuṇa).

Lohita[2] (a country, BR.; a king, PCR.). § 279 (Arjuna): II, **27**, 1025 (in the north, conquered by Arjuna on his digvijaya).

Lohita[3], a river (= Brahmaputra?). § 775 (Ānuçāsanik.): XIII, **166***a*, 7647 (*mahānadaḥ*). Cf. Lauhitya, Lohityā.

Lohita(ḥ) udadhi(ḥ) ("the bloody ocean"). § 498 (Skandotpatti): III, **226**, 14366 (*lohitasyodadheḥ kanyā*, nursed Skanda).—§ 502 (Manushyagrahak.): III, **230**, 14494 (do., named Lohitāyanī and worshipped on kadamba trees). Cf. III, 14269 (*lohitodo Varuṇālayaḥ*), 14524 (*lohitode*).

Lohitāksha[1], name of a sūta. § 62 (Sarpasattra): I, **56**, ‡2119 (*Paurāṇikaḥ*).—§ 68 (Āstika): I, **58**, 2177 (*sūtāya sthapataye*, had announced that a brahman, viz. Āstika, would interrupt the sacrifice, cf. I, 2029). Cf. Sūta.

Lohitāksha[2], a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2526 (given to Skanda by Brahmān).

Lohitāksha[3] = Çiva (1000 names[2]).—Do.[4] = Vishṇu (1000 names).

Lohitākshī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2640, 2642.

Lohitāṅga ("the red-limbed," i.e. the planet Mars [Aṅgāraka]). § 574 (Jambūkh.): VI, **3**, 86 (*Brahmarāçiṃ samārūḍhaṃ L°o nyaveshṭhitaḥ*, omens).—§ 600 (Ghaṭotkacavadhap.): VII, **166**, 7408 (? *nipapāta L°a ivākāçād diptarāçiṃr yadṛcchayā*, = the Sun, PCR.).

Lohitāṅga[2] = Sūrya (the sun): VII, 8877; IX, 3113 (? °*āv iva*).

Lohitāntargatā dṛshṭiḥ = Çiva (1000 names[1]).

Lohitāraṇī, v. Lohatāriṇī.

Lohityāyanī ("daughter of the bloody [ocean]"). § 502 (Manushyagrahak.): II, **230**, 14494 (*Lohityayodadheḥ kanyā dhātrī Skandasya sā smṛtā | L°ir ity evaṃ kadambe sā hi pūjyate*).

Lohityā, a river. § 574 (Jambūkh.): VI, **9**λ, 343 (in Bhāratavarsha). Cf. Lohita, Lauhitya.

Loka = Çiva (1000 names[2]).

Loka, pl. (°*āḥ*), a class of gods. § 730 (Ānuçāsanik.): XIII, **18**λλ, 1371 (only C., B. has *Lekhāḥ*).

Lokabandhu = Vishṇu (1000 names).

Lokabhāvana [1] = Agni: III, 14112; IX, 2744.

Lokabhāvana [2] = Brahmán: I, 7710; III, 15948; V, 3710, 4300; IX, 2671; XIII, 791 (*B°*); XIV, 1365.

Lokabhāvana [3] = Çiva: I, 8129 (*Çaṅkaraḥ*); III, 1594.

Lokabhāvana [4] = Kṛshṇa (Vishṇu): III, 10959 (Vishṇu as the boar); XII, 13226.

***lokabhāvana**, adj.: IX, 2945 (*Sārasvataḥ*), 2957 (sc. Dadhīca).

Lokabhāvanabhāvajña = Kṛshṇa: VI, 3038.

Lokacārin = Çiva (1000 names [2]).

Lokadhāman = Vishṇu: XII, 13489.

Lokadhātṛ [1] = Brahmán: VIII, 1574.—Do.[2] = Çiva (1000 names [2]).

Lokādhipati = Indra: XIV, ‡259.

Lokādhishṭhāna(m) = Vishṇu (1000 names).

Lokādhyakṣha [1] = Brahmán: XII, 12925 (*°tvaṃ*).—Do.[2] = Vishṇu (1000 names).

Lokādikartṛ = Brahmán (?): XII, 2410.

Lokādinidhaneçvara = Brahmán: VII, 2068.

Lokādya = Vishṇu: XII, 13487.

Lokaguru [1] = Brahmán: I, 57, ‡7278; III, 12811 (?), 13560; IX, 2439; X, 779; XII, 13058 (*B°*), 13083; XIII, 4136 (*B°*), 6401 (?).

Lokaguru [2] = Çiva: X, 783; XII, 10122 (*Tryakshaḥ*).

Lokaguru [3] = Dakshа: IX, 2045.

Lokaguru [4] = Kṛshṇa (Vishṇu): VI, ‡2603.

lokaguru, said of Duryodhana: IX, 3644.

Lokahita = Vishṇu (1000 names).

Lokakārin = Brahmán: XII, 13595.

Lokakartṛ [1] = Brahmán: I, 2494; III, 10004 (*B°*); XII, 13100.

Lokakartṛ [2] = Kṛshṇa (Vishṇu): III, 13556, 13558; VII, 6468; XII, 1874, 12716.

Lokakartṛ [3] = Çiva (1000 names [2]).

Lokakṛt [1] = Brahmán: VII, 2061; XII, 6920 (*B°*), 11390 (?); XIII, 1103.

Lokakṛt [2] = Kṛshṇa (Vishṇu): XII, 13146.

Lokāloka ("world and non-world"): IX, 2741 (*°cinṛe* = Agni?); XIII, 802 (*°antareshu*), 816 (*°antaḥkāraṇaṃ*, i.e. Çiva).

Lokānām kīrtivardhanaḥ = Vishṇu (1000 names).

Lokānām mātaraḥ, i.e. the kine: XIII, 5981.

Lokānām patiḥ = Çiva: VII, 9534.

Lokanātha [1] = Brahmán: XIII, ‡4918, ‡4941.

Lokanātha [2] = Çiva: VII, 9589; XIII, 930.

Lokanātha [3] = Kṛshṇa (Vishṇu): II, 9; III, 470; VI, ‡2605; VII, 380 (*Nārāyaṇaḥ*); XII, 1863, ‡12698 (?), 13609 (*Nārāyaṇāt*); XIII, 6942 (Vishṇu's 1000 names), 7027 (do.); XIV, 2021; XVI, 137.

Lokanātha [4] = Skanda: III, 14646.

***lokanātha**, said of princes: IX, 86 (i.e. Bhīshma); XII, 1976 (i.e. Yudhishṭhira).

Lokanātha, dual (*°au*) = Nara and Nārāyaṇa: XII, 12650.

Lokapa ("world-protector"), pl. (*°āḥ*): I, 3651 (*°ā Brahmaṇo ye*).

Lokapāla (do.), pl. (*°āḥ*): I, 433, 8176 (*caturthaṃ L°ānāṃ*, i.e. Varuṇa); II, 446; III, 518, 1444, 1680 (i.e. Varuṇa, Kubera, Yama, and Indra), 1710 (gave weapons to Arjuna), 1711, 1714, 2127 (*sāgnikāḥ*, set out for the svayaṃvara of Damayantī), 2132 (i.e. Indra, Agni, Varuṇa, and Yama), 2164, 2171, 2180, 2182, 2211, 2225, 2239, 2249 (*°same*), 2367, 8213, 11746 (*iva*), 11996 (*Vaivasvatādibhiḥ*), 12024, 12286, 12305, 14653 (*°opamān*), 14064 (*iva*), 15807, 15894 (*°opamān*), 16188 (*°samaḥ*); V, ‡513 (i.e. Kubera, Yama, Soma, and Varuṇa), 520, 1994, 4061 (*°opameshu*), 4423, 7560 (*°samaiḥ*); VI, 3324 (*°opamaiḥ*); VII, 4448 (*°opamaiḥ*), 8219; VIII, ‡4056, ‡4646 (*sa-Çakrāḥ*); IX, 3453 (*api*); XII, 4506, 6187, 7191 (*caturṇāṃ*), 7338, 12174, 12202 (*Çakrapurogāḥ*), 12318 (*catvāraḥ*); XIII, 6351, 7177, ‡7384 (*trayaḥ*, identified with Kṛshṇa); XV, 294 (*°samāḥ*), 618 (*°opamaiḥ*); XVIII, 215.

Lokapāla (do.), sg. Names of single Lokapālas:—

Agni: I, 8352, 8438.

Kubera: I, 7854 (*°niveçanaṃ*); III, 15886 (*°tvaṃ*); V, ‡511 (*K°*); IX, 2757 (*°tvaṃ*).

Varuṇa: V, 3527 (*Apāṃ patiḥ*); XIII, 7249.

Yama: VII, 2197 (*Y°*); XII, 4721.

Lokapāla [1] = Çiva (1000 names [2]).—Do.[2] = Skanda: III, 14640.

Lokapālasabhākhyāna(m) ("description of the palaces of the Lokapālas"). § 11 (Parvasaṃgr.): I, **2**, 408 (i.e. Lokapālasabhākhyānaparvan).

[Lokapālasabhākhyānaparvan] ("the section containing the description of the palaces of the Lokapālas," the 21st of the minor parvans of the Mahābhārata). (Cf. Lokapālasabhākhyāna.)—§ 265: While the *Pāṇḍavas* were sitting in that palace, with the great *Gandharvas*, there came unto them the *devarshi Nārada* (his accomplishments are enumerated at great length), having wandered over the different worlds, accompanied by the *rshis Pārijāta*, *Raivata*, *Sumukha*, and *Saumya*. *Nārada* informed *Yudhishṭhira* about religion, pleasure, and profit, in the form of questions about his conduct. By following his advice *Yudhishṭhira* conquered the whole earth (II, **5**). *Yudhishṭhira* answered that he observed all those rules. Then he asked *Nārada* if he had ever seen a palace like his. *Nārada* (*Brahmarṣhiḥ*, v. 281) replied that no palace among men was like his, but that he would describe unto him the palaces of *Pitṛrāja* (i.e. *Yama*), *Varuṇa*, *Indra*, the dweller on *Kailāsa* (i.e. *Kubera*), and *Brahmán*, always worshipped by gods, *Pitṛs* and *Sādhyas*, etc. (II, **6**).—§ 266: *Çakrasabhāvarṇana* (q.v.).—§ 267: *Yamasabhāvarṇana* (q.v.).—§ 268: *Varuṇasabhāvarṇana* (q.v.).—§ 269: *Vaiçravaṇasabhāvarṇana* (q.v.).—§ 270: *Brahmasabhāvarṇana* (q.v.).—§ 271: *Yudhishṭhira* said: It appears that almost all the monarchs are in the sabhā of *Yama*—the *Nāgas*, *Daityas*, rivers, and oceans in that of *Varuṇa*—the *Yakshas*, *Guhyakas*, *Rākshasas*, *Gandharvas*, *Apsarases*, and *Çiva* in that of *Kubera*—the great *rshis*, and gods, and *çastras* in that of *Pitāmaha* (i.e. *Brahmán*); and in that of *Çakra* (i.e. *Indra*) gods, *Gandharvas* and various *rshis*, but only one king, the *rājarshi Hariçcandra* (*b*); this is explained by *Nārada*. *Pāṇḍu*, beholding the good fortune of *Hariçcandra*, had asked *Nārada* to tell *Yudhishṭhira* to subjugate the whole earth and then perform a *rājasūya*. Thereby also *Pāṇḍu* and his ancestors would go to the region of *Indra*. *Brahmarakshases*, that destroy the sacrifices, always look for opportunities of obstructing it. Then *Nārada* went away to the city of the *Dāçārhas*, accompanied by the *rshis* with whom he had come (II, **12**).

Lokaparāyaṇa = Kṛshṇa: XII, 1553.

Lokapati = Brahmán: I, 3593 (*Prajāpatiḥ*).

Lokapitāmaha [1] = Brahmán, q.v.

Lokapitāmaha [2] = Dakshа: I, 3130.

lokapitaraḥ, said of the seven rshis: XII, 12748.

Lokapradhāna = Vishṇu (1000 names).

Lokasākshin[1] = Mahāpurusha (Mahāpurushastava).
Lokasākshin[2] = Kṛshṇa (Vishṇu): XII, 13249, †13447.
Lokasambhava = Brahmán: XIII, 940 (*B*°).
Lokasāraṅga, Lokasvāmin = Vishṇu (1000 names).
Lokasrashṭṛ = Brahmán: VIII, 1531 (*Pitāmahaḥ*).—Do.[2] = Çiva: VIII, 1573 (*Maheçvaraḥ*).
Lokasyādhipati(ḥ) = Çiva: XII, 10464.
Lokātman = Kṛshṇa (Vishṇu): XII, 1657 [13433 (*ātmā lokasya*)].
Lokatrayāçraya = Vishṇu (1000 names).
Lokatrayeça = Indra: I, 811 (*Purandaraya*).
Lokatrayeçvara = Çiva: VII, 9566.
***lokayajña**, a kind of sacrifice: **X**, 790, 791 (pl.).
Lokayoni = Kṛshṇa (Vishṇu): XII, †13448.
Lokeça[1] = Agni: I, 930.
Lokeça[2] = Brahmán: VII, 2086, 3754 (?); XII, 9199, 10192, 10194.
Lokeça[3] = Çiva: VIII, 1458; XII, 12174; XIII, 3997.
Lokeçvara[1] = Brahmán: III, 10113 (= Viçvakarman); XI, 47 (? °*paraṃ gatiḥ*, or read: *lokeçvara* (voc.) = Dhṛtarashṭra).
Lokeçvara[2] = Çiva: VIII, 1567.
Lokeçvara[3] = Sūrya (the sun): III, 16951.
Lokeçvara, pl. (°*āḥ*): VIII, 1465 (= *lokapālāḥ* ?).
Lokeçvareçvara[1] = Brahmán: XII, 9175.
Lokeçvareçvara[2] = Indra: XII, 1720 (*Pākaçāsanaḥ*).
Lokoddhāra, a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6015.
Lomaça[1], a ṛshi. § 11 (Parvasaṅgr.): I, **2**, 437, 438.—§ 327 (Draupadīpariṭāpav.): III, **31**, 1171.—§ 339 (Indralokābhigamanap.): III, **47**, 1879 (*maharshiḥ*, saw Arjuna in the abode of Indra), 1884, 1910 (is ordered by Indra to accompany the Pāṇḍavas on their tīrthayātrā). 1912.—§ 376 (Tīrthayātrāp.): III, **85**, 6266 (*maharshiḥ*, do.).—§ 378 (do.): III, **91**, 6407 (*ṛshiḥ*, came to the Pāṇḍavas), 6431 (*maharshiḥ*), **92**, (6432), 6449, 6457; **93**, 6459 (*ṛshiṇā*), 6471, 6472, 6474, 6482, 6484, 6488, (6489).—§ 382 (Tīrthayātrāp., Agastyop.): III, **96**, 6541 (*L.* accompanied the Pāṇḍavas and pointed out to them the different tīrthas, and told their various legends), (6543); **97**, (6570); **98**, (6595), (6599), (6604), (6610), (6614); **98**, (6615).—§ 383 (do., Paraçurāma): III, **99**, (6649), 6654, (6656), (6670).—§ 384 (do., Agastyop.): III, **100**, (6690); **101**, (6714); **102**, (6737).—§ 385 (do., Vindhya): III, **104**, (6782).—§ 386 (do., Agastyop.): III, **105**, (6805); **106**, (6825).—§ 387 (do., Sagara): III, **106**, (6831); **107**, (6849).—§ 388 (do., Asamañjas): III, **107**, (6888).—§ 389 (do., Gaṅgāvataraṇa): III, **108**, (9920), (9940); **109**, (9947).—§ 390 (Tīrthayātrāp.): III, **110**, 9974, (9974), (9989).—§ 391 (do., Ṛshyaçṛṅga): III, **110**, (9999); **111**, (10027), (10040).—§ 392 (do., Mahendrācalagamana): III, **114**, (10098), 10108, (10110).—§ 393 (do., Paraçurāma): III, **115**, 10126.—§ 400 (Tīrthayātrāp.): III, **118**, †10229.—§ 402 (do.): III, **120**, †10289.—§ 403 (do.): III, **121**, (10291).—§ 404 (do.): III, **121**, 10307 (*ṛshiḥ*), (10309).—§ 405 (Tīrthayātrāp., Sukanyop.): III, **122**, (10316), (10341); **123**, (10345), 124, (10371), (10383); **125**, (10396).—§ 407 (do., Māndhātrup.): III, **126**, (10426), 10469 (*maharshiṇ*).—§ 408 (do., Jantūp.): III, **127**, (10471); **128**, (10492), (10508).—§ 409 (do., Plakshāvataraṇag.): III, **129**, (10513), 10531, (10532).—§ 410 (do., do.): III, **130**, (10536).—§ 411 (Tīrthayātrāp., Çyenakapotīya): III, **131**, (10587).—§ 412 (do., Ashṭāvakrīya): III, **132**, 10603, (10603); **134**, (†10657), (†10670), (10682), (†10687).—§ 413 (Tīrthayātrāp.): III, **135**, (10692).—§ 414 (do., Yavakrītop.): III, **135**, (10703), (10714), (10720), (10732).—§ 416 (do., do.): III, **135**, (10751); **136**, (10752); **137**, (10772), (10790).—§ 417 (do., do.): III, **138**, (10791), (10801), (10809), (10809), (10818).—§ 418 (Tīrthayātrāp.): III, **139**, (10820), †10837.—§ 419 (do., Gandhamādanapar.): III, **140**, 10845, (10861).—§ 421 (do., do.): III, **142**, (10899), 10909.—§ 422 (do., do.): III, **142**, 10912.—§ 422 *bis* (do., Varāhāvatāra): III, **142**, 10932, (10961).—§ 423 (Tīrthayātrāp., Gandhamādanapr.): III, **143**, 10978; **145**, 11022.—§ 433 (do., Saugandhikāharaṇa): III, **155**, 11417, 11426 (*maharshiṇ*).—§ 434 (do., do.): III, **156**, 11440.—§ 435 (Jaṭāsuravadhap.): III, **157**, 11458 (°*prabhṛtin . . . maharshīn*).—§ 436 (Yakshayudhap.): III, **158**, 11537, 11558 (*mahān ṛshiḥ*).—§ 437 (do.): III, **160**, 11671.—§ 448 (Ājagarap.): III, **176**, 12337 (took his leave from the Pāṇḍavas and went to heaven).—§ 546 (Kuṇḍalāharaṇap.): III, **300**, 16919.—§ 620 (Çrāddhap.): XI, **26**, 776 (*Devarshiḥ*, had given spiritual vision—*divyaṃ cakshuḥ*—to Yudhishṭhira).—§ 637 (Rājadh.): XII, **47**ρ, 1594 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 766 (Āṇuçāsanik.): XIII, **129**, (6087).—§ 770 (do.): XIII, **151**κ, 7121.—§ 775 (do.): XIII, **166**ξ, 7672 (one of the ṛshis of the north). Cf. Brahmarshi, Devarshi.
Lomaça[2], name of a cat. § 646*b* (Mārjāramūshikakathā): XII, **138**, 4934 (*mārjārāḥ*), 4978, 4987, 5010, 5012, 5025, 5026, 5034, 5036, 5047, 5086, (5096).
Lomaharshana, a Sūta, father of Ugraçravas. § 26 (Āstīkap.): I, **13**, 1026 (*pita me*—i.e. Ugraçravas's—*L*°*ṣi | çishyo Vyāsasya*, had related the history of Āstīka to the ṛshis in the Naimisha forest).—§ 264 (Sabhākriyāp.): II, **4***a*, 107 (*sautaḥ*, among the munis who waited upon Yudhishṭhira).—§ 775 (Āṇuçāsanik.): XIII, **166**ξ, 7672 (one of the ṛshis of the north). Cf. Sūta.
Lomaharshanaputra = Ugraçravas, q.v.
Lomapāda, king of the Aṅgas and father of Çāntā. § 378 (Tīrthayātrāp.): III, **93**, 6465 (*rājarsher L*°*sya . . . lokān*).—§ 390*d* (Ṛshyaçṛṅga): III, **110**, 9993, 9994 (gave his daughter Çāntā to Ṛshyaçṛṅga, cf. § 391).—§ 391 (Tīrthayātrāp.): III, **110**, 9997 (*rājarshiḥ*).—§ 391 (Ṛshyaçṛṅga): III, **110**, 10009 (*sakhā Daçarathasya . . . Aṅgānāṃ ṭçvaraḥ*); **113**, 10080 (when there was a drought in the country of the Aṅgas *L.* caused Ṛshyaçṛṅga to come, then it rained, and *L.* gave his daughter Çāntā in marriage to Ṛshyaçṛṅga).—§ 677 (Mokshodh.): XII, **235**, 8609 (*rājarshiḥ*, obtained the fruition of all wishes by giving his daughter Çāntā to Ṛshyaçṛṅga).—§ 767 (Āṇuçāsanik.): XIII, **137**, 6269 (do.). Cf. Aṅgādhipati, Aṅgapati, Aṅgarāja (see Aṅga, pl.).
Lopāmudrā, daughter of the Vidarbha king and wife of Agastya. § 11 (Parvasaṅgr.): I, **2**, 442.—§ 382 (Agastyop.): III, **96**, 6563 (created by Agastya as the daughter of the Vidarbha king); **97**, 8571, 8574, 8576, 8577, 8582 (married to Agastya), 8589, (8590), (8592); **99**, 6633, (8634), (8637) (mother of Dṛḍhasyu or Iḷhmavāha).—§ 391 (Ṛshyaçṛṅga): III, **110**, 10092 (*L*°*ā vā yathā hy Agastyam*).—§ 410 (Plakshāvataraṇag.): III, **130**, 10541 (*etat Sindhor mahātīrthaṃ yatrāgastyaṃ arindama | L*°*ā samāgamya bhartāram avṛṇīta vai*, cf. § 382).—§ 551 (Kiçakavadhap.): **IV**, **21**, 654 (°*ā tathā bhīru vayorūpasamanvitā | Agastyam anvayād dhīrā kīnān sarvān amānushān*). Cf. Vaidarbhī.
Lubdha = Çiva (1000 names[1]).

M

Macakruka, name of a Yaksha and of a tîrtha belonging to him. § 362 (Tîrthayâtrâp.): III, **83**, 5079 (*dvârapâlaṃ . . . Yakshaṃ sawabhiwâdya*, only B., C. has *Manknanakaṃ*).—§ 368 (do.): III, **83**, 7070 (*abhiwâdya tato Yakshaṃ dwârapâlaṃ M°ṃ*, at Kotîtîrtha (?)).—§ 369 (Kurukshetra): III, **83**, †7078 (v. Arantuka).—§ 615*kk* (Kurukshetrak.): IX, **53**, †3032 (do., C. has by error *°kraṅ*).

Maçaka, pl. (*°âḥ*), a people in Çâkadvîpa. § 575*b* (Çâkadvîpa): VI, 11*b*, 436, 437 (are kshatriyas).

Mada (" intoxication," personif.), an Asura. § 405 (Sukanyop.): III, **124**, 10389 (*kṛtyâ . . . mahâsuraḥ*, created by Cyavana, description); **125**, 10396 (frightened Indra), 10403 (was distributed in drinks, women, dice, and hunting), 10404.—§ 772*n* (Cyavana): XIII, **157**, 7317 (*a: Cyavana* created *M.* (description) as an enemy of Indra), 7320, 7322 (was distributed in dice, hunting, drinks, and women).—§ 772*p* (Kapa, pl.): XIII, **158**, 7327, 7329.—§ 778*b* (Samvartta-Maruttîya): XIV, **9**, †251 (*Asuraṃ*, description, all. to § 405). Cf. Asura, Dânava.

Madadhâra, a king (?). § 280 (Bhîmasena): II, **30**, 1083 (*mahîdharaṃ* (a mountain ?), vanquished by Bhîmasena on his digvijaya in the east). Cf. Mahîdhara.

Maḍaka, pl. (*°âḥ*), a people. § 578 (Bhishmavadhap.): VI, **50***n*, 2083 (in the army of Yudhishṭhira, only in C., B. has *Mârutâḥ*).

***Madana**[1] = Kâma: I, 951; III, 1829, 10324.

Madana[2] = Çiva (1000 names[3]).

Madayantî, wife of king Kalmâshapâda (Mitrasaha, Saudâsa). § 188*b* (Pâṇḍu): Commanded by her husband, *M.*, the wife of Saudâsa Kalmâshapâda obtained from the ṛshi Vasishṭha the son Açmaka (cf. § 229): I, **122**, 4736.—§ 229 (Vasishṭhop.): I, **182**, 6910 (on account of his being himself cursed, Kalmâshapâda caused *M.* to go to Vasishṭha, who begat a son on her, cf. § 188*b*).—§ 677 (Mokshadh.): XII, **235**, 8604 (having given *M.* to Vasishṭha, Mitrasaha ascended to heaven; C. has by error *Damayantîṃ*).—§ 757 (Ânuçâsanik.): XIII, **137***a*, 6262 (do.).—§ 784*b* (Uttaṅka): XIV, **57**, 1680; **58**, 1695, 1708 (Uttaṅka obtained the ear-rings of *M.*).

Madgura (" pearl-fisher "), name of a caste: XIII, 2583 (*dâsaṃ nâyopajîvanaṃ*).

Mâdhava[1] (" belonging to the tribe of the Madhus ") = Balarâma: V, 44, 131 (*Baladeve*); IX, 2126, 2131, 2269, 2725, 3006, 3063, 3069.

Mâdhava[2] (do.) = Kṛshṇa Vâsudeva: I, †171, †197, 546, 7360, 7885, 7984 (*swasâraṃ M°eya*, i.e. Subhadrâ), 7994, 8078 (*Partha-M°au*), 8171, 8199, 8275; II, 643, 1216, 1223, 1362, 1431, 1559; III, 733, 13006; IV, 1434 (*K°*); V, †9, 133, 141, 2525, 2539 (*sarvalokamaheçvaraṃ*), 2563, 2583, 2622, 2655, 2657, 2665, 2766, 2820, 2844, 2845, 2856, 2959, 2988, 2990, 3027, 3042 (*Vṛshnivârshṇeyaṃ bhartâ goptâ ca*), 3116, 3122, 3187, 3198, 3202, 3250, 3291, 3296, 3306, 3335, 3368, 3385, 4197, 4247, 4249, 4255, 4406, 4433, 4452, 4655, 4760, 4763, 4778, 4786, 48°4, 4844, 4854, 4861, 4874, 4882, 5382 (?); VI, 772, 843, 8°8, 2048, 2172, 2556, 3566, 3741, 4334, 4841, 4855, 4859, 4872, 4875, 4926, 4929, 4931, 4936, 4977, 4993 (*Ṛishaka-M° âḥ*), 5755; VII, 112, 395, 1222, 2490, 2527 (*wasriyo M°eya*, i.e. Abhimanyu), 2715, 2778, 2832, 2943, 2952, 2°64, 3280 (*Vâsudevaṃ*), 3703, 3825, 4859, 5249, 5873, 5 48, 6342, 6472, 7765 (*Pâṇḍava-M°au*, i.e. Arjuna and Kṛshṇa), 8330, 8462, 8463; VIII, 634, 645 (*°-Pâṇḍavau*), 1091, 1092, 2816 (*°-Pâṇḍavau*), 2899, 2955, 3549 (*Govinda*), 3574, 3578, 3794, 3796, 4475 (*°-Pâṇḍavau*), 4483, 4489, †4652, 4654, 4956, 5017 (*°-Phâlgunau*), 5021 (*°-Pâṇḍavau*); IX, 345, 346, 693 (*°vecaḥ*), 811 (*K°*), 1290, 1291, 1292, 1312, 1317, 1318, 1321, 1455, 1460, 1747, 1907, 1953, 3458, 3525, 3528, 3535, 3572; XI, 355, 444, 496, 509, 516, 519, 532, 538, 547, 550, 560, 602, 611, 654, 659, 661, 665, 678, 677, 691, 717, 722, 738; XII, 10, 894, 1557, 1577, 1580, 1690, 1897, 1903, 1948, 3053, 13359 (*devaḥ*), 13709; XIII, 599, 698, 702, 706, 711, 968, 1122, 1290, 2030, 2138, †3459, 4655, 4662, 5374, 6349, 6895, 6911, 6957 (= Vishṇu, 1000 names), 6967 (do.), 7027 (do.); XIV, 413, 424, 576, †1533, 1544, 1558, 1953, 1974, 2563; XVI, 100, 101.

Mâdhava[3] (do.) = Kṛshṇa Vârshṇeya: VII, 7382, 7390; IX, 1116.

Mâdhava[4] (do.) = Sâtyaki: III, †10281, †10286; V, †1858, 2316 (*Çaineyaḥ*), 5882 (*S°*); VI, 3614, 3619, 3621, 4624, 4633, 4765, 4805, 5141, 5142, 5143, 5145, 5146, 5148, 5153; VII, 3619, 4146, 4188, 4200, 4229, 4249, 4251, 4255, 4258, 4278, 4365, 4402, 4477 (*°-Pârthâbhyâṃ*, i.e. *S.* and Arjuna), 4583, 4606, 4615, 4628, 4661, 4667, 4670, 4797, 4852, 4942, 4984 (*°-Pâṇḍavau*, i.e. *S.* and Arjuna), 5015, 5100, 5110, 5889, 5891, 6418, 7231, 7238, 7668, 7683, 7686, 7694, 7701, 8647 (*Kuru-M°au*, i.e. Duryodhana and *S.*), 8875, 9151, 9179; IX, 873, 1393 (*°ânîkaṃ*).

Mâdhava[5] = Jalasandha: V, 5793 (*J°*; read *Magadhaḥ*).

Mâdhava[6] (VIII, 688), v. Mâgadha (= Daṇḍadhâra).

Mâdhava[7], name of a month (= Caitra, PCR.; = Vaiçâkha, Nîl.). § 371 (Ṛshyaçṛṅga): III, **112**, †10058 (*°mâsi*).—§ 416 (Yavakrîtop.): III, **136**, 10752 (*°e mâsi*).

Mâdhava[8], a weapon of Indra. § 444 (Nivâtakavacayuddhap.): III, **170**, 12122 (*astraṃ . . . dayitaṃ Devarâjasya M°ṃ nâma*, employed by Arjuna against the Asuras).

Mâdhava, pl. (*°âḥ*), a tribe = Madhu, pl. § 273 (Râjasûyârambhap.): II, **14**, 617.

Mâdhavâgrya = Sâtyaki: VII, †5827, †5828.

Mâdhavarshabha = Kṛshṇa: VI, 4862.

Mâdhavasiṃha = Sâtyaki: VII, 8662 (*Kuru-M°yoḥ*, i.e. Duryodhana and *S.*).

Mâdhavî[1] (" belonging to the tribe of the Madhus ") = Subhadrâ: I, 449.

Mâdhavî[2] (do.) = Ânantâ, the wife of Janamejaya[4]: I, ††3765 (*A°*).

Mâdhavî[3] (do.) = Sampriyâ, the wife of Vidûratha: I, ††3793 (*S°*).

Mâdhavî[4] (da.) = Kuntî: I, 5824.

Mâdhavî[5], daughter of Yayâti. § 565 (Gâlavacarita): V, **115**, 3930 (Yayâti gave *M.* to Gâlava); **116**, 3957, 3958 (mother of Vasumanas); **117**, 3977 (mother of Pratardana); **118**, 3981 (mother of Çibi); **119**, 4019 (mother of Ashṭaka); **120**, 4027.—§ 566 (Yayâti): V, **121**, 4068, 4070, 4072 (her penances). Cf. Yayâtijâ.

Mâdhavî[6], a mâtṛ. § 615*w* (Skanda): IX, **46***a*, 2625.

Mâdhavisuta (the son of Mâdhavî[5]) = Ashṭaka: V, 4089 (*Kauçikaḥ*).

Mâdhavottama[1] = Balarâma: IX, 2726, 3342 (*Baladevaḥ*).

Mâdhavottama[2] = Sâtyaki: VII, 4049, 4589.

Madhu[1], an ancient king. § 267 (Yamasabhâv.): II, **8**, 327 (in the palace of Yama).

Madhu[2], an Asura, slain by Kṛshṇa (Vishṇu). § 317*b* (Kṛshṇa Vâsudeva): III, **12**, 498 (*°-Kaiṭabhau*, tried to slay

Brahmán).—§ 476 (Dhundhumārop.): III, **202**, 13532 (°*Kaiṭabhayoḥ putro Dhundhur nāma*).—§ 477 (do.): III, **203**, 13562 (°*uç ca Kaiṭabhāç ca*), 13565 (°*Kaiṭabhayoḥ*), (13573) (°*Kaiṭabhau*), (13580) (°*Kaiṭabhayoḥ, M.* and Kaiṭabha terrified Brahmán, but were slain by Madhusúdana, i.e. Kṛshṇa (Vishṇu).—§ 478 (do.): III, **204**, 13590 (°*Kaiṭabhayoḥ putro Dhundhuḥ*), 13623 (°*Kaiṭabhayoḥ sutaḥ*, i.e. Dhundhu).—§ 581 (Bhagavadyānap.): V, **130***ζ*, 4414 (*ekārṇave ca ucapata*—sc. *Kṛshṇena—nihatau M°-Kaiṭabhau*, cf. § 477).—§ 581 (Bhishmavadhap.): VI, **67**, 3025 (*karṇasrotobhavau ca M°au nāma mahāsurau . . . Brahmano 'pacitiṃ kurvāv jaghnatu Purushottamaḥ*, i.e. Kṛshṇa, therefore Kṛshṇa is called Madhusúdana, cf. § 477 und § 664).—§ 615*ee* (Ádityatírtha): IX, **49**, 2850 (°*Kaiṭabhau*, had been slain by Vishṇu, cf. § 477).—§ 615 (Gadáyuddhap.): IX, **55**, 3106 (*sadṛçau tau*—i.e. Bhímasena and Duryodhana—*M°-Kaiṭabhayor yudhi*).—§ 664 (Mokshadh.): XII, **207**, 7531 (*mahāsuraḥ; b:* After Brahmán had sprung from the primeval lotus, *M.* was boru from the attribute of darkness (*tamasā pārvaṇāḥ*). In order to gratify Brahmán (*Brahmano 'pacitiṃ kurvan*), Kṛshṇa (*Purushottamaḥ*) slew *M.* engaged even then in the fierce act [of slaying Brahmán]. Therefore all gods, Dánavas, and men call Kṛshṇa Madhusúdana (cf. § 581)).—§ 6736 (Bali-Vāsavasaṃv.): XII, **227***a*, 8265 (among the Daityas and Dánavas who had ruled the earth).—§ 7176 (Nārāyaṇiya): XII, **348**, 13474 (sprung from a drop in the primeval lotus; originated from *tamas*), 13509 (°*Kaiṭabhau*, had robbed the Vedas which Vishṇu recovered), 13519 (*rajastamomvihatatanū tāv ubhau M°-Kaiṭabhau | Brahmano 'pacitiṃ kurvan jaghnatu Madhusūdanaḥ*). Cf. Asura, Asurendra, dual, Dánava, dual, Dánavendra, dual, Kaiṭabha.

Madhu[3] = Çiva (1000 names[3]).—Do.[4] = Vishṇu (1000 names).

Madhu, pl. (°*avāḥ*), a people = the Vṛshṇis. § 277 (Jarāsandhavadhap.): II, **22**, 888 (*avadhyaṃ M°bhiḥ*, sc. *Jarāsandhaṃ*).—§ 452 (Mārkaṇḍeyas.): III, **183**, †12589 (*°ānāṃ senā*, will assist the Páṇḍavas).

Madhucchanda, a brahman. § 677 (Mokshadh.): XII, **245***b*, 8809 (had observed renunciation).—§ 7215 (Viçvāmitrop.): XIII, **4***β*, 249 (son of Viçvāmítra).

Madhuçcyutānām agrapā(ḥ) = Çiva (1000 names[1]).

Madhūdvaha = Sātyaki: VII, 8804.

Madhughātin ("the slayer of Madhu") = Kṛshṇa (Vishṇu): X, 750.

Madhuhan (do.) = do.: III, †12571; V, 2563; VII, 8257; XIII, 6814; XIV, 1996.

Madhu-Kaiṭabhahan ("the slayer of Madhu and Kaiṭabha") = Vishṇu (Nārāyaṇa, Kṛshṇa): XII, 13445.

Madhukalocana = Çiva (1000 names[2]).

Madhukumbhā, a mátr. § 615*u* (Skanda): IX, **46***θ*, 2637.

Madhulikā, a mátr. § 615*u* (Skanda): IX, **46***θ*, 2637.

Madhumatta, pl. (°*āḥ*), a people. § 574 (Jambúkh.): VI, **9***μ*, 360 (in Bhāratavarsha).

Madhunihan ("the slayer of Madhu") = Kṛshṇa (Vishṇu): III, 740 (*Harīḥ*).

Madhunisūdana ("the destroyer of Madhu") = Kṛshṇa (Vishṇu): III, 1896 (*Vishṇuḥ*).

Madhuparka, a Suparṇa, son of Garuḍa. § 564 (Mātalīyop.): V, 101*β*, 3599 (enumeration).

Madhuparvīra[1] = Balarāma: V, †40.—Do.[2] = Kṛshṇa: V, †2509.

Madhura, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2573.

Madhurā (XII, 3737), *v.* Mathurā.

Madhurasvanā, ☞ Apsaras. § 336 (Indralokābhigamanap.): III, **43***a*, 1785 (danced in the palace of Indra).

Madhusrava, a tírtha. § 368 (Tírthayātrāp.): III, **83**, 7020.

Madhusūdana ("the destroyer of Madhu") = Kṛshṇa (Vishṇu): I, 7364, 7887, 8064, 8197, 8323; II, 45, 889, 953, 3354, 1355, 1366, 1578, 1580; III, 473, 482, 494, 495, 511, 520, 524, 537, 539, 576, 581, 585, 593, 892, 1900, 1982, 1985, 4076 (*surāṇāṃ sarveshāṃ ādiḥ*), 8349 (in Dvāravatī), 8353 (*Harīḥ*, do.), 8755 (i.e. Vishṇu (Nārāyaṇa)), 8761 (do.), 13497 (do.), 13569 (do.), 13579 (do.), 13580 (do., slew Madhu and Kaiṭabha); V, 139, 141, 2144, 2261, 2541 (*triyugaṃ*), 2542 (do.), 2563, 2573, 2594, 2620, 2646, 2657, 2717, 2726, 2727, 2780, 2814, 2874, 2882, 2908, 2944, 2967, 2982, 2984, 2995, 3015, 3022, 3026, 3056, 3125, 3143, 3151, 3159, 3165, 3217, 3231, 3242, 3256, 3257, 3272, 3273, 3276, 3286, 3290, 4235, 4239, 4240, 4246, 4438, 4441, 4726, 4730, 4759, 4773, 4774, 4776, 4790, 4807, 4833, 4838, 4841, 4847, 4859, 4860, 5342, 5343, 5349; VI, 865, 878, 882, 1097, 1143, 2171, 3027 (origin of the name), 3045, 4325, 4330, 4333, 4907, 4932, 5547; VII, 1197, 1229 (only B.), 2680, 2684, 2947, 2954, 2957, 3050, 3693, 3857, 6421, 6458, 7804, 7808, 8183, 8187, 8941; VIII, 3668, 3768, 3783, 3784, 3789, 4117, 4364, 4487, †4556, †4678; IX, 1905, 1973, 1980, 1983, 2848 (K[6]), 3405; XI, 343, 452, 455, 480, 548, 557, 618, 668, 705, 711, 726, 731, 746, 749; XII, 16 (*Harīṇ*), 1583, 1601, 1867, 1872, 1896, 1937, 7533 (*Purushottamaḥ*, i.e. Vishṇu, origin of the name), 7545 (= do.), 13129, 13188, 13522 (i.e. Vishṇu, slew Madhu and Kaiṭabha), 13620, 13672 (i.e. Vishṇu); XIII, 622, 689, 722, 2138, 2140, 3469, 4657, 4658, 5377, 6315, 6333, 6359, 6879, 6894, 6957 (= Vishṇu, 1000 names), 7401, 7404, 7443, 7458; XIV, 424, 569, 1494, 1486, 1488, 1521, 1544, 1557, 1961, 1992 (*purāṇarshiḥ*), 2004, 2559; XV, 259; XVI, 23, 79, 100, 160; XVIII, 128.

Madhuvāhinī, a river. § 574 (Jambúkh.): VI, **9**λ, 334.

Madhuvana, name of a forest. § 534 (Hanúmatpratyāgamanap.): III, **282**, 16223 (*b: M.* was guarded by Válin and afterwards by Sugríva, but was pillaged by Hanúmat, etc.).

Madhuvarna, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2574.

Madhuvaṭī, a tírtha. § 364 (Tírthayātrāp.): III, **83**, 6064.

Madhuvilā, a river. § 413 (Tírthayātrāp.): III, **135**, 10692 (= Samaniçā).

***Madhyadeça** ("the midland country"): XII, 6310, 6372; XIII, 3397.

Madhyadeçīya, adj. ("living in the midland country"): XII, 6294 (*brāhmaṇaḥ*).

Madhyadeçya, pl. (°*āḥ*) (do.). § 571 (Ulūkadūtāgamanap.): V, **160**, †5510 (in the army of Duryodhana); **161**, †5555 (do.).

Madhyama = Çiva: XIII, 1166 (1000 names[3]); XIV, 199.

Madhyamakeya, pl. (°*āḥ*), a people. § 285 (Nakula): II, **32**, 1190 (in the west, vanquished by Nakula on his digvijaya).

Madirā, one of the wives of Vasu[3]eva. § 793 (Mausalap.): XVI, **7**, 194.

Madirāçva[1] = Madirāksha, the brother of Virāṭa. § 561 (Yānasandhip.): V, **57***ζ*, 2237 (°*çvogamāḥ*, have joined

Yudhishṭhira, only C., B. has *Madirākṣha°*).—§ 572 (Rathātirathasaṅkhyāpaṇ.): V, **171**, 5907 (among the ṛṭhas of the Pāṇḍavas).—§ 604 (Karṇap.): VIII, **6**, 184 (slain).

Madirāçva[2], an ancient king. § 677 (Mokshadh.): XII, **235**, 8608 (*rājarshiḥ*, by having given his daughter to Hiraṇyahasta, *M.* went to regions praised by the very gods).—§ 720*b* (Sudarçanop.): XIII, **2**, 91 (son of Daçāçva), 92 (father of Dyutimat).—§ 721 (Ānuçāsanik.): **137***a*, 6268 (= XII, 8608).

Madirāksha, brother of Virāṭa. § 552 (Goharaṇap.): IV, **31**, 1012 (*Çatānīkād avarajaḥ*); **32**, 1057 (in the rear of the army of Virāṭa); **33**, 1106. Cf. Madirāçva.

Madra[1], pl. (*°āḥ*), a people. § 190*d* (Arjuna): I, **123**, 4796 (will be vanquished by Arjuna).—§ 234 (Svayaṃvarap.): I, **190**, 7092 (*Çalye M°āṇāṃ īçvaraḥ*).—§ 285 (Nakula): II, **32**, 1196 (*Çākalaṃ . . . M°āṇāṃ puṭabhedanaṃ*).—§ 295 (Dyūtap.): II, **52**, 1870 (*°-Kaikayāḥ*, brought tribute to Yudhishṭhira, B. has *Bh°*).—§ 545 (Pativratāmāhātmyap.): III, **293**, 16620 (ruled by Açvapati).—§ 581 (Bhīshmavadhap.): VI, **61**[2] *ā*, 2691 (*saha Kaikayaiḥ*, in the army of Duryodhana, attack Arjuna and Abhimanyu).—§ 582 (do.): VI, **71**[10] *η*, 3132 (*°-Sauvīra-Gāndhārāḥ*, supported Çakuni), (*é*), 3138 (*°āṇāṃ ṛshabheṇa*, sc. *Çalyena*).—§ 583 (do.): VI, **75** *ā*, 3295 (*-Sauvīra-Kekayaiḥ*, followed Bhagadatta).—§ 589 (Droṇābhishekap.): VII, **7** *ζ*, 183 (in the rear of Droṇa's army).—§ 590 (do.): VII, **15**, 513 (*°āṇāṃ adhipaṃ*, i.e. Çalya).—§ 592 (Saṃçaptakavadhap.): VII, **20** *η*, 799 (*°-Kaikayāḥ*, in the neck of Droṇa's gāruḍavyūha).—§ 599 (Jayadrathavadhap.): VII, **95**, 3529 (*°āṇāṃ īçvaro Çalyaḥ*).—§ 603 (Nārāyaṇāstramokshap.): VII, **193**, 8903 (do.).—§ 604 (Karṇap.): VIII, **9**, 331 (*°āṇāṃ adhipaḥ*, i.e. Çalya).—§ 605 (do.): VIII, **11**, 418 (*Çalyaḥ . . . mahatyā senayā vārdhaṇ M°deçasamutthayā*). **22** *ξξ*, 864 (attacked the Pāñcālas).—§ 607 (do.): VIII, **44** *λ*, 2070 (*°-Gāndhārāḥ*, among the peoples who have blameable practices); **45**, 2086 (sg.), 2093 (*°sṭiriṣaḥ*, are the most debased of women).—§ 608 (do.): VIII, **46**, 2143 (*°-Kaikeyaiḥ*, protected Duryodhana); **47** *λ*, 2229 (supported Duryodhana); **50**, 2404 (*°āṇāṃ īçvaraḥ*, i.e. Çalya), 2408 (*°āṇāṃ īçvare*, ie. Çalya); **56** *ρρ*, 2762 (*°-Saindhavān*, attacked by Bhīmasena).—§ 610 (Çalyap.): IX, **7**, 332 (*°āṇāṃ adhipaḥ*, i.e. Çalya).—§ 611 (do.): IX, **12**, 617 (*°āṇāṃ ṛshabhaṃ Çalyaṃ*); **13**, 674 (*°āṇāṃ adhipaṃ*, i.e. Çalya); **15**, 782 (do.), 784 (*°āṇāṃ adhipasya*, i.e. Çalya); **18**, 957, 973, 984 (attack Yudhishṭhira after the slaughter of Çalya, but are slain by the Pāṇḍavas); **23**, 1205 (*°yodhāḥ*). Cf. Madraka, pl., Mādreya, pl.

Madra[2], pl. (*°āḥ*). § 186 (Vyushitāçvop.): I, **121**, 4714 (the deed Vyushitāçva begat on Bhadrā three Çālvas and four *M.*).

Madrādhipa[1] ("king of the Madras") = Açvapati: III, 16658, 16914 (*A°*).

Madrādhipa[2] (do.) = Çalya, q.v.

Madrādhipati (do.), **Madraja, Madrajanādhipa, Madrajaneçvara** = Çalya, q.v.

Madraka, a prince. § 130 (Aṃçāvat.): I, **67**, 2696 (reborn from the Krodhavaça gaṇa).—Do.[2] = Çalya, q.v.

Madraka, pl. (*°āḥ*), a people = Madra, pl. § 264 (Sabhākriyāp.): II, **4***β*, 119 (*°āṇāṃ rājā*, = Çalya?, waited upon Yudhishṭhira).—§ 578 (Bhīshmavadhap.): VI, **51** *σ*, 2097 (protected Bhīshma).—§ 581 (do.): VI, **61** *ε*, 2695 (*°āuīkān Kekayāṃç ca*), 2698 (pierced by Dhṛshṭadyumna).—§ 607 (Karṇap.): VIII, **40**, 1836, 1838 (sg.), 1839 (sg.), 1840, 1844 (pl., sg.), 1845 (sg., pl.), 1847, 1848 (sg.), 1851 (sg.), 1857 (description of their evil practices); **45**, 2078 (*Gāndhāra-M°āḥ*), 2096, 2108, 2109 (sg.) (description of their evil practices).—§ 610 (Çalyap.): IX, **7***σ*, 329.—§ 611 (do.): IX, **8**, 391 (followed Çalya); **18**, 960 (*Madrarājapriye yuktair M°āṇāṃ mahārathaiḥ*).—§ 641 (Kāṇḍḍh.): XII, ° **65***ō*, 2429 (*Āndhra-M°āḥ*, enumeration of low peoples).—§ 664 (Mokshadh.): XII, **207** *η*, 7559 (in the south).

Madrakādhama, Madrakādhipa, Madrakeçvara = Çalya, q.v.

Madranābha, pl. (*°āḥ*), name of a caste: XIII, 2585.

Madrānām adhipa(ḥ), Madrānām īçvara(ḥ), Madrānām ṛshabha(ḥ), Madrānām vṛshabha(ḥ) = Çalya, q.v.

Madranrpānuja ("the younger brother of the king of the Madras" [i.e. Çalya]) = Çalyānuja.—§ 611 (Çalyap.): IX, **17**, 930. Cf. Madrarājānuja.

Madrapa, Madrapati, Madrarāj = Çalya, q.v.

Madrarāja[1], = Dyutimat: I, [1]3832 (*D°*). — Do.[2] = Çalya, q.v.—Do.[3] = Açvapati: III, 16628.

Madrarājānuja = Madranṛpānuja: IX, 924 (*yuvā*).

Madrarājasutā ("the daughter of the king of the Madras") = Mādrī: I, 4896.

Madrarājātmaja ("the son of the king of the Madras") = Rukmaratha (?).—§ 604 (Karṇap.): VIII, **5** *ζ*, 112 (had been slain by Abhimanyu).

Madrarājeçvarātmaja = Çalya, q.v.

Mādravatī[1], wife of Parikshit.—§ 160 (Pūruv.): I, **95**, ††3837 (wife of Parikshit and mother of Janamejaya[1]).

Mādravatī[2] = Mādrī: XIV, 1969 (*°yāḥ sutaṃ*, i.e. Nakula and Sahadeva).

Mādravatīputra ("the son of Mādravatī [i.e. Mādrī]") = Sahadeva: XVII, 55.

Mādravatīputra (do.), dual (*°au*) = Nakula and Sahadeva: XIV, 389.

Mādravatīsuta[1] (do.) = Nakula: III, 16732, 16738; V, 2254 (*N°*); XII, 6204; XV, †669 (*jyeshṭhaṃ*).

Mādravatīsuta[2] (do.) = Sahadeva: II, 1176, 2550 (*S°*); VII, 7475; XV, †668 (*yaçīyasaḥ*), 1075.

Mādravatīsuta (do.), dual (*°au*) = Nakula and Sahadeva: III, 16607; V, †5, †18, †724; IX, 814, 3318; XIV, †1533, 2081.

Madreça = Çalya, q.v.

Madreçvara[1] ("the king of the Madras") = the father of Mādrī [and Çalya]: I, 4367 (*°aṃ, sc. sutā*, i.e. Mādrī).

Madreçvara[2] = Çalya, q.v.

Madreçvarasuta (the son of Madreçvara [i.e. Çalya]) = Rukmaratha: VII, 1811 (*Ch°*).

Mādreya[1] ("son of Mādrī") = Nakula: III, 17246, 17253; VIII, 963; XII, 6129, 6207.

Mādreya[2] (do.) = Sahadeva: II, 1155, 1161, 2611; III, 11486; V, 2253 (*S°*); VII, 4032, 7478, 7479, 7481; VIII, 908; IX, 768 (*S°*).

Mādreya (do.), dual (*°au*) = Nakula and Sahadeva: I, 5647; III, 1123.

Mādreya, pl. (*°āḥ*), a people = Madra, pl.—§ 574 (Jambūkh.): VI, **9** *μ*, 346 (*°-Jāṅgalāḥ*).

Mādrī[1] ("the daughter of the Madra king"), the wife of Pāṇḍu and mother of Nakula and Sahadeva. § 132 (Aṃçāvat.): I, **67**, 2794 (incarnation of the goddess Dhṛti).—§ 157 (Pūruvaṃç.): I, **95**, ††3811 (wife of Pāṇḍu), ††3816,

††3817 (by the Açvins mother of Nakula and Sahadeva), †3818 (all. to § 192 foll.).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4430 (sister of Çalya), 4441, 4442, 4444 (Pāṇḍu married *M.*).—§ 178 (Pāṇḍu): I, **114**, 4474, 4477 (Pāṇḍu went to the wood with his wives).—§ 180 (Gāndhārīputrotpatti): I, **115**, 4484.—§ 184 (Pāṇḍu): I, **119**, 4613, 4616 (cursed by Kindama, Pāṇḍu retired to the wood with his wives).—§ 192 (Pāṇḍavotpatti): I, **124**, 4849, 4850 (at the wish of Pāṇḍu *M.* learnt the mantra from Kuntī and invoked the Açvins, who on her begat Nakula and Sahadeva), 4859.—§ 193 (Pāṇḍu): I, **125**, 4870, 4874, 4878, 4880, 4882, 4884, (4887), 4888, (4890) (Pāṇḍu's death).—§ 194 (do.): I, **126**, 4922 (by the Açvins mother of Nakula and Sahadeva), 4926 (had ascended the funeral pyre of Pāṇḍu).—§ 195 (do.): I, **127**, 4932, 4933, 4934 (the pretakārya of Pāṇḍu and *M.* was performed), 4940, 4953.—§ 214 (Hiḍimbavadhap.): I, **156**, 6097 (*°yāḥ*, sc. *putrau*, i.e. Nakula and Sahadeva).—§ 305 (Anudyūtap.): II, **79**, 2602. — § 338 (Indralokābhigamanap.): III, **46**, 1862 (*yathā*).—§ 522 (Draupadīharaṇap.): III, **268**, †15607 (*°yaḥ putrau*, i.e. Nakula and Sahadeva).—§ 548 (Āraṇeyap.): III, **313**, 17416 (wife of Pāṇḍu), 17417. —§ 611 (Çalyap.): IX, **17**, †871 (*°yāç ca putrau*, i.e. Nakula and Sahadeva).—§ 618 (Jalapradānikap.): XI, **13**, †359 (do., do.).—§ 795 (Svargārohaṇap.): XVIII, **4**, 144 (with Pāṇḍu in heaven). Cf. Madrarājasutā, Mādravatī.

Mādrī[1] (do.) = Vijayā, the wife of Sahadeva: I, ††3832 (*Pº*).

Mādrikā, pl. (*°kāḥ*) ("Madra women").—§ 607 (Karṇap.): VIII, **40**, 1853 (sg.), 1855 (pl.).

Mādrinandana[1] ("son of Mādrī") = Nakula: IX, 764, (*Nº*).

Mādrinandana[2] (do.) = Sahadeva: II, 1116.

Mādrinandana (do.), dual (*°au*) = Nakula and Sahadeva: III, 19 (*°āu* (!)).

Mādrinandanaka (do.), dual (*°au*) = Nakula and Sahadeva: III, 10856.

Mādrinandikara (do.) = Sahadeva: V, 2000.

Mādrīputra[1] (do.) = Nakula: III, 1020 (*Nº*); IV, 165, 1359; V, 1997; VI, 3168 (*Nº*); VII, 7567, 7578, 8568; VIII, 930, 3188, †3814 (*Nº*); IX, 489; XII, 6126.

Mādrīputra[2] (do.) = Sahadeva: I, †7163 (*Sº*); II, 2624 (*Sº*); III, 15749; IV, 1354 (*Sº*); V, †708 (*Sº*), 3166 (*Sº*); VI, 5168, 5171, 5401 (*Sº*); VII, 3532, 7465, 8582; VIII, 496 (*Sº*); IX, 773, †891 (*Sº*), 1140, 1544.

Mādrīputra[3] (do.), dual (*°au*) = Nakula and Sahadeva: I, 4855, 4879, 5742, 7399, 7465; II, 2157, 2621; III, 11503, 11739, 14987, †15658, 17225; IV, 2294, 2319; V, †653, †660, †711, 3207, 4426, 4657, 4791, 4826, 5152, 5854; VI, 711, 2068, 2473, 2733, 2744, 2746, 3694, 3865, 4508, 4669, 4782, 4799, 4912, 5074, 5228, 5559; VII, 1380, 1509, 3562, 3566, 6626, 8805 (C. by error *°ani*), 8811; VIII, 1638, 1690, 2360, 2709, 2710, 3183, 3194, 3206, 3210, 4864, 4872, 4991, 4999; IX, 156, 164, 400, 453, 516, 550, 646, 652, 656, 779, 832, 961, 1019, 1021, 1026, 1064, 1373; 1725, 1956, 3481; X, 550; XII, 1379, 1396, 1464, 6231; XIII, 7772.

Mādrīsuta[1] (do.) = Nakula: I, †200 (*Nº*); II, 1202; V, †709, 2229 (*Nº*); VI, 1691; VIII, †4298, †4331 (*Nº*); X, †569, †570.

Mādrīsuta[2] (do.) = Sahadeva: II, 1163; V, 2888; VI, 5169; VII, 517, 7471, 8575; IX, †1558 (*Sº*), †1559 (slew Çakuni).

Mādrīsuta (do.), dual (*°au*) = Nakula and Sahadeva: I, †109, 2290; III, 1275, †2009, †10283, †11907, †11915; V, †718, †851, †868, 5115; VI, 3764; VIII, 3204; IX, †873.

Mādrītanūja (do.), dual (*°au*) = Nakula and Sahadeva: V, †688.

Magadha, pl. (*°āḥ*), a people.—§ 130 (Aṃçāvat.): I, **67**, 2683 (*°eshu Jayatsenas teshām āsīt pārthivaḥ*, incarnation of the first of the Kāleyas).—§ 177 (Pāṇḍudigvijaya): I, **113**, 4451 (*goptā Mºrishtrasya Dīrgho Rājagṛhe*, slain by Pāṇḍu on his digvijaya).—§ 275 (Rājasūyārambhap.): II, **18**, 738 (*°eshu*, Bṛhadratha established a feast in honour of the Rākshasī Jarā among the *M.*).—§ 295 (Dyūtap.): II, **52**, 1874 (brought tribute to Yudhiṣṭhira).—§ 375 (Tīrthayātrāp.): III, **85**, 8234 (*°eshu*, the holiness of the country).—§ 561*e* (Bhīṣmasena): V, **50**, 1986 (*Kaçi-Vaṅga-Mºān*, had been vanquished by Bhīmasena).—§ 561*g* (Sahadeva): V, **50**, 1997 (*Kaçīn Aṅga-Mºān*, had been vanquished by Sahadeva).—§ 561 (Yānasandhip.): V, **53***a*, 2107 (among the allies of Yudhiṣṭhira).—§ 574 (Jambūkh.): VI, **9***a*, 357 (only B., C. has *Mdº*, among the peoples of Bhāratavarsha). Cf. Māgadha, pl.

Magadha (VIII, 186), v. Māgadha[2].

Magadha = the country of the Magadhas. § 641*f* (Pṛthu Vainya): XII, **59**, 2284 (bestowed by Pṛthu Vainya on Māgadha [i.e. the ancestor of the Māgadhas]).

Māgadha[1] ("king of the Magadhas") = Bṛhadratha: II, 744.

Māgadha[2] (do.) = Daṇḍadhāra: VIII, 688 (only B., C. has by error *Mādhavaḥ*).

Māgadha[3] (do.) = Jalasandha: VII, 4573, 4578, 4583.

Māgadha[4] (do.) = Jarāsandha: II, 586, 610 (*nṛpaṃ*), 647, 657, 754, 762, 770, 788 (the country ?), 876, 879, 892 (*Jarāsandho rājā*), 919; VIII, 243 (*rājā*, having obtained the friendship of Karṇa he confined the kings of the earth); XII, 129 (*rājā . . . Jarāsandhaḥ*); XIII, 6839 (*saṃruddhān*, sc. *rājñaḥ*, liberated by Kṛshṇa, all. to Jarāsandhavadhaparvan).

Māgadha[5] (do.) = Jayasena: I, 121 (*Jº*). Cf. next.

Māgadha[6] (do.) = Jayatsena, son of Jarāsandha: II, 1538 (*Jº*); V, 577 (*Jayatseno Jārāsandhiḥ*); VI, 5007 (*Jº*), 5317, 5321; VIII, 120 (*Jayatseno Jārāsandhiḥ*, had been slain by Abhimanyu). Cf. the prec. and Māgadha[9].

Māgadha[7] (do.) = Meghasandhi, the son of Sahadeva: XIV, 2448, 2449, 2450, 2460, 2466.

Māgadha[8] (do.) = Sahadeva, son of Jarāsandha: V, 5325 (*Sº*). Cf. next.

Māgadha[9] (do., one or more Magadha kings at the time of Yudhiṣṭhira = Jayatsena or Sahadeva (?).—§ 296 (Dyūtap.): II, **53**, 1914 (waited upon Yudhiṣṭhira).—§ 561 (Yānasandhip.): V, **57**, 2239 (*Jārāsandhiḥ*, had joined Yudhiṣṭhira).—§ 576 (Bhagavadgītāp.): VI, **17**, 663 (in the army of Duryodhana); **18**, 691 (*nṛpatiḥ*, do.).—§ 581 (Bhīshmavadhap.): VI, **62**, 2750, 2761, 2762 (fought with Abhimanyu).—§ 584 (do.): VI, **81**, 3533 (in Duryodhana's army).—§ 587 (do.): VI, **108***c*, 5051 (do.).—§ 593 (Abhimanyuvadhap.): VII, **48**, 1891 (*°eṇa putreṇa*, slain by Abhimanyu).—§ 599 (Jayadrathavadhap.): VII, **107**, 4045 (*°eṇa sute*, i.e. Vyāghradatta, slain by Sātyaki).—§ 664 (Karṇap.): VIII, **6**, 186 (had been slain by Bhīshma, C. has by error *Mdº*).—§ 609 (Çalyap.): IX, **2**, 73 (had joined Duryodhana), 92 (had been slain).

Māgadha[10] (adj.) ("belonging to the Magadhas").—§ 273 (Rājasūyārambhap.): II, **14**, 617 (*girinukhyaṃ ?*).—§ 276

(Jarāsandhavadhap.): II, **20**, 797 (*puraṃ*, i.e. Girivraja).—§ 277 (do.): II, **21**, 798 (*niveçaḥ* = do.), 809 (*puraṃ* = do.); **22**, 873 (*saṃnyāsḥ*).—§ 581 (Bhīshmavadhap.): VI, **62**, 2749 (*anukaṃ*).—§ 607 (Karṇap.): VIII, **38**, 1770 (*dāsīnāṃ M°nāṃ*).—§ 619 (Strīvilāpap.): XI, **25**, 712 (*°yaḥ . . . yoshitaḥ*).

Māgadha [1], the ancestor of the Māgadhas (tribe and caste).—§ 641*f* (Pṛthu Vainya): XII, **59**, 2233 (*Śāta-M°ca*, became the bards of Pṛthu Vainya), 2234 (Pṛthu Vainya gave *M.* the country of Magadha).

Māgadha, pl. (*°dḥ*), a people = Magadha, pl. — § 4 (Anukram.): I, **1**, †153 (*°nāṃ variṣḥṭhaṃ Jarāsandhaṃ*).—§ 74 (Vasu Uparicara): I, **63**, 2363 (*mahāratho M°anāṃ vīryato yo Bṛhadrathaḥ*).—§ 242 (Ambuvīca): I, **204**, 7476 (*Ambuvīca ityevaṃ | āsīd Rājagṛhe M°anāṃ mahīkshitāṃ*).—§ 275 (Rājasūyārambhap.): II, **19**, 741 (ruled by Bṛhadratha).—§ 276 (Jarāsandhavadhap.): II, **20**, 796 (*°kshetraṃ*, the realm of Jarāsandha).—§ 277 (do.): II, **21**, 807 (*aparihāryā meghānāṃ M°a Manunā kṛtāḥ*), 815 (*°anāṃ surucirau Caityakaṃ*), 827; **24**, 932, 933, 942 (after the slaughter of Jarāsandha his son Sahadeva became king of the *M.*).—§ 280 (Bhīmasena): II, **30**, 1090 (ruled by Daṇḍa and Daṇḍadhāra (?), vanquished by Bhīmasena, accompanied Bhīmasena when he vanquished the son of Jarāsandha in Girivraja).—§ 515 (Karṇadigvijaya): III, **254**, 15244 (vanquished by Karṇa on his digvijaya).—§ 574 (Jambūkh.): VI, **9***μ*, 353 (among the peoples of Bhāratavarsha), 357 (do., only C., B. has *Ma°*).—§ 578 (Bhīshmavadhap.): VI, **51***τ*, 2102 (followed Bhīshma).—§ 580 (do.): VI, **56***ā*, 2409 (on the right wing of Bhīshma's gāruḍavyūha).—§ 585 (do.): VI, **87***δ*, 3854 (followed Bhagadatta).—§ 589 (Droṇābhishekap.): VII, **11***ν*, 397 (formerly vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **20***ξ*, 802 (in the back of Droṇa's gāruḍavyūha).—§ 599 (Jayadrathavadhap.): VII, **107**, 4045, 4048 (attacked Sātyaki after the slaughter of Vyāghradatta, the son of the Magadha king).—§ 605 (Karṇap.): VIII, **12***ββ*, 459 (in the army of Yudhishṭhira ?); **18**, †690 (*°anāṃ praçarāḥ*, i.e. Daṇḍadhāra); **22***ζζ*, 863 (attacked the Pāñçālas).—§ 607 (do.): VIII, **45***μ*, 2084, (*ν*), 2101, 2105.—§ 608 (do.): VIII, **46***β*, 2133 (on the right wing of the Kaurava array); **70***ππτ*, †3500; **73**, 3657 (*°anāṃ adhipatir Jayatsenaḥ*, had been slain by Abhimanyu).—§ 613 (Gadāyuddhap.): IX, **33***η*, 1913 (have been slain).—§ 619 (Strīvilāpap.): XI, **25**, 712 (*°anāṃ adhipatiṃ Jayatsenaṃ*), 714 (*°yaḥ*, fem.).—§ 744 (Anuçāsanik.): XIII, **44***β*, 2441 (vanquished by Bhīshma at the svayaṃvara of Ambā, etc.).—§ 793 (Mausalap.): XVI, **6***κ*, 159 (had been vanquished by Kṛshṇa).

***Māgadha**, pl., name of a caste (bards): I, 6940 (*çūta-m°āḥ*); III, †14750 (*°rūtapāgaiḥ*); IV, 541 (*çūta-m°āḥ*), †2189; V, †1314, 3383 (*çūta-m°āḥ*); VI, 4433; VII, 178 (*çūta-m°. vandināṃ*), 2739 (*çūta-m°-vandibhiḥ*); VIII, 12 (do.); XII, 1386, 10866 (*çūta-n°āḥ*); XIII, 2573 (sg., son of a vaiçya and a kshatriya wife), 2581, 2584 (*°ī*, fem.), 2622, 5768; XIV, 1896 (*çūta-m°-vandibhiḥ*), 2040 (*çota-m°-saṅghāḥ*); XV, 624 (*çūta-m°-vandibhiḥ*), 1061 (*çūta-m°-saṅghaiḥ*).

Magadhādhipa ("king of the Magadhas") = Jarāsandha: XV, 668 (*°sya sutā Jarāsandha iti çrutaya*, i.e. the wife of Sahadeva).

Magadhādhipati (dc.) = Bṛhadratha: II, 688 (*B°*), 740 (*°eḥ sutaḥ*, i.e. Jarāsandha), 756.

Magadheçvara (dc.) = Meghasandhi: XIV, 2444.

Māgadhendra (dc.) = Jarāsandha: V, 2056 (*J°*).

Māgadhī ("daughter of the Magadha king") = Aṃbā, wife of Aneçvan: I, †3794.

Maghā, mostly pl. (*°āḥ*), name of a nakshatra (v. Su. Si.).—§ 246 (Sundopasundop.): I, **210**, 7653 (*°āsu*).—§ 370 (Tīrthayātrāp.): III, **84**, 8029 (*Kṛttikā-M°yoḥ . . . tīrthaṃ*).—§ 574 (Jambūkh.): VI, **3**, 81 (*°āsv Aṅgārako vakraḥ*, omens).—§ 576 (Bhagavadgītāp.): VI, **17**, 637 (*°vishayago somaḥ*).—§ 746 (Anuçāsanik.): XIII, **64**, 3263 (*°āsu*, the merit of making gifts under the constellation of *M.*).—§ 749 (do.): XIII, **88**, 4251 (*°āsu*), 4252 (do.); **89***a*, 4259 (*°āsu*, the merit of performing a çrāddha under the constellation of *M.*).—§ 759 (do.): XIII, **110**, 5394 (*°āsv Aṅgārako vakraḥ*, sg., description of the cāndravraṭa, cf. Açleshā).—§ 766 (do.): XIII, **126**, 6040 (sg., a çrāddha should be performed under the constellation of *M.*).

Māgha, name of a month. § 587 (Bhīshmavadhap.): VI, **119**, 5632 (*°nāse gavā iva*, but B. reads *māghamāṃ segavā iva*, cf. the explanation of Nīl.).—§ 733*p* (Gaṅgā-Yamunayos tīrthaṃ): XIII, **25**, 1724 (*°nāse*, then one should bathe in Prayāga).—§ 746 (Anuçāsanik.): XIII, **66**, 3316 (*°nāse*, the merit of gifts of seeds in the month of *M.*).—§ 759 (do.): XIII, **106***β*, 5152 (*°nāsaṃ*, the merit of fasting during *M.*); **109**, 5374 (*dvādaçyāṃ M°nāse*, then one should worship Kṛshṇa as Mādhava).—§ 777 (Svargārohanik. p.): XIII, **168**, 7733 (*°nāsaḥ*, the month in which Bhīshma died).—§ 785 (Anugītāp.): XIV, **85**, 2513 (*dvādaçīṃ M°pakshikīṃ; °nāsikīṃ*, B.).

Maghavan, Maghavat = Indra, q.v.

Maghavātman = Çiva: XII, 790.

Māghī, the day of full moon in the month of Māgha. § 658*b* (Kṛtaghnop.): XII, **171**, 6384 (on this day the Rākshasa king entertained brahmans).—§ 733*p* (Gaṅgā-Yamunayos tīrthaṃ): XIII, **25**, 1723 (on this day 30,010,000 tīrthas are assembled in Prayāga).—§ 751*b* (Çapathavidhī): XIII, **94**, 4552 (on this day Çukra, etc., came to Kauçikī).—§ 785 (Anugītāp.): XIV, **85**, 2517 (*paurṇamāsī*).

Mahābāhu [1], two sons of Dhṛtarāshṭra. § 130 (Aṃçāvat.): I, **67**, 2733, 2740.—§ 182 (Dhṛtarāshṭraputranāmak.): I, **117**, 4545, 4553.—§ 600 (Ghaṭotkacavadhap.): VII, **157***b*, 6938 (among ten sons of Dhṛtarāshṭra who are slain by Bhīmasena).

Mahābāhu [2] = Kṛshṇa (Visḥṇu): V, 2567.

Mahābala [1] = Çiva (1000 names ?).—No.[2] = Visḥṇu (1000 names).

Mahābalā, name of two mātṛs. § 615*u* (Skanda): IX, **46***θ*, 2627, 2644.

Mahābhāga = Visḥṇu (1000 names).

Mahābhārata, the poem of Vyāsa. § I (Anukram.): I, **1**, 11 (*°aṃçvītāḥ kathāḥ*). The *M.* had been composed by Vyāsa and was originally recited by Vaiçampāyana to Janamejaya, afterwards by Ugraçravas to Çaunaka).—§ 7 (do.): I, **1**, 265, 266 (etymology).—§ 11 (Parvasaṃgr.): I, **2**, 556 (*°m ākhyāya*), 557 (do.).—§ 70 (Āḍiyaṃçāvatāraṇap.): I, **59**, 2203 (*ākhyānaṃ*, recited at the sacrifice of Janamejaya); 2206 (recited by Sauti, i.e. Ugraçravas).—§ 72 (do.): I, **62**, 2283 (*ākhyānaṃ*), 2319 (*°ākhyānaṃ*), 2320 (etymology), 2322, 2333 (*tribhir varshair . . . Kṛshṇa-Dvaipāyano . . . M°m ākhyānaṃ kṛtavāṃs*).—§ 78 (Vyāsa): I, **63**, 2418 (Vyāsa taught his disciples *Vedāṃ M°pañcamāṃ*).—§ 717*b* (Nārāyaṇīya): XII, **341**, 13027 (do. do.); **347**, 13438 (*°kṛt*, i.e. Vyāsa).—§ 795*v* (Svargārohaṇap.): Sauti said: "The race of the *Bharatas* is the topic [of the *M.*]. Therefore

it is called Bhārata, and on account of this and of its greatness it is called *M.* (v. 192); this history is called Jaya, it should be heard by everyone who desires emancipation," etc. Blessing to the reader. *Vyāsa* made an abstract of the *Bhārata* from love of righteousness; he made another compilation (*saṃhitāṃ*) of six millions of verses; three millions of these verses are placed in *Devaloka*, 1,500,000 among the Pitṛs, 1,400,000 among the Yakshas, and 100,000 among men. *Nārada* recited it to the gods, *Asita Devala* to the *Pitṛs*, *Śuka* to the *Rākshasas* and *Yakshas*; *Vaiśaṃpāyana* to men; it is equal to the *Vedas*; blessing to the reader; the *Sāvitrī* of the *Bhārata* (i.e. vv. 2036-207) is quoted; "what need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bhārata . . . ?" (v. 211 + one verse in *B.*) (XVII, **5**).—Asked by *Janamejaya* according to what rites one should listen to the Bhārata, etc., Vaiśaṃpāyana expounded what gods, etc., are found in the Mahābhārata (*ṭ*); *śrāddha* offerings should be made after the hearing of it, likewise gifts to the brahmans (specification); one should appoint as reciter one who is pure, etc.; the reciter, seated at his ease, free from all bodily complaints, with rapt attention should recite the text without too much slowness, etc.; (*o*) the merit won at the conclusion of each *parvan* (*r*), its topic (*o*) and fruits (*τ*) (XVIII, **6**): XVIII, **5**, 190, 191, 192 (etymology); **6**, 299 (*°ākhyānaṃ*). Cf. Bhārata[15], Jaya[14].

Mahābhāsura = Mahāpurusha (Mahāpurushastava).

Mahābhauma, a prince. § 156 (Pūruvaṃç.): I, **95**, ††3772 (son of Ariha), ††3773 (husband of Suyajñā and father of Ayutanāyin).

Mahābhaya ("great fear"). § 125 (Aṃçāvat.): I, **66**, 2619 (son of Adharma and Nirṛti).

Mahābhīmā = Umā: XII, 10304.

Mahābhisha, a king. § 161 (Mahābhishop.): I, **96**, 3843 (*Ikshvākuvaṃçaprabhavaḥ*), 3845, 3847, 3848, 3850 (cursed to be reborn on earth).—§ 162 (Çāntanūp.): I, **97**, 3882 (reborn as Çāntanu).—§ 376 (Tīrthayātrāp.): III, **85**, 8268 (*yatha rājā M°h*).—§ 706 (Mokshadh.): XII, **310**, 11540 (*rājarshir adhṛtiḥ svargāt patito hi M°h*, all. to § 161).—§ 775 (Ānuçāsanik.): XIII, **166**$_{\eta}$, 7681 (enumeration).

[Mahābhishopākhyāna(ṃ)] ("episode relating to king Mahābhisha"). § 161 (Sambhavap.): The *rājarshi Mahābhisha*, of the race of *Ikshvāku*, had gratified *Indra* by 1,000 horse sacrifices and 100 *rājasūyas* and attained to *Svarga*. One day, when the gods and *rājarshis* were worshipping *Brahmán*, the *Wind* loosened the garments of *Gaṅgā*. The gods bent down their heads, but *Mahābhisha* rudely stared at her, and for this *Brahmán* cursed him, saying that he should be reborn on earth, [as should also *Gaṅgā*, but when his wrath should be provoked by her he should again attain to heaven] (the words in brackets are only to be found in B.). He then wished to be born as a son of *Pratīpa*. The *Vasus* had been cursed by the ṛshi *Vasishṭha*, whom they had crossed when he was engaged in his twilight adorations, that they should be born among men. They chose to be born of *Gaṅgā* as sons to *Çāntanu*, who should be borne to *Pratīpa*, and *Gaṅgā* promised that she would throw them into the water as soon as they were born, except one, upon whom they would each contribute one-eighth of their energies, but who should be childless (I, **96**). (For continuation v. Çāntanūpākhyāna.)

Mahābhoga, Mahābhūta = Vishṇu (1000 names).

***mabābhūta**, pl. (*°āni*) ("the elements"): III, 13913 (*°ātmakaṃ Brahma*), 13914 (enumerated), 13921 (*pañca*, do.); VI, 178 (do., do.), 182 (*pañcasu*), 1327; XII, 6821, 6823, 7071, 7072, 7073 (*pañca*), 7077, 7525 (enumerated), 7725, 8739, 8976 (do.), 8979 (*pañca*), 9877 (do.); XIII, 7074; XIV, 983 (*pañca*), 1092 (do., enumerated); XV, 924. Cf. Bhūta, pl.

Mahābhūtādhipati = Vishṇu (Nārāyaṇa, Kṛshṇa): XII, 13110.

Mahābīja = Çiva (1000 names²).

Mahābuddhi = Vishṇu (1000 names).

Mahācūḍā, a mātr. § 615*v* (Skānda): IX, **46***θ*, 2623.

Mahāçakti, Mahāçana = Vishṇu (1000 names).

Mahāçaṅkha, name of a tree (thus Nīl.) in Çaṅkhatīrtha. § 615*f* (Çaṅkhatīrtha): IX, **37**, 2138 (*nagaṃ*).

Mahāçiras[1], a muni. § 264 (Sabhākriyāp.): II, **4***a*, 105 (waited upon Yudhishṭhira).

Mahāçiras[2], an Asura. § 268 (Varuṇasabhāv.): II, **9**, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Mahāçoṇa, a river. § 276 (Jarāsandhavadhap.): II, **20**, 794 (crossed by Kṛshṇa, Arjuna, and Bhīmasena on their journey from Indraprastha to Girivraja). Cf. Çoṇa.

Mahāçrama, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8031.—§ 733*g* (Saptagaṅga): XIII, **25**, 1704 (result of bathing there).

Mahāçṛiṅga = Vishṇu (1000 names).

Mahāçva, an ancient king. § 267 (Yamasabhāv.): II, **8**, 330 (in the palace of Yama).

Mahādaṃshṭra = Çiva (1000 names[1-2]).

Mahādanta = Çiva (1000 names²).

Mahādbhuta, name of a fire (= Adbhuta?). § 493 (Āṅgirasa): III, **222**, 14212.

Mahad bhūta(ṃ) = Vishṇu (1000 names).

Mahādeva[1] ("the great god") = Çiva, q.v.

Mahādeva[2] (do.) = Brahmán: XII, 9176, 13047.

Mahādeva[3] (do.) = Vishṇu (Kṛshṇa): III, 8125 (*Vishṇuṃ*); V, 298; VI, 3036 (= Kṛshṇa); XII, 4490, 10087; XIII, 7001 (1000 names).

Mahādevapura ("the city of Mahādeva"). § 322 (Dvaitavanapr.): III, **23**, †913 (*puraṃ M°prākāçaṃ*).

[Mahādevasahasranāmastotra(ṃ)] (the hymn containing the 1,008 names of Mahādeva, i.e. Çiva), v. Çiva.

[Mahādevastava(ḥ)] ("the praising of Mahādeva, i.e. Çiva"). § 332 (cf. Kairātap.): Arjuna enumerated the names of Çiva, Kapardin, etc. (III, v. 16248-1633).

Mahādevī[1] ("the great goddess") = Aditi: XIII, 3905.

Mahādevī[2] (do.) = Umā: III, 8129 (*Gauryāḥ*); IV, 200; VI, 805; XII, 10333; XIII, 4069; XIV, 1184 (*Pārvatī*). Cf. Devī.

Mahādhana = Vishṇu (1000 names).

Mahādhanu(ṣ), Mahādhātu = Çiva (1000 names²).

Mahādridhṛk = Vishṇu (1000 names).

Mahādyuman, name of a tīrtha or of the sun (Nīl.). § 17 (Uttaṅka): I, **3**, 804 (*avasad yo*—i.e. Çrutasena—*Mahadyumni prārthayan vāgamukhyatāṃ*).

Mahādyuti[1] = Vishṇu (1000 names).

Mahādyuti[2] = Çiva: XIV, 201, 206 (*°te*, dat.).

Mahāgaṇapati = Çiva: X, 254.

Mahāgaṅgā, name of a tīrtha. § 733*f* (Ānuçāsanik.): By fasting and bathing in *M.* at the conjunction of the Kṛttikās and Aṅgāraka (so BR., PCR. takes *Kṛttikāṅgārake* as the name of a tīrtha) one becomes cleansed of his sins and ascends to heaven: XIII, **25**, 1708.

Mahāgarbha, Mahāgarbhaparāyaṇa = Çiva (1000 names[2]).

Mahāgarta = Viṣṇu (1000 names).

Mahāgaurī, a river. § 574 (Jambūkh.): VI, 9λ, 341 (in Bhāratavarsha).

Mahāghora = Çiva (1000 names[2]).

Mahāgiri ("the great mountain") = Himavat: III, 8004.

Mahāgīta, Mahāgrīva = Çiva (1000 names[2]).

Mahāhaṃsa = Mahāpurusha (Mahāpurushastava).

Mahāhanu[1], a serpent. § 64 (Sarpasattra): I, **57**, 2151 (of Takshaka's race).

Mahāhanu[2], a serpent. § 57 (Sarpasattra): I, **57**, 2158 (of Dhṛtarāshṭra's race).

Mahāhanu[3] = Çiva (1000 names[2]).

Mahāharsha, Mahāhasta = Çiva (1000 names[2]).

Mahāhavis = Viṣṇu (1000 names).

Mahāhrada[1], one or more tirthas. § 370 (Tīrthayātrāp.): III, **84**, 8122 (*sarvatīrthasare*).—§ 391 (Ṛshyaçṛṅga): III, **110**, 10001 (Ṛshyaçṛṅga lived at *M*.); **113**, 10094 (do.).—§ 733*g* (Saptagaṅga): XIII, **25**, 1705 (°*e upaspṛçya Bhṛguturige*).—§ 733*v* (Rāmahrada): XIII, **25**, 1734.—§ 757*m* (Goloka): XIII, **102***a*, 4883.

Mahāhrada[2] = Viṣṇu (1000 names).

Mahājānu, a ṛshi. § 22 (Pramadvarā): I, **8***a*, 961.

Mahājata, Mahājatru = Çiva (1000 names[2]).

Mahājavā, name of two mātṛs. § 615*u* (Skanda): IX, **46***θ*, 2634 (only C., B. has *Manojavā*), 2640.

Mahājaya, a serpent. § 615*u* (Skanda): IX, **45**, 2554 (given to Skanda by Vāsuki).

Mahājihva, Mahājvāla = Çiva (1000 names[2]).

Mahākāça, a varsha(?) on Çākadvīpa. § 575*b* (Çākadvīpa): VI, 11*β*, 425.

Mahākāla[1], name of a form of Çiva. § 358 (Tīrthayātrāp.): III, **82**, 4090 (name of a tīrtha? or of the god worshipped there (in Ujjayinī ?)).—§ 696*b* (Dakshaprokta-Çivasahasranāmastotra): XII, **285**, 10392 (Çiva's 1000 names[1]).

Mahākāla[2], followers of Çiva. § 91 (Aṃçāvat.): I, **65**, 2529 (= Bāṇa; *Rudrasyānucarāḥ*).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 414 (in the palace of Kubera).

Mahākālī = Umā: IV, 195; VI, 797; XII, 10304.

Mahākalpa, Mahākambu = Çiva (1000 names[2]).

Mahākarman[1] = Çiva (1000 names[2]).—Do.[2] = Viṣṇu (1000 names).

Mahākarṇa = Çiva (1000 names[1-2]).

Mahākarṇi, the minister of king Ambuvīca. § 242 (Ambuvīca): I, **204**, 7478.

Mahākarṇī, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2644.

Mahākartṛ = Çiva (1000 names[2]).

Mahākāya = Çiva: VII, 9532; XIII, 1148 (1000 names), 1168 (do.), 1199 (do.).

Mahākāyā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2642.

Mahākeça, Mahākotu = Çiva (1000 names[2]).

Mahākoça, Mahākrama, Mahākratu = Viṣṇu (1000 names).

Mahākrauñca, a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12**, 448. Cf. Kraufica.

Mahākrodha = Çiva (1000 names[2]).

Mahākṛcchra = Mahāpurusha (Mahāpurushastava).

Mahāksha[1] = Çiva (1000 names[2]). — Do.[2] = Viṣṇu (1000 names).

Mahālaya, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8032.—§ 375 (do.): III, **85**, 8233.

Mahāliṅga = Çiva (1000 names[2]).

Mahāmakha = Viṣṇu (1000 names).

Mahāmāla = Çiva (1000 names[2]).

Mahāṃanas = Viṣṇu (1000 names).

Mahāmati, a daughter of Aṅgiras. § 489 (Aṅgirasa): III, **218**, 14128 (*mahāmakhesv Aṅgirasī diptamatsu mahāmate | M°iti vikhyātā saptamī kathyate sutā*). Cf. Aṅgirasi.

Mahāmātra = Çiva (1000 names[2]).

Mahāmāya[1] = Çiva (1000 names[2]). — Do.[2] = Viṣṇu (1000 names).

Mahāmāyādhara = Mahāpurusha (Mahāpurushastava).

Mahāmegha, a Kuru warrior. § 593 (Abhimanyuvadhap.): VII, **48**$_{\chi}$, 1899 (slain by Abhimanyu).

Mahāmeghacayaprakhya = Çiva (1000 names[1]).

Mahāmeghanivāsin = Çiva (1000 names[2]).

Mahāmeru[1-2] = Meru[1-2], q.v.

Mahāmukha[1], a warrior of Jayadratha. § 522 (Draupadīharaṇap.): III, **271**, 15871 (*Kshemaṅkara-M°au*, slain by Nakula).

Mahāmukha[2], **Mahāmuni, Mahāmūrdhan** = Çiva (1000 names[2]).

Mahāmūrti[1] = Çiva (1000 names[1]).—Do.[2] = Mahāpurusha (Mahāpurushastava).—Do.[3] = Viṣṇu (1000 names).

Mahānada[1] ("the great river") = Sindhu: XIII, 1695.—Do.[2] = Çiva (1000 names[2]).

Mahānadī[1], one or more rivers. § 249 (Arjunavanavāsap.): I, **215**, 7818 (visited by Arjuna).—§ 370 (Tīrthayātrāp.): III, **84**, 8052.—§ 377 (Dhaumyatīrthak.): III, **87**, 8307 (near Gayā).—§ 379 (Tīrthayātrāp.): III, **95**, 8519 (do.).—§ 489 (Mārkaṇḍeyas.): III, **188***a*, 12909 (among the rivers seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 606 (Tripurāsbyāna): VIII, **34**, 1473 (became the jaṅghā of Çiva's chariot).—§ 775 (Aṇuçāsanik.): XIII, **166***a*, 7646.

Mahānadī[2], a river in Çākadvīpa. § 575*b* (Çākadvīpa): VI, 11*γ*, 433.

Mahānadīsuta ("the son of the great river [i.e. Gaṅgā]") = Bhīshma: XII, † 2120.

Mahānāgahana, Mahānakha, Mahānana = Çiva (1000 names[2]).

Mahānandā, a tīrtha. § 733*u* (Punarāvartanandā): XIII, **25**, 1731.

Mahānāsa, Mahānetra, Mahāṅga = Çiva (1000 names[2]).

Mahānidhi = Viṣṇu (1000 names).

Mahāniyama = Mahāpurusha (Mahāpurushastava). Cf. XII, 13052.

Mahānṛtya, Mahāntaka, Mahāpāda = Çiva (1000 names[2]).

Mahāpadma[1], an elephant. § 581 (Bhīshmavadhap.): VI, **64***μ*, 2865 (one of the world's elephants, followed Ghaṭotkaca).—§ 599 (Jayadrathavadhap.): VII, **121**$_{\zeta\zeta}$, 4830 (°*kule, sc. jāla nāgāḥ*).

Mahāpadma[2], a city. § 718*b* (Uñchavṛttyup.): XII, **354**, 13775 (*purottame Gaṅgāyā dakshiṇe tīre*).

Mahāpārçva[1], an Asura. § 268 (Varuṇasabhāv.): II, **9**, 366 (among the Daityas and Dānavas in the palace of Varuṇa).

Mahāpārçva[2] = Çiva (1000 names[1]).

Mahāpārishadeçvara, a warrior of Skanda. § 615*u* (Skanda): IX, **45***γ*, 2568.

Mahāpatha = Çiva (1000 names[2]).

Mahāpavitra, Mahāprajāpati = Mahāpurusha (Mahāpurushastava).

Mahāprasāda = Çiva (1000 names[2]).

Mahāprasthānika(m) [parva(n)] ("[the section] relating to the great journey [to the other world]." i.e. Mahāprasthānikaparvan).—§ 10 (Parvasaṅgr.): I, **2**, 356 (°aṃ *parva*).—§ 11 (do.): I, **2**, 629 (C. has °*prā*°), 633 (°aṃ *parva*, C. has °*prā*°).—§ 795*c* (Muhābhārata): XVIII, **6**, 279 (°*e*).

[Mahāprasthānikaparvan] ("the section relating to the great journey to the other world," the 17th of the great and the 99th of the minor parvans of Mhbhr.; cf. Mahāprasthānika(m) parva(n)).—§ 794: *Janamejaya* said: Having heard of the battle with iron clubs between the *Vṛshṇis* and *Andhakas*, and of *Kṛshṇa*'s ascension to heaven, what did the *Pāṇḍavas* do? *Vaiçampāyana* said: Having heard the particulars of the great slaughter of the *Vṛshṇis*, *Yudhishṭhira* set his heart on leaving the world, saying to his brothers that it is Time that ripens every creature, of which they approved. He made the kingdom over to *Yuyutsu* and installed *Parikshit* as king in *Hāstinapura*, while *Vajra* ruled in *Indraprastha*. Then he offered oblations of water to *Kṛshṇa*, *Rāma*, and *Vasudeva*, etc., and *çrāddha*s to his deceased kinsmen, and fed *Vyāsa*, *Nārada*, *Mārkaṇḍeya*, and *Vājñavalkya*, and gave jewels, etc. (specification) to brahmans in honour of *Kṛshṇa*. *Kṛpa* was installed as the preceptor of *Parikshit*. Then he summoned his subjects and informed them of his intentions; they tried in vain to dissuade him. He and his brothers and *Draupadī* removed their ornaments and wore barks of trees; then they threw their sacred fires into the water. Then they set out on their journey: the five *Pāṇḍavas*, *Draupadī*, and a dog. *Kṛpa*, etc., stood around *Yuyutsu*; *Ulūpī* entered the waters of *Gaṅgā*; *Citrāṅgada* set out for *Maṇipūra*; the grandmothers of *Parikshit* surrounded him. *Yudhishṭhira*, etc., set out with their faces turned towards the east, devoting themselves to *yoga*, resolved to observe the religion of renunciation; *Yudhishṭhira* first, then the other *Pāṇḍavas* in the order of their birth, behind them all *Draupadī*; a dog followed them. They reached the sea of red water. *Agni* came, and mentioning the *Khāṇḍava* forest, etc. (*a*), he caused *Arjuna* to throw the *Gāṇḍīva* and his inexhaustible quivers into the water to be given back to *Varuṇa*. Then *Agni* disappeared. They now proceeded towards the south; then, by the northern coast of the salt sea, to the south-west; then towards the west, where they saw *Dvārakā* covered by the ocean; then to the north, observant of *yoga*, desirous of making a round of the whole earth (XVII, **1**). They crossed *Himavat*, and beheld a vast desert of sand, and then *Meru*. *Kṛshṇā* dropped down; asked by *Bhīmasena*, *Yudhishṭhira* said that this was the consequence of her partiality for *Arjuna*. Then *Sahadeva* fell down; asked by *Bhīmasena*, *Yudhishṭhira* said it was because he never thought anybody his equal in wisdom. They went on. *Nakula* fell; asked by *Bhīmasena*, *Yudhishṭhira* said it was because he thought that nobody equalled him in beauty, though his righteousness was without blemish. *Arjuna* fell down; asked by *Bhīmasena*, *Yudhishṭhira* said that it was because *Arjuna* had said that he would consume all the foes in a single day, but did not accomplish it. *Bhīmasena* fell down; *Yudhishṭhira* told him it was because he was a great eater, and used to boast of his strength. *Yudhishṭhira* went on with the dog (XVII, **2**). *Indra* came with a chariot, and asked *Yudhishṭhira* to ascend it for going to Heaven; *Yudhishṭhira* wanted to take *Draupadī* and his fallen brothers with him; *Indra* said they have already reached Heaven, where he will see them; *Yudhishṭhira* would have the dog to accompany him; † as *Indra* said there is no place in Heaven for persons with dogs, as the *Krodhavaças* take away all the merits of such persons, *Yudhishṭhira* refused to ascend the chariot. Then [the dog, transformed into] *Dharma*, said to *Yudhishṭhira* (†vv. 80–9) that he had formerly tested him in the *Dvaitavana*, where he had chosen the revival of *Nakula*, disregarding *Bhīmasena* and *Arjuna*, for doing good to his [step]mother; "there is no one in Heaven that is equal to thee." Then *Dharma*, *Indra*, M., A., D.-r., causiuy *Yudhishṭhira* to ascend the chariot, proceeded to Heaven on their respective chariots. *Nārada* said that *Yudhishṭhira* was superior to all the R.-r. there. *Yudhishṭhira* wished to proceed to where his brothers were; *Indra*, saying that his brothers had won regions of felicity, tried to persuade him to stay, beholding D.-r. and Si.; *Yudhishṭhira* wished to be united with his brothers and *Draupadī* (XVII, **3**).

Mahāpuṃs, a varsha (?) in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11***β*, 427.

Mahāpura, a tīrtha. § 733*k* (Vaimānika): XIII, **25**, 1712.

Mahāpurāṇasambhāvya, an ancient king. — § 6 (Anukram.): I, **1***α*, 232 (in Sañjaya's enumeration).

Mahāpurusha ("the great Spirit")=Vishṇu (Nārāyaṇa, Kṛshṇa). § 717*c* (Upaniçara): XII, **337**, 12795.—§ 717*b* (Nārāyaṇīya): XII, **339**, ††12864 (praised by Nārada with the Mahāpurushastava, q.v.); **341**, 13035, 13050; **348**, 13455.—§ 717*d* (Brahmo-Rudrasaṃv.): XII, **352**, 13748.

[Mahāpurushastava] ("the praise of the great Spirit"). § 717*b* (Nārāyaṇīya): XII, **339**, ††12864 (recited by Nārada at Çvetadvīpa). The names (Devadeveça, etc., numbers 1–200), alphabetically arranged, are the following: *Abhagnapariçaṅkhyāna* (119), *Abhagnayoga* (118), *Abhāsura* (41), *Acala* (172), *Ādideva* (20), *Agni* (90), *Agrāhya* (171), *Āhuti* (92), *Aja* (168), *Akhaṇḍala* (123), *Amadhya* (134), *Amṛta* (13), *Amṛtākṣha* (14), *Amṛtoçaya* (80), *Anādi* (133), *Ananta* (7, 132), *Anantabhoga* (131), *Anantagati* (130), *Anantākhya* (15), *Aparājita* (69), *Aparimita* (54), *Aparinirdiṣṭa* (53), *Aparinivṛtta* (51), *Apratarkya* (179), *Atharvaçiras* (113), *Atikrechra* (160), *Avaçyavartin* (56), *Avijñeya* (180), *Avyaktamādhya* (so B., C. only *Avyakta*, 135), *Avyaktanidhana* (136), *Bandhava* (197), *Bhaktavatsala* (198), *Brahmāgarya* (181), *Brahmakāyika* (38), *Brāhmaṇapriya* (194), *Brāhmaṇarūpa* (193), *Brāhmaṇyadeva* (199), *Brahmapurohita* (37), *Brahmoçaya* (84), *Bṛhat* (178), *Cakshuvāyya(ṃ)* (99), *Candramas* (98), *Caturmahārājika* (40), *Chinnasaṃçaya* (190), *Chinnatṛshṇa* (189), *Citraçikhaṇḍin* (185), *Çivāsa* (145), *Dayāvāsa* (141), *Devadeveça* (1), *Deveçaya* (82), *Dhanaprada* (154), *Diçāṃ gaja(ḥ)* (101), *Digbhāgu* (102), *Dilpati* (34), *Divaspati* (30), *Ekāntadarçana* (200), *Gatādhvara* (188), *Guhya* (36), *Haṃsa* (74), *Harihaya* (149), *Harimedha* (150, 165), *Hayaçiras* (104), *Hiraṇmaya* (so C., B. has *Hiraṇyamaya*, 177), *Hiraṇyeçaya* (81), *Jagadanvaya* (88), *Jagatpati* (28), *Jagatprakṛti* (89), *Kaushika* (*Kauç*° B., 125), *Kīrtyāvāsa* (144), *Krechra* (159), *Kshatrajña* (5), *Kuçeçaya* (83), *Lakshmyāvāsa* (142), *Lokakshin* (4), *Mahābhāsura* (42), *Mahābhūta* (76), *Mahākrechra* (161), *Mahāmāyādhava* (184), *Mahāmūrti* (196), *Mahāniyama* (158), *Mahāpavitra* (176), *Mahāprajāpati* (25), *Mahāpurusha* (9), *Mahārājika* (39), *Māhātmyaçarira* (174), *Mahātushita* (48), *Mahāvibhūti* (173), *Mahāyajña* (58), *Mahāyajñabhāgahara* (151), *Mahāyāmya* (45), *Manas* (97), *Mānasika* (70), *Manaspati* (29), *Marutpati* (31), *Māsikavratadhara* (112), *Nāmanāmika* (71), *Nirguṇa* (3), *Nishkriya* (2), *Nivṛttabhrama* (164), *Nivṛttarūpa* (192), *Niyama* (157), *Niyamadhara* (163),

Oṃkāra (95), *Padmeçaya* (85), *Pañcāgni* (107), *Pañcakāla-kartṛpati* (66), *Pañcamahākalpa* (114), *Pañcarātrika* (67), *Pañcayajña* (65), *Paramahaṃsa* (75), *Paramayājñika* (77), *Parameṣṭhin* (72), *Parivṛtta* (50), *Pavitra* (175), *Phenapūjārtya* (153), *Prācīnagarbha* (124), *Prabhāna* (12), *Prāṇajyotiṣhaiyeshṭha* (110), *Prajāvidhānakava* (183), *Prajāpati* (22), *Prajāsargakara* (182), *Pramardana* (49), *Prathamatrivauparṇa* (105), *Pravacanagata* (165), *Pravṛttavedakriya* (167), *Pṛçnigarbhapravṛtta* (only B., 166), *Pṛthivīpati* (33), *Puroḍāçabhāgukara* (187), *Purukūta* (127), *Purusha* (8), *Purushottama* (6, 10), *Purushṭuta* (126), *Pūrvaniveça* (35), *Rtadhāman* (19), *Sadasadvyaktiyvaka* (18), *Salilapati* (32), *Samaga* (111), *Samudrādhivāsa* (138), *Sanātana* (17), *Sañjñāsañjña* (46), *Sāṅkhyamūrti* (79), *Sāṅkhyayoga* (78), *Saptamahābhāga* (43), *Sārathi* (93), *Sarvacchandaka* (148), *Sarvadarçin* (170), *Sarvagati* (169), *Sarvakrechra* (162), *Sarvatovṛtta* (191), *Sarvāsiva* (146), *Shaḍaṅganidhāna* (109), *Sukhapradu* (153), *Suprajāpati* (23), *Sūrya* (100), *Suvaṭṭa* (73), *Tapas* (96), *Tṛptavāsa* (140), *Triguna* (11), *Trināciketa* (108), *Tushita* (47), *Ūrjapati* (26), *Vācaspati* (27), *Vaguvartin* (52, 55), *Vadavāmukhoʻgniḥ* (91), *Vaikhānasa* (117), *Vaikuṇṭha* (68), *Vālakhilya* (116), *Vanaspati* (24), *Varaprada* (152, 186), *Varṇadhara* (106), *Vashaṭkāra* (94), *Vāsudeva* (147), *Vasuprāda* (21), *Vāyakṛt* (128), *Viçvakarma* (87), *Viçvamūrti* (195), *Viçvarūpa* (129), *Viçveçvara* (86), *Vidāgdhānu* (103), *Vidyāvāsa* (143), *Vratadeva* (137), *Vyoman* (18), *Yaçoveça* (139), *Yajña* (57), *Yajñabhāgahara* (64), *Yajñagarbha* (61), *Yajñahṛdaya* (62), *Yajñasambhava* (59), *Yajñastuta* (63), *Yajñayoni* (60), *Yama* (156), *Yamya* (44), *Yugādi* (120), *Yugamadhya* (121), *Yugavidhāna* (122).

Mahārājika = Mahāpurusha (Mahāpurushastava).

Mahāratha[1], an ancient king. § 5 (Anukram.): I, 1*a*, 223 (in Nārada's enumeration).

Mahāratha[2] = Çiva (1000 names[3]).

Mahāraudra, a Rākshasa. § 585 (Bhīshmavadhap.): VI, 91*v*, 4083 (slain by Duryodhana).

Maharddhi = Vishṇu (1000 names).

Mahāretas = Çiva (1000 names[3]).

Mahārha = Vishṇu (1000 names).

Mahārṇavanipānavid, Mahāroman = Çiva (1000 names[3]).

Maharshayah sapta = Saptarshi, pl. : I, 4807 (*sapta caiva maharshayaḥ*, enumerated); VI, 1210 [1229 (*maharshīṇāṃ Bhṛgur ahaṃ*, sc. Kṛshṇa)].

Maharshi[1] = Çiva (1000 names[3]).—Do.[2] = Vishṇu (1000 names).

Mahārūpa = Çiva (1000 names[3]).

Mahāsaras, a tīrtha. § 652*b* (Indrota-Pārīkshitīya): XII, 152*β*, 5646. (*γ*), 5662. Cf. Mahatsaras.

Mahāsattva = Agni, q.v.

Mahāsena[1] = Skanda, q.v.—Do.[2] = Çiva (1000 names[3]).

Mahāsura, v. Asura.

Mahāsurī ("the great female Asura") = Kālakā: III, 12203 (*K.*).

Mahāsvana = Vishṇu (1000 names).

Mahat[1], a prince. § 150 (Pūruvaṃç.): I, **94**, 3704 (the second of the four sons of Matināra).

Mahat[2] = Hiraṇyagarbha: XII, 11231.

Mahat[3] = Çiva: XIII, 1150 (1000 names[3]), 1157 (do.), 1243 (do.); XIV, 197.

Mahat[4] = Vishṇu (1000 names).

Mahātapas[1] = Çiva (1000 names[3]).—Do.[2] = Vishṇu (1000 names).

Mahātejas[1] = Çiva (1000 names[3]).—Do.[2] = Vishṇu (1000 names).

Mahātman = Çiva (1000 names[3]).

Māhātmyaçarira = Mahāpurusha (Mahāpurushastava).

Mahatsaras, a tīrtha. § 757*m* (Goloka): XIII, **102***a*, 4887. Cf. Mahāsaras.

Mahattara, a fire (?). § 491 (Āṅgiras): III, **220**, 14164 (son of the pitṛ Kāçyapa (C. *Ka°*)).

Mahātushita = Mahāpurusha (Mahāpurushastava).

Mahaujas[1], one or more princes. § 130 (Aṃçāvat.): I, **67**, 2688 (incarnation of the fifth of the Kāleyas).—§ 280 (Bhīmasena): II, **30**, 1096 (*Kauçikīnilayaṃ*, vanquished by Bhīmasena on his digvijaya).—§ 554 (Saṃyodyogap.): V, **4**-γ, 85 (among the princes to whom the Pāṇḍavas ought to send messengers).

Mahaujas[2] = Çiva: XIV, 202, 207.

Mahaujas, pl. (*°saḥ*), a people. § 562 (Bhagavadyānap.): V, **74**-γ, 2731 (*Parayuç ca M°āḥ*).

Mahaushadha, Mahāvakshas = Çiva (1000 names[3]).

Mahāvāc = Samāçvāsa (a fire): III, 14155.

Mahāvaktra = Çiva (1000 names[3]).

Mahāvarāha = Vishṇu (Kṛshṇa): XIII, 6858, 7007 (1000 names).

Mahāvega = Çiva (1000 names[3]).

Mahāvegā, a mātṛ. § 615*u* (Skanda): IX, **46***a*, 2634.

Mahāvibhūti = Mahāpurusha (Mahāpurushastava).

Mahāvīra, a prince. § 130 (Aṃçāvat.): I, **67**, 2696 (among the incarnations from the Krodhavaça gaṇa).

Mahāvīrya = Vishṇu (1000 names).

Mahāvrata = Bhīshma, q.v.

Mahāyaças = Çiva (1000 names[3]).

Mahāyajña[1] = Mahāpurusha (Mahāpurushastava). — Do.[2] = Vishṇu (1000 names).

Mahāyajñabhāgahara = Mahāpurusha (Mahāpurushastava).

Mahāyajvan = Vishṇu (1000 names).

Mahāyāmya = Mahāpurusha (Mahāpurushastava).

mahāyogeçvara, pl. ("great masters of yoga"): XIII, 4393 (= Brahmán, etc.).

Mahāyogin = Çiva: XIV, 206.

Mahāyudha = Çiva (1000 names[3]).

Maheça ("the great Lord") = Çiva: XIII, 780.

Maheçvara[1] (do.) = Çiva, q.v.

Maheçvara[2] (do.) = Vishṇu (Kṛshṇa): XII, 13064; XIII, 6813.

Maheçvara[3], a Rudra. § 770 (Ānuçāsanik.): XIII, 151*β*, 7090 (enumeration).

Māheçvara, adj. ("belonging to Maheçvara [i.e. Çiva]"): VII, 9572 (*sthānaṃ*, C. by error *Ma°*); IX, 2455 (*tejaḥ*); XII, 10265 (*tejo Jvaro nāma*), 10578 (*koshṭhaṃ*); XIII, 804 (*vibhūtiṃ*), 815 (*padaṃ*), 825 (*prajāḥ*).

Maheçvarapada, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8097.

Maheçvarapura, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8107 (there Vṛshadhvaja, i.e. Çiva, is to be worshipped).

Maheçvarasakha ("the friend of Maheçvara" [i.e. Çiva]) = Kubera: IX, 583 (*Alakādhipaṃ*).

Maheçvarī = Umā: XII, 10304.

Māheçvarī = Umā: XIV, 1184 (*Pārvatī*).

Māheçvarī dhārā, a tīrtha. § 370 (Tīrthayātrāp.): III, **84**, 8095.

Mahejya = Vishṇu (1000 names).

Mahendra[1] = Indra, q.v.

Mahendra[2], a mountain, the abode of Rāma Jāmadagnya. § 84 (Ādivaṃçāvatāraparvan.): I, **64**, 2459 (*parvatottame*).—§ 201 (Droṇa): I, **130**, 5130, 5121.—§ 249 (Arjunavanavāsap.): I, **215**, 7824 (*parvatam*, visited by Arjuna Pāṇḍava[5].)—§ 252 (Subhadrāharaṇap.): I, **219**, 7907 (only C., but read with B. *mahe tasya* instead of *Mahendrasya*). — § 269 (Vaiçravaṇasambhāv.): II, **10**, 412 (present in the palace of Kubera).—§ 370 (Tīrthayātrāp.): III, **85**, 8158 (*Jāmadagnyaniṣevitaṃ*).—§ 377 (Dhaumyatīrthak.): III, **87**, 8318 (*°o nāma Bhārgavasya*, in the east).—§ 378 (Tīrthayātrāp.): III, **93**, 8467 (*°ādimç ca parvatān*).—§ 383 (Paraçurāma): III, **99**, 8681.—§ 392 (Tīrthayātrāp.): III, **114**, †10124 (visited by Yudhiṣṭhira, etc., on their tīrthayātrā).—§ 398 (Paraçurāma): III, **117**, 10209 (*çailendre*).—§ 399 (Mahendrācalagamana): III, **117**, 10213.—§ 459 (Mārkaṇḍeyas.): III, **198**, 12919 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 573 (Ambopākhyānap.): V, **176**, 6054; **186**, 7338.—§ 574 (Jambūkh.): VI, **9**κ, 318 (among the *kulaparvataḥ* of Bhāratavarsha).—§ 595 (Śiṣoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**, 2447 (*parvottamam*, having given the earth to Kaçyapa, Rāma took his abode on *M.*). — § 621 (Rājadh.): XII, **2**, 59 (*parvataṃ*), 62 (*svargaṣṭamite*).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7657 (enumeration). — § 782*g* (Guruçishyasaṃv.): XIV, **43**γ, 1174 (do.).

Mahendra[3] = Rāvaṇa (?): II, 410 (*Rākshasādhipatiḥ*, but the text seems to be in disorder, cf. v. 412).

Mahendra[4] = Viṣhṇu (1000 names).

Mahendrā, a river. § 574 (Jambūkh.): VI, **9**λ, 330 (in Bhāratavarsha).

Māhendra, adj. ("belonging to Mahendra [i.e. Indra]"). § 568 (Vidulāputraçāsana): V, **134**, 4552 (*prāgvaṃçam*, C.; *ca graham*, B.).—§ 570 (Sainyaniryāṇap.): V, **158**, 5353 (*dhanuḥ*, i.e. Vijaya), 5354 (*dhanur Vijayaṃ*). — § 572 (Rathātirathasaṅkhyānap.): V, **169**, 5870 (*astragrāmaḥ*, acquired by Arjuna).—§ 580 (Bhīshmavadhap.): VI, **59**, †2624 (*astraṃ*, employed by Arjuna).—§ 592 (Saṃçaptakavadhap.): VII, **23**ρ, 1038 (*dhanuḥ*, held by Yudhiṣṭhira).—§ 600 (Ghaṭotkacavadhap.): VII, **157**, †6958 (*astraṃ*, employed by Yudhiṣṭhira).—§ 601 (Droṇavadhap.): VII, **184**, 8408 (*°ṭdiśi*).—§ 615*u* (Skanda): IX, **46**ι, 2655 (*°yaḥ*, sc. *mātaraḥ*).—§ 635 (Rājadh.): XII, **38**, 1428 (*°çaṇinirdagdhaḥ*, but B. has *Maº*).

[Mahendrācalagamana(m)] ("the going to the Mahendra mountain"). § 399 (cf. Tīrthayātrāp.): On the fourteenth day of the moon *Rāma* showed himself and was worshipped by the Pāṇḍavas. *Rāma* praised them, and at his direction *Yudhiṣṭhira* spent the night on *Mahendra*, and then started for the south (III, **117**).

Mahendraloka = Indraloka: I, 434 (*°gamanaṃ*, all. to Indralokābhigamanaparvan).

Mahendrānī = Çacī, q.v.

Mahendrasūnu ("the son of the great Indra") = Arjuna: VIII, †4540, †4799.

Mahendratanaya (do.) = Arjuna: VI, 5470.

Mahendravāṇī, a river. § 775 (Ānuçāsanik.): XIII, **166***a*, 7654 (enumeration).

Mahendrāvaraja ("younger brother of Mahendra") = Kṛshṇa (Viṣhṇu), q.v.

Maheshvāsa = Viṣhṇu (1000 names).

Mahettha, name of a country. § 285 (Nakula): II, **32**, 1188 (in the west, conquered by Nakula on his digvijaya).

Māheya, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 356 (in Bhāratavarsha).

***Mahī**[1] ("the Earth," personif.): I, 2491, 2492, 2493, 2501; II, 438; III, 10113, 14642; VII, 2406 foll.; XIII, 7232 (*Brahmaṇaḥ sutāṃ*).

Mahī[2], a river. § 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires).

Mahībhartṛ = Viṣhṇu (1000 names).

Mahiçārin = Çiva (1000 names[2]).

Mahīdhara[1], a king (? PCR.). § 280 (Bhīmasena): II, **30**, 1083 (vanquished by Bhīmasena on his digvijaya), cf. Madadhāra.

Mahīdhara[2], a tīrtha (?). § 379 (Tīrthayātrāp.): III, **95**, 8508 (near Gayā, consecrated by Gaya).

Mahīdhara[3] = Viṣhṇu (1000 names).

Māhika, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9**μ, 354 (in Bhāratavarsha).

Mahisha, an Asura. § 507 (Skandavuddha): III, **231**, 14595 (*Dānavaḥ*), 14596, 14599, 14600–2, 14604, 14605, 14609, 14610 (slain by Skanda), 14619, 14620 (*°tulyānāṃ Dānavānāṃ*).—§ 600 (Ghaṭotkacavadhap.): VII, **166**, 7412 (*°ṇ Skaṇmukho*—i.e. Skanda—*yathā*, sc. *nihanishyati*).—§ 604 (Karṇap.): VIII, **5**, 146 (*yathā Skandena Mº*, sc. *hataḥ*, so B.).—§ 615*w* (Skanda): IX, **46**λ, 2692 (slain by Skanda). —§ 736*g* (Upamanyu): XIII, **14**λ, 805. Cf. Dānava.

Mahishaghna ("the slayer of Mahisha") = Çiva: XIII, 905.

Māhishaka (B. mostly *Maº*), pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9**ν, 366 (*Maº*, B., in the south).—§ 607 (Karṇap.): VIII, **44**ϰ, 2466 (destitute of religion).—§ 739 (Ānuçāsanik.): XIII, **33***a*, 2104 (*Maº*, B., degraded to çūdras).—§ 785 (Anuçīṭap.): XIV, **83**, 2476 (*Maº*, B., vanquished by Arjuna).

Mahishānanā, a mātṛ. § 615*w* (Skanda): IX, **46** θ, 2643.

Mahishārdana ("the destroyer of Mahisha") = Skanda: III, 14630.

Mahishāsuranāçinī ("destroyer of the Asura Mahisha") = Durgā (Umā): IV, 193.

Mahishmatī, daughter of Aṅgiras. § 489 (Āṅgirasa): III, **218**, 14127 (the sixth daughter of Aṅgiras).

Māhishmatī, a city. § 282 (Sahadeva): II, **31**, 1124 (on his digvijaya Sahadeva came to *M.*, the capital of king *Nīla*, and fought with *Nīla*, who was assisted by *Agni*).—§ 2825 (do.): *Agni* had become enamoured of *Nīla's* daughter and would not blaze up till agitated by the breath of her lips; one day when he enjoyed her love, disguised as a brahman, he was discovered by *Nīla*, who ordered the brahman to be punished according to the law, but as *Agni* flamed up in wrath, the king bestowed his daughter upon him and was granted the boon that his army should have no fear from enemies, and from that time those monarchs who attacked *Nīla* were consumed by *Agni*. The wives of *M.* were granted sexual liberty, and were not confined to a particular husband. From that time the monarchs avoid *M.* from fear of *Agni*: II, **31**, 1130 (*°vāsī bhagavān Havyavāhanaḥ*), 1140.—§ 555 (Sainyodyogap.): V, **19**, 592 (*°vāsī Nīlaḥ*).—§ 572 (Rathātirathasaṅkhyānap.): V, **166**, 5751 (*Nīlo Mº vāsī*).—§ 720*b* (Sudarçanop.): XIII, **2**, 89 (the capital of Daçārṇa), 116 (all. to § 282 foll., the capital of Duryodhana[2], who bestowed his daughter Sudarçanā on *Agni*).—§ 772*b* (Pavanārjunasaṃv.): XIII, **153**, 7187 (the capital of Arjuna Kārtavīrya).

Mahitā, a river. § 574 (Jambūkh.): VI, **9**λ, 328 (only C., B. has *Ahitāṃ*).

Mahodadhi = Çiva (1000 names[1]).

Mahodadhiçaya = Viṣhṇu (1000 names).

Mahodara[1], a serpent. § 47 (Sarpaṇāmak.): I, **35**, 1561 (*Kuṇḍodara-M°au*, enumeration).

Mahodara[2], an Asura. § 92 (Aṇçāvat.): I, **65**, 2533 (only C., B. has *Haraharau*, among the sons of Danu).

Mahodara[3], a son of Dhṛtarāshṭra. § 130 (Aṇçāvat.): I, **67**, 2732 (*Kuṇḍodara-M°au*).—§ 162 (Dhṛtarāshṭraputranāmak.): I, **117**, 4546 (*Kuṇḍodaro M°ḥ*).—§ 585 (Bhīshmavadhap.): VI, **88**, 3901, 3903, 3913 (slain by Bhīmasena).

Mahodara[4], a muni. § 615 (Baladevatīrthayātrā): IX, **38**, 2250.—§ 615*b* (do.): Formerly *Rāma* [Dāçarathi] lived in the forest of *Daṇḍaka* from desire of slaying Rākshasas. In *Janasthāna* he cut off the head of a Rākshasa, which coursing at will fell upon the thigh of the brahman *M.* (who wandered through the woods) and piercing it, it stuck to it and remained there. *M.* in vain visited all the other tīrthas and spoke to many ṛshis; at last upon his having bathed in the tīrtha *Aṇçanasa*, the head of the Rākshasa fell off and was lost in the waters. *M.*, with purified soul and all his sins washed away, returned to his hermitage; the ṛshis on account of this event called the tīrtha by the name of *Kapālamocana*. The great ṛshi *M.*, repairing once more to that tīrtha, drank its water and was crowned with great ascetic success: IX, **39**, 2257, 2266.

Mahodara[5] = Çiva: VII, 9532; XII, 10416 (1000 names[1]).

Mahodaya (B. °*rya*), a prince. § 775 (Ānuçāsanik.): XIII, **166**, 7678 (enumeration; P.C.R. translates "highly fortunate").

Mahopamā, a river. § 574 (Jambūkh.): VI, **9**λ, 336 (only C., B. has *mahāpagāṃ*).

Mahopanishad or **Mahopanishada** ("great upanishad"): VI, 5588 (°*aṃ . . . japan*); VII, 5986 (*dhyāyan n°aṃ*); XII, 12976 (*idaṃ n°aṃ . . . Pañcarātrānuçāsitam*).

***Mahoraga** ("great serpents"), mostly pl. (°*āḥ*): I, 248, 7011; III, 1841 (°*gaṇeshu*), 7083, 8168, 8804 (*sa-Gandharva-M°āḥ*), 11646 (°*gaṇāḥ*), 12817 (*samutsanna-M°e*), 13498 (*devāsura-M°āḥ*); IV, 1762 (*deva-Yaksha-Gandharva M°samākulaṃ*), 2271 (*sa-Kinnara-M°āḥ*); V, 332 (*Yaksha-Rakshо-M°āḥ*), 369 (*jagat . . . sa-Kinnara-Mahoragaṃ*); VII, 3612 (sg. °*a iva çvasan*), 3642 (*Vidyādhara-M°āḥ*), 4269 (*pṛthivī . . . sa-Kinnara-M°āḥ*), 4636 (*yathā kruddhā M°āḥ*), 4953 (*iva*), 5527 (do.), 5618 (sg. *çvasan iva M°aḥ*), 9473 *devāsura-M°āḥ*); VIII, 558 (sg. *iva*), †1742 (*Asurasura-M°āḥ*), †4678 (sg., i.e Açvasena), †4687 (do.), †4962 (*Yaksha-M°aṃ*); XII, 1607 (*Siddha-M°āḥ*), 1623 (*ṛshi M°aḥ*), 5890, 6138, 6932 (*Daityāsura-M°āḥ*), 11244 (*trailokye . . . sa-Kinnara-M°e*), 12655 (*sa-Kinnara-M°āḥ*); XIII, 3908 (*sarshi-M°āḥ*), 6359 (°*samākulaṃ*), †7088 (sg., i.e. Ananta).

Mahoraga = Vishṇu (1000 names).

Mahoragapati = Çiva (1000 names[1]).

Mahoraska, Mahoshṭha = Çiva (1000 names[2]).

Mahotsaha[1], an ancient king. § 6 (Anukram.): I, **1***a*, 229 (in Sañjaya's enumeration).

Mahotsaha[2] = Vishṇu (1000 names).

Mahya (B. Sahya). § 3 (Anukram.): I, **1**, 43 (son of Vivasvat? (cf. Āçvāha?), father of Devabhrāj; acc. to Nil. Sahya is = Manu).

Mahyuttara, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 358 (only C., B. has *Samantarāḥ*).

Maināka[1], a mountain. § 30*b* (Samudra): I, **21**, 1219 (*vajrapātasantrasta-M°syādbhayapradaṃ*, sc. the ocean).—§ 263 (Sabhākriyāp.): II, **3**, 59 (*uttareṇa tu Kailāsaṃ M°ṃ parvataṃ prati*), 66 (*uttareṇa Kailāsaṃ M°ṃ parvataṃ prati*, there Hiraṇyaçṛṅga, Bindusaras, etc., are situated).—§ 316 (Kirmīravadhap.): III, **11**, 399 (°*a iva parvataḥ*, sc. *ūrmoḥ*). —§ 377 (Dhaumyatīrthak.): III, **89**, 8364 (in the west). —§ 412 (Ashṭāvakrīya): III, **134**, 10655 (*vyoma parvataḥ*, sc. *nikṛshṭabīatāḥ*). — § 413 (Tīrthayātrāp.): III, **135**, 10694 (*etad vināçanaṃ kukshau M°asya*).—§ 418 (do.): III, **139**, 10820 (passed by by the Pāṇḍavas). — § 423 (Gandhamādanapr.): III, **145**, 11057 (near Bindusaras and Hiraṇyaçikhara).—§ 430 (Hanūmad - Bhīmasaṃv.): III, **150**, 11278 (°*m iva parvataṃ*).—§ 436 (Yakshayuddhap.): III, **158**, 11540 (*parvataṃ*, passed by by the Pāṇḍavas).— § 574 (Jambūkh.): VI, **6**, 237 (*abhyuttareṇa Kailāsaṃ M°ṃ parvataṃ prati*, there Hiraṇyaçṛṅga, Bindusaras, etc., are situated).—§ 578 (Bhīshmavadhap.): VI, **45**, 1736 (*nākampayata vai M°ṃ iva parvataṃ*); **47**, 1826 (*nākampayat . . . M°ṃ iva parvataṃ*).—§ 585 (do.): VI, **92**, 4121 (*nākampata . . . M°a iva parvataḥ*).—§ 589 (Droṇap.): VII, **3**, 92 (*Mahendreṇeva M°ṇa avahyaṃ bhuvi pātitaṃ*).— § 593 (Abhimanyuvadhap.): VII, **47**, 1875 (*nākampayat . . . M°ṃ iva parvataṃ*). — § 599 (Jayadrathavadhap.): VII, **92**, 3277 (*abhyayāt . . . M°ṃ iva parvataṃ*); **99**, 3693 (*nākampayat . . . M°ṃ iva parvataṃ*); **123**, 4936 (do.). — § 600 (Ghaṭotkacavadhap.): VII, **175**, 7952 (*syādṛçyata . . . M°a iva parvataḥ*).—§ 611 (Çalyap.): IX, **19**, 1041 (*na cacāla tataḥ sthānān M°a iva parvataḥ*).—§ 733*γ* (Ujjānaka): XIII, **25**, 1745 (*parvate*, a tīrtha).

Maināka[2], a mountain in Krauñcadvīpa. § 575 (Bhūmip.): VI, **12***η*, 459, 460.

Mainākaparvata. § 606 (Tripurākhyāna): VIII, **34**, 1490 (so C., but read with B. *kanakaparvataḥ* as apposition to *Meruḥ*).

Mainda, a monkey king. § 281 (Sahadeva): II, **31**, 1122 (*sānarāvājāhyaṃ M°ena Dvividhena ca*, at Kishkindhā, vanquished by Sahadeva on his digvijaya).—§ 531 (Rāmopākhyānup.): II, **280**, 16115 (°*aç ca Dvividhaç cāpi*, among the counsellors of Sugrīva).—§ 535 (Setubandhana): III, **283***b*, 16287 (°*M°-Dvividha*°, in the army of Sugrīva). —§ 541 (Indrajiddvadha): III, **289***a*, 16468 (*Sushena-M°-Dvividhāḥ*, do.) (*β*), 16477 (*M°-Dvividha-Nīlāḥ*).— § 542 (Rāvaṇavadha): III, **290***a*, 16500.

Maireyaka, pl. (°*āḥ*), name of a caste: XIII, 2582.

Maithila = Janaka, q.v.

Maithilī = Sītā, q.v.

Maitra, adj. ("belonging to Mitra"). § 562 (Bhagavadgītānup.): V, **83**, 2925 (*muhūrte*).—§ 615 (Gadāyuddhap.): IX, **35**, 1982 (baladeva set out on his tīrthayātra *M°nakshatrayogena*, i.e under the constellation of Anurādhā?). —§ 707 (Mokshadh.): XII, **318**, 11705 (*sthānaṃ*).—§ 7476 (Suvarṇotpatti): XIII, **85**, 4130 (*Raudraṃ lohitaṃ*—sc. Agni's—*ity ahur loh vītāt kanakaṃ smṛtaṃ | tat Maitraṃ iti vijñeyaṃ*; the text is not clear and Nil. is silent).

maitra ("friendly"?), said of brahmans: XII, 2279 (*maitro brāhmaṇa ucyate*), 8725 (do.); XIII, 1877 (do.); 6455 (*maitra asha smṛto devaḥ*).

Maitrāvaruṇi[1] ("the son of Mitra and Varuṇa") = Agastya: III, 8776, 8797, 8807; XII, ††13216 (*Kumbhayonir Agastya* (*A°*, C.) *ṛshivarāḥ*); XIII, 4771 (*A°*), 4786.

Maitrāvaruṇi[2] (do.) = Vasishṭha: I, 6801; IX, 2386; XII, 11222.

maitrāyaṇa ("benevolence," cf. Nil.): III, 13993 (°*gatiḥ*, C.: °*gatoḥ*, B.); XII, 5952 (°*gatiḥ*, both B. and C.), 6961 (°*gataḥ*), 9971, 12439 (do.). Cf. Hopkins, *Great Epic*, p. 43.

Maitreya[1], one or more ṛshis. § 264 (Sabhākriyāp.): II,

4*a*, 105 (waited upon Yudhishṭhira).—§ 315 (Maitreyaçāpa): III, **10**, 349 (*ṛshiḥ*), 352, (356), 363, (364), 373, 376, 378, (381), 382, (383), 384 (cursed Duryodhana, who had alighted him, to have his thigh smashed by Bhīmasena).[1]—§ 615 (Gadāyuddhap.): IX, **60**, 3357 (*"anābhiçaptaç ca purvam eva maharshiṇā*. ald. to § 315).—§ 637 (Rājadh.): XII, **47***η*, 1593 (among the ṛshis who surrounded Bhīshma).—§ 763*b* (Maitreyabhikshā): XIII, **120**, 5794 (*"sya ca samvādaṃ Kṛshṇa-Dvaipāyanasya ca*), 5795, 5796, 5798: **121**, 5821, (5822), 5823, (5824); **122**, 5838, 5853, 5856, 5857 (discourse with Vyāsa).

Maitreya[2] = Śiva: III, 157.

[Maitreya-bhikshā] ("the alms of Maitreya"). § 763*b* (Anuçāsanik.): *Bhīshma* said: Once *Vyāsa*, while wandering in disguise, waited at *Vārāṇasī* upon *Maitreya* in the house of a loose woman (*svairiṇ̄kule*; so BR.; quite otherwise Nīl. and PCR.), and was fed by him with excellent food. As he smiled, *Maitreya* said that he did not see much difference between one that behaved as an ordinary person [such as Vyāsa] [and himself], [or generally] between one who is unemancipated and one who is emancipated, especially when [the latter, such as Maitreya] was distinguished by birth (*gṛihaç ācaratas tāta pṛthagātmanirikhātmanoḥ | alpāntaram ahaṃ manye, viçishṭam api cānvayāt*; cf. Nīl. and PCR.). *Vyāsa* said that he wondered that the *Vedas* should [seemingly] contain an untruth; for even a small gift (as, for instance, a little water given to a thirsty man) produces great results, and *Maitreya* had, by feeding *Vyāsa*, conquered many high regions of felicity, as one does [according to the *Vedas*, only] by great sacrifices. Gift is more auspicious than all sacred acts (XIII, **120**). *Maitreya*, approving of the words of *Vyāsa*, praised the brahmans as the root of righteousness: "if the brahman be gratified, D. and P. also are gratified," referring to R. (XIII, **121**). *Vyāsa*, saying that even the most atrocious sins are washed off by (gifts and) penances, recommended to him the duties of householders (XIII, **123**).

[Maitreya-çāpa(ḥ)] ("the curse of Maitreya"). § 315 (Āranyak.). *Vyāsa* said that the *ṛshi Maitreya* would admonish *Duryodhana*. *Maitreya* came, having on a *tīrthayātrā* arrived at *Kurujāṅgala*, and having visited *Yudhishṭhira* in the *Kāmyaka* wood. As *Maitreya* advised *Duryodhana* to make peace with the *Pāṇḍavas* now that *Bhīma* had slain *Kirmīra*, etc., *Duryodhana* gave him a slight by slapping his thigh and scratching the ground with his foot. Therefore *Maitreya* cursed him, saying that *Bhīma* should smash that thigh of his with his mace; this curse, however, should not take effect if he made peace with the *Pāṇḍavas*. *Dhṛtarāshṭra* wished to hear about the death of *Kirmīra*, but *Maitreya* would not speak again to him, because his words were not regarded by *Duryodhana*; saying that *Vidura* would relate it to him, he went away. *Duryodhana* went out perturbed. (III, 10.)

Maitrī ("benevolence," personif.). § 310*b* (Sūrya): III, **3**, 199.

Majjala, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2372 (only C., B. has *Majjānaḥ*).

Majjāna, v. Majjala.

Mākandī[1], a region in the country of the Pāñcālas. § 209 (Drupadaçāsana): I, **138**, 5512 (*"n atha Gaṅgāyās tire janapadāyatāṇ̄ so 'dhyāvasad dinamaṇḍaḥ Kāmpilyañ ca purottamaṃ*, sc. Drupada).

Mākandī[2], a city. § 556 (Sañjayayānap.): V, **31**, 934 (among the five villages which the Pāṇḍavas wished to have from Duryodhana).—§ 592 (Bhagavadyānap.): V, **72***β*, 2595 (do.); **82***ζ*, 2877 (do.).

Makara[1] = Çiva (1000 names[3]).

Makara[2], a vyūha: VI, 3059 (*vyūhaṃ*), 3058, 3280 (*vyūhaṃ*), 3288, †3516 (*vyūhaṃ*); VIII, 413 (*vyūhaṃ*).

makara[3] (the device of Pradyumna): III, 693.

Makaradhvaja[1] ("having a makara on his banner") = Kāma: III, 16192.

Makaradhvaja[2] (do.) = Pradyumna: VII, 4263(*Kārshṇiḥ*); XIII, 509 (*sya mātā*, i.e. Rukmiṇī).

Makaraketumat (do.) = Pradyumna: III, 727.

Makarī, a river. § 574 (Jambūkh.): VI, **9**λ, 331 (in Bhāratavarsha).

Māla, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 347 (in Bhāratavarsha).

Mālā, a river. § 276 (Jarāsandhavadhap.): II, **20**, 795 (crossed by Kṛshṇa, Bhīmasena, and Arjuna on their way from Indraprastha to Girivraja).

Malada, pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1082 (in the east, vanquished by Bhīmasena on his digvijaya). —§ 589 (Droṇābhishekap.): VII, **7***ζ*, 168 (followed Duryodhana and Karṇa).

Malaja, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 353 (only B., C. has *Malayāḥ*).

Mālatikā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2622.

Mālava, pl. (*°āḥ*), a people. § 285 (Nakula): II, **32**, 1189 (in the west, vanquished by Nakula on his digvijaya).—§ 287 (Rājasūyikap.): II, **34**, 1270 (came to the rājasūya of Yudhishṭhira).—§ 295 (Dyūtap.): II, **52**, 1871 (brought tribute to Yudhishṭhira, *Kshudraka-M°āḥ*).—§ 342 (Indralokābhigamanap.): III, **51**, 1991 (had been present at the rājasūya of Yudhishṭhira).—§ 515 (Karṇadigvijaya): III, **254**, 15256 (vanquished by Karṇa on his digvijaya).—§ 545 (Pativratāmāhātmyap.): III, **297**, 16807 (hundred *M.* shall be begotten by Açvapati on his wife Mālavī).—§ 561 (Yāunasandhip.): V, **57**, 2249 (the *M.* and the Çālvakas are assigned to the Kekayas as their matchea in the battle). —§ 574 (Jambūkh.): VI, **9***ν*, 367 (only B., C. has *Mālavānkāḥ*), 370 (in the south).—§ 578 (Bhīshmavadhap.): VI, **51***ν*, 2106 (*Kshudraka-M°aiḥ*, in the army of Duryodhana). —§ 580 (do.): VI, **59***μ*, †2584 (*Kshudraka-M°āḥ*, attacked Arjuna)(*ν*), †2646 (*Kshudraka-M°aiḥ*, defeated by Arjuna). —§ 585 (do.): VI, **87***β*, 3852 (in the van of the army of Duryodhana), (*η*), 3853 (*Kshudraka-M°āḥ*).—§ 586 (do.): VI, **106***c*, 4808 (defended Bhīshma, cf. v. 5649).—§ 587 (do.): VI, **117***ρ*, 5484 (attacked Arjuna); **119***aa*, 5649 (*saṃgrāmeṇa jahur Bhīshmaṃ*, B.; *saṃgrāme nijahuḥ*, etc., C.).—§ 589 (Droṇābhishekap.): VII, **7***ζ*, 183 (followed Duryodhana and Karṇa); **11***ν*, 398 (formerly vanquished by Kṛshṇa).—§ 592 (Saṃçaptakavadhap.): VII, **19***β*, 768 (among the Saṃçaptakas who are slain by Arjuna).—§ 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70***β*, 2435 (*Kshudraka-M°āḥ*, had been slain by Rāma Jāmadagnya).— § 600 (Ghaṭotkacavadhap.): VII, **157***β*, 6948, 6950 (slain by Yudhishṭhira); **161***εδ*, 7206 (do.)(ζζ), 7208 (slain by Arjuna).—§ 604 (Karṇap.): VIII, **5***ζ*, 137 (among the slain of Duryodhana's army).

Mālava[1] ("the king of the Mālavas"). § 591 (Saṃçaptakavadhap.): VII, **17***β*, 691 (among the Saṃçaptakas). Cf. the two next.

Mālava[2] (do.) = Indravarman: VII, 8708 (*Indravarmaṇaḥ*, of the Pāṇḍava army, his elephant named Açvatthāmnu is slain by Bhīmasena), 8744 (do., do.), 8949 (do., do.).

Mālava[3] (do.) = Sudarçana: VII, 9330(*Sudarçanaḥ*, attacked Açvatthāmun), 9334, †9337, 9343 (slain by Açvatthāman), 9400 (*Sudarçane . . . hate*).

Mālavā, a river. § 775 (Ānuçāsanik.): XIII, **166***a*, 7651 (enumeration).

Mālavānaka, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 367 (only C., B. has *Mālavā narāḥ*).

Mālavī, wife of the Mudra king Açvapati. § 545 (Pativratā-māhātmyap.): III, **293**, 16637 (read so instead of *Mānavī*); **297**, 16807 (Yama promised that *M.* should bear 100 Mālavas to Açvapati); **298**, 16914 (the 100 sons are born).

Malaya[1], a mountain. § 39 (Rāmayāṇyaka): I. **27**, 1309 (*vṛkshair M°juṣh*, i.e. sandal-trees, BR.).—§ 269 (Vaiçravaṇa-sabhāv.): II, **10**, 412 (present in the palace of Kubera).—§ 295 (Dyūtap.): II, **52**, 1892 (the Cola king and the Pāṇḍya king brought as tribute sandal juice from *M.* and sandal and aloe tree from Dardura).—§ 375 (Tīrthayātrāp.): III, **85**, 8234 (on *M.* one should ascend the funeral pyre).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12920 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa).—§ 531 (Rāmopākhyānap.): III, **280**, 16126 (*çrīmān iva mahāçailo M°o yaçhaçāmalayā*).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16239 (*Suhya-M°aun Dardurāṅ ca mahāgiriṃ*). 16240 (crossed by the monkeys on their way to Laṅkā).—§ 548 (Āraṇeyap.): III, **313**, †17316 (four mountains enumerated).—§ 555 (Indravijaya): V, **11***a*, 353.—§ 574 (Jambūkh.): VI, **6**, 252 (*°parvataḥ*); **9***κ*, 318 (among the *kulaparvatāḥ* of Bhāratavarsha).—§ 594 (Mṛtyu): VII, **54**, 2098 (Mṛtyu performed austerities on *M.*).—§ 603*d* (Tripura): VII, **202**, 9564 (Çiva made *M.* the yūpa (i.e. *yuga* [yoke], Nil.) of his chariot).—§ 605*b* (Pāṇḍya): VII, **20**, 803 (*°pratimaṃ*, sc. the standard of the Pāṇḍya king (Malayadhvaja)).—§ 716 (Çukābhiputana): XII, **333**, 12597 (*parvataṃ*, there Urvaçī and Pūrvacitti always dwell).—§ 775 (Ānuçāsanik.): XIII, **166***a*, 7657 (enumeration).

Malaya[2], a mountain in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11**, 416 (*parvataḥ*). Cf. Jalada.

Malaya[3], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3593 (only C., B. has *Mā°*).

Malaya, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 353 (only C., B. has *Malajāḥ*).

Mālaya, v. Malaya[2].

Malayadhvaja, name of a Pāṇḍya king. § 605 (Karṇap.): VIII, **20**, 789, †809 (slain by Açvatthāman). Cf. Pāṇḍya.

Mālin = Çiva (1000 names[2]).

Mālinī[1], a river. § 133 (Dushyanta): I, **70**, 2864 (flowed by the hermitage of Kaṇva), 2872.—§ 134 (Viçvāmitra): I, **72**, 2946 (*prasthe Himavato ramye M°im abhito nadīm*, there Menakā bore Çakuntalā).

Mālinī[2], one of the mothers of Çiçu. § 500 (Skandop.): III, **228***a*, 14396.

Mālinī[3], a Rākshasī. § 526 (Rāmopākhyānap.): III, **275**, 16893, 16896 (by Viçravas, mother of Vibhīshaṇa).

Mālinī[4], a goddess. § 549 (Pāṇḍavapraveçap.): IV, **9**, 259 (Draupadī is asked if she is *M.*).

Mālinī[5]. § 549 (Pāṇḍavapraveçap.): IV, **9**, 264 (the name which Draupadī assumed at the court of Virāṭa).

Mālinī[6], a city (according to Harivaṃça, v. 1699, identical with Campā). § 621 (Rājadh.): XII, **5**, 134 (given to Karṇa by Jarāsandha).

Malla, pl. (*°āḥ*), a people. § 280 (Bhīmasena): II, **30**, 1077 (*°ānām adhipaṃ*, vanquished by Bhīmasena, in the east), 1086 (*dakshiṇa-M°āṅ*, in the east, vanquished by Bhīmasena).—§ 549 (Pāṇḍavapraveçap.): IV, **1***a*, 12.—§ 574 (Jambūkh.): VI, **9***μ*, 354. Cf. Mallarāshṭra.

malla, pl. (*°āḥ*) ("athletes"): II, 102; IV, 339 foll.; **IX**, 1231; **XIV**, 2039.

Mallarāshṭra ("the kingdom of the Mallas"). § 574 (Jambūkh.): VI, **9***μ*, 352. Cf. Malla, pl.

Mallava, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 370 (only C., B. has *Ballavāḥ*).

Mālyapiṇḍaka, a serpent. § 564 (Mātaliyop.): V, **103***γ*, 3629 (enumeration).

Mālyavat, one or more mountains. § 436 (Yakshayuddhap.): III, **158**, 11560 (*mahāgiriṃ*, in the north, passed by by the Pāṇḍavas on their way to Gandhamādana).—§ 531 (Rāmopākhyānap.): III, **280**, 16118 (*°o 'bhyāse*, the abode of Sugrīva, in the south), 16132 (*prashṭhe M°aḥ*, there Rāma dwelt for four months).—§ 534 (Hanūmatpratyāgamana): III, **282**, 16197, 16218.—§ 574 (Jambūkh.): VI, **6**, 203 (south of Nīla and north of Nishadha); **7**, 263 (*parvataṃ*).—§ 574*f* (do.): On the summit of *M.* is always seen the fire called *Saṃvartaka*, which blazes forth at the end of the yuga for the destruction of the universe. On the summit of *M.* towards the east there are many small mountains; *M.* measures 11,000 yojanas. The men there are of the complexion of gold; they have fallen from the *Brahmaloka* and are good, and given to severe ascetic austerities and sexual abstinence (*ardhvaretasaḥ*); in order to protect the creatures they enter the sun; heated with the sun's rays for 66,000 years, they then enter the lunar disc: VI, **7**, 281, 282.—§ 782*g* (Guruçishyasaṃv.): XIV, **43***η*, 1174.

Mamatā, the wife of Utathya. § 170 (Dīrghatamas): I, **104**, 4179, 4180, 4188 (mother of Dīrghatamas, q.v.).

māṃsa, name of a caste(?): XIII, 2584.

Mānada[1], son of Dhṛshṭadyumna. § 589 (Droṇābhishekap.): VII, **10***A*, 358.

Mānada[2] = Vishṇu (1000 names).

Manahsuparṇa = Sūrya (the Sun): II, 155.

Manas ("mind," personif.). § 270 (Brahmasabhāv.): II, **11**, 438 (in the palace of Brahmán).

Mānasa[1], name of two serpents. § 63 (Sarpasattra): I, **57**, 2146 (of Vāsuki's race).—§ 67 (do.): I, **57**, 2157 (of Dhṛtarāshṭra's race).

Mānasa[2], a sacred lake, the present Manasarovara (or Mansarour). § 279 (Arjuna): II, **28**, 1041 (*sara uttamaṃ*, in the region Hāṭaka), 1042 (*saraḥ*).—§ 410 (Plakshāvatarapap.): III, **130**, 10547 (*°sya dvārau*).—§ 587 (Bhīshmavadhop.): VI, **119**, 5665 (*hamsāḥ . . . M°aukasaḥ*).—§ 607 (Haṃsakākīyop.): VIII, **41**, 1894 (do.).—§ 608 (Karṇap.): VIII, **60**, 3048 (*°ād etya hmsair Gangeva*).—§ 652*b* (Indrota-Pārikshitīyap.): XII, **152**, 5647 (PCR. is hardly right in connecting *Hāṃsaḥ saraḥ* with *Sarasvati-Dṛshadvatyoḥ saṅgamaḥ*).—§ 717*b* (Nārāyaṇīya): XII, **343**, VII), ††13213 (*°sarogatāṃ nalinīṃ*), ††13215 (*saraḥ*). — § 772*l* (Vasishṭha): XIII, **156**, 7280 (*saraḥ*, only B., C. has *Vaikhānasaṃ*). Cf. Mānasa(ṃ) tīrtha(ṃ), Uttaramānasa.

Mānasa[3], a mountain. § 495 (Skandotpatti): III, **223**, 14246 (*çailaṃ*); **224**, 14258.

Mānasa[4], a name of the primeval being. § 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **182**, 6775, 6798, 6802; **183**, 6805; **187**, 6920.

mānasa**, adj. ("belonging to the mind"). § 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **188**, 6949 (*ershtir M°ā*).—§ 717*b* (Nārāyaṇīya): XII, **348ηη*, 13489 (*janma*, sc. *Brahmaṇaḥ*); **349**, 1), 13559 (do.).

Mānasa, pl. (°*āḥ*). § 575*b* (Çākadvīpa): VI, 11*b*, 436, 438 (i.e. the vaiçyas of Çākadvīpa).

Manasaḥ paramā yoniḥ = Çiva (1000 names[1]).

Mānasa(m) tīrtha(m). § 757*m* (Goloka): XIII, **102***a*, 4887. Cf. Mānasa[2].

mānasa(m) tīrtha(m) ("tīrtha of mind," metaph.): XIII, 5351.

Mānasika, Manaspati = Mahāpurusha (Mahāpurushastava).

Manasvinī. § 116 (Vasu, pl.): I, **66**, 2583 (wife of Prajāpati and mother of Soma (the moon)).

Manasyu, a prince. § 150 (Pūruvaṃç.): I, **94**, 3696 (son of Pravīra and Çūraseni), 3697 (husband of Sauvīrī, with whom he had three sons, Çaktā, Saṃhana, and Vāgmin).

***Mānava**, pl. (°*āḥ*) ("descendants of Maṇu"). § 139 (Manu Vaivasvata): I, **75**, 3139 (i.e. the men), 3140 (*brāhmaṇāḥ*).

Mānava, adj. ("belonging to Manu or to the Mānavas"). § 277 (Jarāsandhavaṃçabhaṇ.): II, **21**, 803 (*vaṃçaṃ*).—§ 603 (Nārāyaṇāstramokshap.): VII, **194**ζ, 8965 (sc. *astraṃ*).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6827 (*Prājāpatye çubhe mārge M°e dharmasamhite*, sc. *vaṃçe*?). — § 770 (Anuçāsanik.): XIII, **151**, 7107 (*rshisattamān*, i.e. Yavakrīta, etc.).

Mānavarjaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***a*, 357 (in Bhāratavarsha).

Mānavī[1] (III, 16637), v. Mālavī.

Mānavī[2], a river. § 574 (Jambūkh.): VI, **9**λ, 339 (only B., C. has *Yāmasī*).

Mandaga, pl. (°*āḥ*). § 575*b* (Çākadvīpa): VI, **11***b*, 436, 439 (i.e. the çūdras of Çākadvīpa).

Mandagā, a river. § 574 (Jambūkh.): VI, **9**λ, 340 (in Bhāratavarsha).

Mandaka, pl. (°*āḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 351 (in Bhāratavarsha).

Mandākinī, name of more rivers. § 372 (Tīrthayātrāp.): III, **85**, 8201 (named from Citrakūṭa).—§ 565 (Gālavac.): V, **111**, 3832 (in the north).—§ 574 (Jambūkh.): VI, **9**λ, 342, 344.—§ 716 (Çukābhipatana): XII, **334**, 12623, 12635 (°*tīre*).—§ 731*b* (Aṣṭāvakra-Dīksamv.): XIII, **19***a*, 1412 (near Kubera's lake), 1443 (*nadīṃ*).—§ 733*m* (Citrakūṭa): XIII, **25**, 1715 (°*jale*, near Citrakūṭa).—§ 757*d* (Hastikūṭa): Gautama said: The blessed *M.* of king *Vaiçravaṇa* [Kubera] is accessible to those who are devoted to enjoyments (*bhogijanapravegyā*) [and is] pleasing to *Gandharvas*, *Yakshas*, and *Apsarases*. *Dhṛtarāshṭra* said: Those who regard hospitality as a vow, who are observant of good vows, who give shelter to brahmans, and who feed on remnants, adorn the *M.*: XIII, **102**, †4860, †4861.—§ 775 (Anuçāsanik.): XIII, **166***a*, 7648 (enumeration).

Mandala, name of a vyūha: VI, 3551 (*mahāvyūhaḥ*), 3552 (*vyūhaṃ*).

Mandalaka, a serpent. § 64 (Sarpasattra): I, **57**, 2149 (of Takshaka's race).

Mandapāla, a ṛshi. § 11 (Parvasaṃgr.): I, **2**, 404 (*maharsher M°sya çārṅgyāṃ tanayasaṃbhavaḥ*, cf. § 259).—§ 259 (Çārṅgakop.): I, **229**, 8335 (*maharshiḥ*). (8339), 8345, 8350, (8353), 8361, 8362; **231**, 8402; **232**, 8409 (°*sya putrakāḥ*), 8423, 8425; **233**, 8429, 8435, 8442, 8448, (8450), (8454); **234**, (8461), 8464 (the story of *M.* and his two wives and his sons, the çārṅgakas). Cf. Viprarshi.

Mandara[1], a mountain. § 28 (Amṛtamanthana): I, **18**, 1112 (*parvatavaraṃ*), 1116, 1121, 1124, 1130, 1134, 1143 (the gods made *M.* their churning staff, when they churned the ocean in search of *amṛta*); **19**, †1187 (returned to its own place).—§ 133 (Dushyanta): I, **68**, 2810 (*udyamya M°ṃ dorbhyāṃ vāhet savanakānanam*, sc. Dushyanta).—§ 244 (Rājyalābhap.): I, **207**, 7576 (*gopurair M°opamaiḥ*).—§ 258 (Khāṇḍavadahanap.): I, **227**, 8281 (Indra tore a peak from *M.* and hurled it against Arjuna).—§ 269 (Vaiçravanasabhār.): II, **10**, 412 (present in the palace of Kubera).—§ 295 (Dyūtap.): II, **52**, 1858 (*Meru-M°yor madhye Çailodām abhito nadīm*).—§ 335*b* (Indralokābhigamanap.): *M.* is the refuge of heaven-seeking *munis*; by its grace brahmans, kshatriyas, and vaiçyas attain to heaven; there many tīrthas are seen, and there *Arjuna* had lived happily; it resounds with notes of *Apsarases* and the chanting of the *Vedas*: III, **42**, 1734 (*çailarājam*, Arjuna came to *M.* and praised it).—§ 384 (Agastyop.): III, **101**, †8728 (*yathā mahāçailavarasḥ purastāt sa M°o Vishṇukarād vimuktaḥ*).—§ 418*c* (Tīrthayātrāp.): On *M.* lives the Yaksha Māṇivara and the *Yakshas* king (*Yakshavāṭ*) Kubera and 88,000 *Gandharvas*, and four times as many (*caturguṇaḥ*) *Kimpurushas* and *Yakshas* surround the *Yakshendra Māṇibhadra*: III, **139**, 10824 (*parvatam*).—§ 421*b* (Gandhamādanapr.): *M.* is the dwelling-place of the celestial ṛshis: III, **142**, 10900 (*parvatam*).—§ 439 (Yakshayuddhap.): III, **163**, 11844 (*asau sūgaraparyantāṃ bhāmim Āryīya tishthati çailavāṇo, mahārāja, M°o 'tiviraçitaḥ*, 11873 (*esam esha*—i.e. the moon—*hy atikramya Mahāmerum atandritaḥ | bhāvayan sarvabhūtāni punar gacchati M°ṃ*).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12918 (seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); **189**, 12959 (*catuhsamudraparyantāṃ Meru-M°bhūshaṇāṃ*, sc. *bhūmim*).—§ 505 (Skandayuddhā): III, **231**, 14536 (*iva*).—§ 549*f* (Durgā): IV, **6**, 191 (*vibhrājase cābadhena bhogeneveha M°h*).—§ 555 (Indravijaya): V, **9**, 289 (*upaviçhṭa M°āgre*, sc. the gods); **11***a*, 353.—§ 564 (Mātaliyop.): V, **102**, 3812 (*manthānaṃ M°ṃ kṛtvā*, all. to § 28).—§ 565 (Gālavac.): V, **110**, 3809 (*atra*—i.e. in the west—*mūlaṃ Himacalo M°ṃ yāti çāçvatāṃ*); **111**, 3832 (in the north).—§ 574 (Jambūkh.): VI, **3**, 104 (*Kailāsa-M°ābhyāṃ*).—§ 596 (Pratijñāp.): VII, **80**, 2848 (°*sya pradeçe ca*), 2852 (*mahā-M°ṃ*, seen by Kṛshṇa and Arjuna on their way to Çiva's abode).—§ 599*c* (Vṛtra): VII, **94**, 3464 (the abode of Çiva).—§ 603*d* (Tripura): VII, **202**, 9568 (Çiva made *M.* his bow).—§ 606 (Tripurākhyāna): VIII, **34**, 1473 (*parvataḥ*, became the *aksha* of Çiva's chariot). — § 607 (Karnap.): VIII, **36**, 1685 (°*stha vāṇçumān*).—§ 611 (Çalyap.): IX, **11**, 584 (? *mandārōrdhe*, C.; *nadan Pārtho*, B.; PCR. seems to have read *mandārōrdhe*, "for the sake of procuring *mandāra* flowers").—§ 731*b* (Aṣṭāvakra-Dīksamv.): XIII, **19**, 1434 (crossed by Aṣṭāvakra on his way to the north).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7658. Cf. Parvatarājan.

Mandara[2], v. Maudāra.

Mandāra (so B.; Mandara, C.), son of Hiraṇyakaçipu. § 730*c* (Hiraṇyakaçipu): *M.* succeeded, through the boon he had obtained from Çiva, in fighting Indra for a million of years; neither the thunderbolt of Indra nor the discus of Vishṇu could make the slightest impression in his body: XIII, **14**, 663.

Mandaravāsinī ("dwelling on Maudara")=Durgā (Umā): VI, 796.

Mandavāhinī, a river. § 574 (Jambūkh.): VI, **9**λ, 340 (in Bhāratavarsha).

Māṇḍavya, a ṛshi (= Aṇīmāṇḍavya). § 171 (Vicitravīryasutotpatti): I, **106**, 4302 (*Dharmo Vidurarūpeṇa çāpāt tasya*

mahātmanaḥ | *M°sya*, cf. § 172).—§ 172 (Aṇīmāṇḍavyop.): I, **107**, 4306 (why *M.* was called Aṇīmāṇḍavya, q.v., his cursing Dharma to be born as Vidura). — § 573 (Ambopākhyānap.): V, **186**, 7355 (*°yāgo'yam*, there Ambā performed austerities).—§ 637 (Rājadh.): XII, **47**$_{\eta}$, 1508 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 689 (Mokshadh.): XII, **277**, 9916, 9927 (his discourse with Janaka).—§ 730 (Anuçāsanik.): XIII, **18**$_{\kappa\kappa}$, (1343) (being impaled, cf. § 172, *M.* had adored Çiva, who promised his deliverance).—§ 788 (Āçramavāsap.): XV, **28**, 752 (*°pāpaḥ dhi sa vai Dharmo Vidurātāṃ gataḥ*), 754 (*°anṛshiṇā Dharmo hyaṇīyāṃśtaḥ*, cf § 172). Cf. Aṇīmāṇḍavya.

Māndhātṛ[1], an ancient king, son of Yuvanāçva. § 11 (Parvasaṅgr.): I, **2**, 446 (*°uç cāpy upākhyānaṃ rājñaḥ*, cf. Māndhātṛupākhyāna).—§ 61 (Sarpasattra): I, **55**, 2109 (*Yayāti-M°-samaprabhāva*, sc. Janamejaya).—§ 267 (Yamasabhār.): II, **8**, 319 (in the palace of Yama).—§ 335 (Indra-lokābhigamanap.): III, **42**, 1754 (*ṛṣayorata yathā pūrvaṃ M°a pārthivasattamaḥ*, sc. Arjuna).—§ 377 (Dhaumyatīrthak.): III, **94**, 8607 (*yathā*).—§ 407 (Māndhātṛup.): III, **126**, 10423 (*Yuvanāçvaḥ*), 10425, 10427, 10453 (origin of the name), 10468 (the history of *M.*).—§ 516 (Duryodhanayājña): III, **257**, 15329 (among the princes who had attained to heaven by performing the Vaishṇava sacrifice).—§ 562 (Bhagavadyāṇap.): V, **90**$_{\nu}$, 3146.—§ 576 (Bhagavadgītāp.): VI, **17**$_{\beta}$, 645.—§ 595 (Shoḍaçarāj.): King *M. Yauvanāçva* vanquished the gods, the Asuras, and men; the *Açvins* took him out from his father's womb by a surgical operation, as *Yuvanāçva*, when a-hunting, had drunk the sacrificial butter from a sacrifice and become quick with child. Then *Indra* let him suck milk from his fingers (whence the name of *M.*); in twelve days he became 12 cubits in stature. He conquered the whole earth and vanquished the kings *Janamejaya*, etc. (*a*), in a single day; all the lands lying between the mountain where the sun rises and the mountain where he sets are known to this day as the dominions of *M.* Having performed a hundred horse-sacrifices and a hundred *rājasūyas*, he gave to the brahmans some *rohita* fishes of gold, 10 *yojanas* in length and 1 *yojana* in breadth. The gods, the Asuras, meo, the Yakshas, the Gandharvas, the Uragas, the birds, the brahmans, and the *ṛshis* came to his sacrifices. At last he repaired to the regions of the righteous (*C. puṇyakṛtāṃ lokān*; B. *°āṃ lo°*) (VII, **62**): VII, **62**, 2272 (*Yuvanāçvaḥ*), 2278, 2282, 2283 (*Yauvanāçvasya*).—§ 621 (Rājadh.): XII, **8***d*, 238 (among the princes to whom the earth has belonged).—§ 623 (do.): XII, **14**, 421 (*yathā*).—§ 632*b* (Shoḍaçarāj., cf. § 595): XII, **29**, 974 (*Yauvanāçvaṃ . . . yaṃ devā Maruto garbhaṃ yituḥ pārçvād apāharan*), 977 (origin of the name), 981, 983 (*Yauvanāçcaṃ*) (repetitious from § 595).—§ 641 (Rājadh.): XII, **64**, 2397, 2398 (†2405); **65**, (2429), (2439) (discourse between *M.* and Vishṇu in the shape of Indra about the duties of the kshatriyas); **90**, 3362 (*Yauvanāçvāya*), 3364, 3383, 3387, 3390; **91**, 3414, 3444, 3456, 3461, 3462 (discourse of Utathya to *M.*); **122**, 4474, 4475, 4478, (4479) (Vasuhoma instructed *M.* about the origin of Chastisement); **124**, 4564 (had conquered the earth in course of one night).—§ 718*b* (Uñchavṛttyup.): XII, **356**, 13802 (in Naimisha *M.* had neglected Indra).—§ 730*g* (Upamanyu): XIII, **14**, 860 (*Yuvanāçvo hato yena*, i.o. by the çūla of Çiva, *M°a sahalaḥ purā*).—§ 746 (Anuçāsanik.): XIII, **76**, 3668 (instructed by Bṛhaspati about kine), (*i*), †3689 (*Yauvanāçvaḥ*, attained to heaven by gifts of kine), †3691, †3693; **81**$_{\lambda}$, 3806 (*Yauvanāçvaḥ*, used to give kine in thousands).—§ 761 (do.): XIII, **115**$_{\eta}$, 5663 (among the princes who abstained from meat during the month of Kārttika).— § 775 (do.): XIII, **166**$_{\eta}$, 7579 (enumeration). — § 787 (Āçramavāsap.): XV, **20**, 549 (*°ur api cātunajaḥ Purukutsaḥ*).—§ 795 (Svargārohanap.): XVIII, **4***b*, 107 (*rājarshiḥ*, in heaven).

Cf. the following synonyms:—

Yauvanāçva ("the son of Yuvanāçva"): II, 1929; III, 10423 (*M°*); VII, 2272 (*M°*), 2279, 2283 (*M°*); XII, 974 (*M°*), 978, 982, 983 (*M°*), 3362 (*M°*); XIII, 860 (*M°*), †3689 (*M°*), 3806 (*M°*), 7675 (so both C. and B., but as *M.* is mentioned v. 7679, we have perhaps to read *Yuvanāçvaḥ*).

Yauvanāçvi (do.): II, 549.

Māndhātṛ[2] = Çiva (1000 names[2]).

[Māndhātrupākhyāna(m)] (episode relating to Māndhātṛ.) (cf. *Māndhātuḥ . . . upākhyānaṃ*, I, 446).—§ 407 (Tirthay.): Questioned by *Yudhishṭhira*, *Lomaça* said: King (*rājarshi*, v. 10429) *Yuvanāçva Saudyumni*, of *Ikshvāku's* race, performed besides other sacrifices 1,000 horse-sacrifices. As he had no sons, he made over the duties of the state to his ministers, and retired to the woods. Having once observed a fast, he entered the hermitage of *Bhṛgu*, while the son of *Bhṛgu* (*maharshiḥ*), after having performed severe austerities, had destined to be drunk by *Yuvanāçva's* queen in order that she should bear him a son, who by his bravery might send even *Indra* to the abode of *Yama*. A sacrifice was then performed for him; after 100 years a son pierced *Yuvanāçva's* left side (nor did *Yuvanāçva* die). *Indra* came, and put the boy's forefinger into his mouth, saying "me he shall suck" (*mām ayaṃ dhāsyati*, whence the boy was called *Māndhātṛ*). Thereby *Māndhātṛ* became very strong, and grew 13 cubits (*kishkūn*), and acquired the whole of the *Vedas* including the *Dhanurveda* by his thought alone, and on the same day he obtained the bow *Ajagava* and a number of shafts made of horn, and an impenetrable coat of mail. He was placed on the throne by *Indra* himself, and conquered the three worlds in a righteous way; the gems of their own accord came into his possession, and he performed a number of sacrifices with abundant gratuities, and sat at *Indra's* side. His sacrificial grounds (*caityaṭh*) were to be found all over the earth, and he is said to have given away to the Brahmans 10,000 *padmas* of kine. After twelve years' drought he caused rain to come down, paying no heed to *Indra*. He slew the *Gāndhāra* king of the lunar dynasty. Here, in the midst of *Kurukshetra*, is the spot where he sacrificed to the gods (III, **126**).

Maṇḍika, pl. (°*āḥ*), a people. § 515 (Kārṇadigvijaya): III, **254**, 15243 (only C., B. has *Çuṇḍikāḥ*, in the east, vanquished by Karṇa on his digvijaya).

Maṇḍodarī[1], wife of Rāvaṇa. § 533 (Sītā-Rāvaṇasaṃv.): III, **281**, 16181 (*bhāryā me bhava . . . yathā M°ī*, says Rāvaṇa to Sītā).

Maṇḍodarī[2], a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2635.

***maṇḍūka**[1], pl. ("frogs"): III, ††13165, ††13166, ††13168, ††13169, ††13170, ††13172.

maṇḍūka[2], pl. (°*āḥ*), a kind of horse: II, 1043 (*tittirikalmāshān mᵛakhyān hayottamān*).

Maṇḍūkarāj ("king of the frogs")=Āyu(s): III, ††13167.

Maṇḍūkarāja (do.) = Āyu(s): III, ††13173 (*ā°*), ††13178.

Maṅga, pl. (°*āḥ*), a people: VI, 436–7 (only B., Mṛga, C.).

Maṅgala(m)[1] = Çiva (1000 names[1]). — Do.[2] = Vishṇu (1000 names).

Maṇi[1], a ṛshi (?). § 270 (Brahmasabhāv.): II, **11**, 442 (in the palace of Brahmāṇ).

Maṇi[2], a serpent. § 67 (Sarpasattra): I, **57**, 2160 (only B., C. has *Maṇiskandhaḥ* instead of *Maṇiḥ Skandhaḥ*).—§ 564 (Mātaliyop.): V, **103**, 3626 (*nāgaḥ*, enumeration).

Maṇi[3], a companion of Skanda. § 615*a* (Skanda): IX, **45**, 2534 (together with Sumaṇi *M.* is given to Skanda by Soma).

Maṇibhadra (C. often Mā°), a Yakshа. § 269 (Vaiçravaṇasabhāv.): II, **10**, 397 (among the Yakshas in the palace of Kubera). — § 317 (Nalopākhyānap.): III, **64**, 2529 (*Yakshavāḍ adya M°ṇ prastāutu*); **65**, 2553 (*nāmaṇ na pūjito 'smāchir M°o mahāyaçāḥ, M.* is the tutelary deity of travellers and caravans).—§ 418*c* (Mundara): III, **139**, 10826 (*Yakshendraṇ*, on Mandara, *Mā°* both C. and B.).—§ 685 (Mokshadh.): XII, **272**, 9769 (*Mā°*, C.), 9772 (do.), 9774 (do.), 9775 (do.), (9781) (do.), (9783) (do.).—§ 731*b* (Aṣṭāvakra-Diksaṃv.): XIII, **19**, 1413 (*°purogāmāḥ*, sc. *Rākshasāḥ*, C. *Mā°*), 1421 (do., do.).—§ 785 (Anugītāp.): XIV, **65**, 1918 (oblations are given to Kubera and *M.*). Cf. Yakshарāj, Yakshendra.

Maṇibhadraka, pl. (°*dāḥ*), a people. § 578 (Bhīshmavadhap.): VI, **51***o*, 2099 (in the army of Duryodhana, only C., B. has *Pāribhadrakāḥ*).

Maṇibiddha, v. Maṇividdha.

Maṇijalā, a river in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11***ç*, 433.

Maṇika, a serpent (?). § 603 (Karṇap.): VIII, **87***x'*, 4414 (sided with Arjuna in the encounter between Karṇa and Arjuna).

Maṇikāñcana, a varsha (?) in Çākadvīpa. § 575*b* (Çākadvīpa): VI, **11***β*, 426 (*Çyāmasya*).

Maṇikuṭṭikā, a mātṛ. § 615*a* (Skanda): IX, **46***θ*, 2638.

Maṇimantha, a mountain. § 730 (Anuçāsanik.): XIII, **18***ccc*, 1328 (*çaile*, in a former existence Kṛshṇa had worshipped Çiva on *M.*).

Manimat[1], a Yaksha or Rākshasa. § 11 (Parvasaṅgr.): I, **2**, 454 (*Rākshasaiḥ . . . Yakshaiç . . . M°pramukhaiḥ*, all to § 432, where however *M.* is not mentioned), 457 (*Yakshaiḥ . . . M°pramukhaiḥ*, all to § 437).—§ 437 (Yakshayuddhap.): III, **160**, 11720 (*sakhā Vaiçravaṇasya . . . Rākshasaḥ*), 11724 (fights with Bhīmasena), 11732, 11733 (slain by Bhīmasena).—§ 438 (do.): III, **161**, 11759 (*te*—i.e. Kubera's —*sakhā*), 11796 (had disregarded Agastya and been cursed by him to be slain by a mortal). Cf. Rākshasa, Rākshasādhipati.

Manimat[2], one or more kings. § 130 (Aṃçāvat.): I, **67**, 2580 (*rājarshiḥ*, incarnation of the Asura Vṛtra).—§ 232 (Svayaṃvarap.): I, **186**, 6987 (present at the svayaṃvara of Draupadī).—§ 280 (Bhīmasena): II, **30**, 1085 (*bhāmipālāṃç ca M°pramukhān*, in the east, vanquished by Bhīmasena).—§ 554 (Sainyodyogap.): V, **4***γ*, 33.—§ 592 (Saṃçaptakavadhap.): VII, **25**, 1116 (*rājānaṃ*, fights with Bhūriçravas (Saumadatti)).—§ 604 (Karṇap.): VIII, **6**, 163 (*M.* and Daṇḍadhāra had been slain by Droṇa in the battle).

Manimat[3], a serpent. § 268 (Varuṇasabhāv.): II, **9**, 361 (in the palace of Varuṇa).

Manimat[4], a ṛshi (?). § 277 (Jarāsandhavadhap.): II, **21**, 807 (*Kauçiko M°añ ca*, have favoured the Magadhas).

Manimat[5], a tīrtha. § 360 (Tīrthayātrāp.): III, **82**, 5043.

Manimat[6], a mountain. § 596 (Pratijñāp.): VII, **80**, 2843 (*parvataṃ*, description, reached by Kṛshṇa and Arjuna on their way to the abode of Çiva).

Manimati, a city. § 382 (Agastyop.): III, **96**, 8540 (the abode of Ilvala; = *Durjayā*, Nīl.).

Maṇināga[1], a serpent. § 47 (Sarpanāmak.): I, **35**, 1551 (enumeration). — § 277 (Jarāsandhavadhap.): II, **21**, 806 (resides near Girivraja).

Maṇināga[2], a tīrtha (presumably named after Maṇināga[1]). § 370 (Tīrthayātrāp.): III, **84**, 8084, 8085 (*tasirthikaṃ bhuñjate yas tu M°sya, Ikṣārata | dashṭasyāçvishenāpi na tasya kramate vishaṃ*).

Maṇiṅgā, a river. § 574 (Jambūkh.): VI, **9**λ, 342 (only C., B. has *Anaṅgāṃ*).

Maṇipūra, the capital of Citravāhana (later of Babhruvāhana). § 249 (Arjunavanavāsap.): I, **215**, 7824.—§ 250 (do.): I, **217**, 7883.—§ 794 (Mahāprasthānikap.): XVII, **1**, 28 (*Maṇipūrapuraṃ*).

Maṇipūrapati ("the lord of Maṇipūra") = Babhruvāhana: XIV, 2301, 2340 (*°er mātā*, i.e. Citrāṅgadā), 2401, 2402 (*°er mātuḥ*, i.e. Citrāṅgadā), 2424, 2571.

Maṇipūreçvara[1] (do.) = Citravāhana: I, 7826.

Maṇipūreçvara[2] (do.) = Babhruvāhana: XIV, 2303, 2381, 2419.

Manipushpaka, the conch of Sahadeva. § 576 (Bhagavadgītāp.): VI, **25***κ*, 845.—§ 578 (Bhishmavadhap.): VI, **51***aa*, 2116.

Maniskandha, a serpent. § 67 (Sarpasattra): I, **57**, 2160 (only C., B. has *Maṇiḥ Skandhaḥ*, of Dhṛtarāshṭra's race).

Manivāhana = Kuçāmba: I, 2363.

Mānivara, a Yaksha. § 418*c* (Mandara): III, **139**, 10824 (*Yakshaṃ*, resides on Mandara).

Manividdha (C. °*biº*) = Çiva (1000 names?).

Maṇjulā, a river. § 574 (Jambūkh.): VI, **9**λ, 341 (in Bhāratavarsha).

Maṅkanaka[1] (III. 5079). v. Maçaskruka.

Maṅkanaka[2], a ṛshi. § 365 (cf. Tīrthayātrāp.): At the tīrtha *Saptasāraswata* the great *ṛshi M.* became perfect (*siddhaḥ*), so that when he had cut his hand with the pointed blade of a *kuça* grass, there flew from his wound vegetable juice, at which he began to dance, and the animate and inanimate creation also began to dance together with him. Then the gods, headed by Brahman and the ṛshis, asked *Mahādeva* (i.e. Çiva) to prevent him from dancing. The god then in the presence of *M.* pressed his thumb with the tip of his own finger, and from the wound there came ashes, white as snow. Then *M.* became ashamed and adored *Rudra*, saying that he was the refuge of the world, including the gods and the Asuras, that he had created the three worlds, and swallows everything at the end of the *yuga*, that he cannot be fathomed by the gods themselves, that all the gods headed by *Brahmaṇ* are to be seen in him, etc. At his request *Çiva* said to the *Brahmarshi* that his asceticism (*tapas*) should through the grace of *Çiva* increase a thousandfold, that he would dwell with him in the āçrama, and that those who bathe in *Saptasārasvata* and worship *Çiva* should be able to obtain everything here and hereafter, and go to the *Sārasvata loka*; then *Mahādeva* disappeared: *III*, **83**, 5086.—§ 615 (Baladevatīrthayātrā): IX, **37**, 2185 (*siddhaḥ . . . mahāmunir*, had performed austerities at Saptasārasvata); **38**, 2186.—§ 615*f* (do.): *M.* had from his youth led the life of a *brahmacārin*. Once, when performing his ablutions in the river *Sarasvati*, he beheld a woman bathing in the river; at this sight his seed dropped and fell into the *Sarasvati*; he took it up and placed it in his earthen pot; then it became divided into seven parts, whence were born seven *ṛshis*: *Vāyuvega*, etc. (*β*), who were the progenitors of the *Maruts*. (Then

the same story as in § 365 is related.) *M.* was the son of *Mātṛiçvan* and *Sukanyā*: IX, **38**, 2217, 2224, 2244.—§ 615 (do.): IX, **39**, 2245. Cf. Brahmarshi.

Mañki, name of a man. § 659 (Mokshadh.): XII, **177**, 6589 (*itihāsaṃ purātanaṃ M°nā gītaṃ*, i.e. vv. 6594—6638), 6590, 6593, 6638, 6639 (how *M.* lost his two bulls, his discourse about desire; freed from attachment, *M.* attained to Brahma); **180***a*, 6692.

Manmatha = Kāma, q.v.

Manmathakara, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2574.

Manobhava = Kāma, q.v.

Manogati = Agni: V, 477.

Manohara = Vishṇu (1000 names).

Manoharā. § 116 (Vasu, pl.): I, **66**, 2586 (wife of Varcas (? otherwise, BR.), mother of Varcasvin (?, adj. to *Varcā*?), Çiçira, Prāṇa, and Ramaṇa).

Manojava[1], son of the Vasu Anila and Çivā. § 116 (Vasu, pl.): I, **66**, 2589.

Manojava[2], a tīrtha. § 364 (Tīrthayātrāp.): III, **83**, 6063.

Manojava[3] = Çiva (1000 names[2]).—Do.[4] = Vishṇu (1000 names).

Manojavā, a mātṛ. § 615*u* (Skanda): IX, **46** *θ*, 2634 (only B., C. has *Mahājavā*).

Manonuga, a region in Kraunčadvīpa. § 575 (Bhūmip.): VI, **12** *θ*, 462.

Manoramā[1], an Apsaras. § 103 (Aṃçāvat.): I, **65**, 2558 (among the Apsarases, who were daughters of Prādhā).—§ 191 (Arjuna): I, **123**, 4818 (danced at the birth of Arjuna).

Manoramā[2], a river, one of the seven Sarasvatis. § 615*i* (Saptasārasvata): IX, **37***a*, 2189 (C. has by error *Manav°*), 2210 (arose at the sacrifice of Auddālaka, in the northern part of Kosala).

Manovega = Çiva (1000 names[2]).

Manovirudh, pl. (°*dh*), a class of gods. § 730 (Anuçāsanik.): XIII, **18**, 1372.

Manthāna = Çiva (1000 names[2]).

Mantharā, the maid of Kaikeyī. § 526 (Rāmopākhyāna.): III, **276**, 15938 (the Gandharvī Dundubhī was born as the hunchbacked *M.*), 15943 (*g:* instructed by Brahmān she went hither and thither always engaged in fomenting quarrels). — § 527 (do.): III, **277**, 15960 (instigated Kaikeyī).

Manthinī, a mātr. § 615*u* (Skanda): IX, **46** *θ*, 2647.

Mantra[1] ("sacred text," personif.). § 270 (Brahmasabhāv.): II, **11**, 447 (in the palace of Brahmān).

Mantra[2] = Çiva (1000 names[1-2]).—Do.[3] = Vishṇu (1000 names).

Mantrakāra = Çiva (1000 names[2]).

Mantramūrti = Çiva: I, 1154.

Mantraparvan ("the section treating of the counsel"). § 10 (Anukram.): I, **2**, 317 (entered among the parvans of the second book of Mhbh., but not found there, presumably another name of Rājasūyārambhaparvan).

Mantrastuta = Skanda: III, 14639.

Mantravid = Çiva (1000 names[2]).

Manu[1], father of the human race, one or more Prajāpatis. § 3 (Anukram.): I, **1**, 32 (issued from the primordial egg).—§ 4 (do.): I, **1**, 52 (*°ādi Bhāratam kecit*, sc. *adhīyate*; Nīl., however, takes *manu* = *mantra*, sc. the initial çloka *Nārāyaṇam namaskṛtya*, etc.).—§ 5 (do.): I, **1***a*, 220 *bis* (in Nārada's enumeration of deceased kings).—§ 51 (Parikshit): I, **41**, 1722 (*ity evaṃ M°r abravīt*, quotation).—§ 116 (Vasu, pl.): I, **66**, 2581 (*Paitāmaho M°r devas tasya putraḥ Prajāpatiḥ*, so C., but B. has *munīḥ*).—§ 122 (Aṃçāvat.): I, **66***β* 2610 (*Āruṣī tu Manoḥ kanyā*, wife of Cyavana).—§ 123 (do.): I, **66**, 2614.—§ 135 (Çakuntalop.): I, **74**, 3091 (*°r abravīt*, quotation).—§ 221*e* (Cākshushī): I, **170**, 6478 (communicated the science Cākshushī to Soma).—§ 277 (Jarāsandhavadhap.): II, **21**, 807 (granted to the Magadhas, that they should never have a drought).—§ 296 (Dyūtap.): II, **53**, 1929 (had not obtained such prosperity as Yudhishṭhira had by his rājasūya).—§ 327 (Draupadīparitāpav.): III, **32**, 1240 (*°or eshā niçcayaḥ*, quotation); **35**, 1396 (*yathā vai M°r abravīt*, quotation).—§ 344 (Nalopākhyānap.): III, **53**, 2075 (*çakshād ira M°h svayaṃ*).—§ 370 (Tīrthayātrāp.): III, **84**, 8115 (*°oḥ Prajāpater lokaṃ*).—§ 376 (do.): III, **85**, 8270 (*yathā*).—§ 378 (do.): III, **92**, 8441 (*rājarshibhiḥ . . . M°adibhiḥ*, had made a tīrthayātrā).—§ 552 (Goharaṇap.): IV, **56**, 1769 (came to see the encounter).—§ 553*b* (Yudhishṭhira): IV, **70**, 2274 (*yathā*).—§ 559 (Prajāgarap.): V, **40**, 1543 (*°r abravīt*, quotation).—§ 565 (Gālavacarita): V, **117**, 3973 (*reme . . . Sarasvatyāṃ yathā M°h*).—§ 574*f* (Bindusaras): VI, **6**, 241 (performs sacrifices at Bindusaras).—§ 615*u* (Skanda): IX, **45***γ*, 2512 (came to the investiture of Skanda).—§ 640 (Rājadh.): XII, **55**, 1983 (*°r abravīt*, quotation); **56**, 2009 (*°nā . . . gītau çlokau mahātmanā Dharmeshu sreshu*, sc. v. 2010–11).—§ 641 (do.): XII, **67**, 2516, (2517) (appointed as the lord of men); **78**, 2947 (*°r abravīt*, quotation); **88**, 3317 (*iti vyavasthā bhūtānāṃ purastād M°nā kṛtā*, quotation); **112**, 4190 (*°r abravīt*, quotation), 4192 (do., do.); **121**, 4418 (*°unā proktaṃ*, sc. v. 4419, quotation), 4420 (*yathoktaṃ M°nā* = do.), 4430 (*Rudrotsanaye jyeshṭho M°h*, identified with Chastisement (*daṇḍa*)).—§ 647 (Āpaddh.): XII, **139**, 5326 (*°r āha Prajāpatiḥ*, quotation).—§ 652*b* (Indrota-Pārīkshitīya): XII, **152**, 5648 (*°r abravīt*, quotation), 5665 (do., do.)—§ 663 (Mokshadh.): XII, **201**, 7366 (*°oḥ Prajāpateḥ saṃvādaṃ mahārsheç ca Bṛhaspateḥ*), (†7375), (†7379): **202**, (7394); **203**, (†7417); **204**, (7440); **205**, (7460); **206**, (7486) (discourse between *M.* and Bṛhaspati).—§ 665 (do.): XII, **208**, 7587 (*Prajāpatiḥ*, father of the Vasus?).—§ 681 (do.): XII, **266**, 9471 (*°r abravīt*, quotation).—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis); **343**, XI), ††13219 (married ten daughters of Daksha); **350**, 13692 (*Çamaiçcaraḥ Sūryaputro bhavishyati M°uḥ* (°*oḥ*)), 13693 (*°ādiyaṇapūrvakaḥ*, sc. Vyāsa).— § 730 (Anuçāsanik.): XIII, **14**, 1003 (Çiva identified with *M.*); **16***γη*, 1045 (*°oḥ . . . gatiṃ*, i.e. Çiva), 1059 (Çiva identified with *M.*).—§ 744 (do.): XIII, **44**, 2421 (*taṃ dharmaṃ M°r abravīt*, quotation), 2426 (*°r evaṃ praçaṃsati*, quotation); **46**, 2491 (*striyaḥ puṃsāṃ paridade M°r yigamishur divam*); **47**, 2534 (*°unābhihitaṃ çāstraṃ*).—§ 745 (do.): XIII, **61**, 3099 (*°oḥ çrutvānuçāsanaṃ*, quotation); **65***γ*, 3291 (*°r abravīt*, quotation); **67**, 3394 (*ity abravīd M°h*, quotation); **68**, 3426 (*dharmaṃ taṃ M°h prāha dharmavit*, quotation).—§ 749 (do.): XIII, **88**, 4243 (*°r abravīt*, quotation).—§ 761 (do.): XIII, **115**, 5546 (do.).—§ 768*b* (Kṛishṇa Vāsudeva): XII, **147**, 6828 (*°or vaṃçe*, father of Aṅga).—§ 775 (Anuçāsanik.): XIII, **166***η*, 7683 (*Prajāpatiḥ*). Cf. Manu [2, 3] and Prajāpati, Praçeçvara.

Manu', Cākshusha. § 730 (Anuçāsanik.): XIII, **18**κκ, 1315 (*Varishṭho nāma Cākshushasya M°oḥ sutaḥ*).

Manu', Prācetasa. § 640 (Rājadh.): XII, **57**, 2089

(*Prācetasena M°ná ślokau cemau udāhṛtau rājadharmeshu*, sc. vv. 2090–2091): **58***ff*, 2093 (*Prācetasaḥ*).

Manu[4], Sāvarṇa. § 730 (Anucāsanik.): XIII, **18**$_{xx}$, 1339 (*Sāvarṇasya M°oḥ sarge saptarshiṣu ca bhaviṣhyasi*, sc. Parāçara).

Manu[5], Svārocisha. § 717*b* (Nārāyaṇīya): XII, **349**, IV), 13582 (*Scārocishaṃ*, learnt the religion of Nārāyaṇa from Brahmáṇ, and imparted the knowledge of it to his son Çaṅkhapada).

Manu[6], Svāyambhuva. § 135 (Çakuntalop.): I, **73**, 2963 (*teshāṃ*—sc. *vivāhānāṃ—dharmāṇy ātha M°ḥ Svāyambhuvo 'bravīt*, quotation). § 185 (Pāṇḍu): I, **120**, 4675 (*M°ḥ Svāyambhuvo 'bravīt*, quotation (*b*)).—§ 450 (Ājagarap.): III, **180**, 12485 (*M°ḥ Scāyambhuvo 'bravīt*, quotation).—§ 559 (Prajāgarap.): V, **37**, 1334 (*M°ḥ Svāyambhuvo 'bravīt*, quotation). —§ 595 (Shoḍaçarāj., v. Pṛthu Vainya): VII, **69**, 2414 (*Svāyambhuvaḥ*, C. has *manūḥ* instead of *Manuḥ*; acted as the calf when the men milked the earth).—§ 626 (Rājadh.): XII, **21**, 626 (*M°ḥ Scāyambhuvo 'bravīt*, quotation).—§ 635 (do.): XII, **36**, 1293 (*Siddhānāṃ caiva saṃvādaṃ M°oç caiva Prajāpateḥ*), 1296 (*Svāyambhuvaḥ*, discourse between *M.* and the Siddhas).—§ 683 (Mokshadh.): XII, **268**, 9595 (*M°ḥ Svāyambhuvo 'bravīt*, quotation).—§ 717*c* (Upariçara): XII, **336**, 12740 (*M°ḥ Svāyambhuvaḥ*, will declare law according to the çāstra of the seven ṛshis).—§ 717*b* (Nārāyaṇīya): XII, **341**, 13040 (*M°ḥ Svāyambhuvaḥ*, among the eight *prakṛtiṣ*); **350**, 13678 (*M°oḥ Svāyambhuve 'ntare*).—§ 754 (Anucāsanik.): XIII, **98**, 4678 (*°oḥ Prajāpater vādaṃ Suvarṇasya ca*), 4681, 4684 (*Svāyambhuvaṃ*), (4686), 4741 (discourse between *M.* and Suvarṇa).—§ 761 (do.): XIII, **115**, 5605 (*M°ḥ Svāyambhuvo 'bravīt*, quotation). Cf. Svāyambhuva.

Manu[7], Vaivasvata. § 136 (Yayātyup.): I, **75**, 3126 (*M°or Vaivasvatasya*, sc. *vaṃçaṃ*).—§ 139 (cf. Sambhavap.): Kaçyapa, the son of Marīci (*Mārīcaḥ*), begat upon [Aditi] the daughter of Dakṣha (*Dākshāyaṇī*) the Ādityas (among whom Indra was the first) and Vivasvat (also called Mārttāṇḍa). Vivasvat begat Manu [Vaivasvata] and Yama Vaivasvata. Manu begat sixty sons; the names of ten were the following: Vena, Dhṛshnu, Narishya(n)ta(a), Nābhāga, Ikshvāku, Kṛushe, Çaryāti, Ilā, Pṛshadhra, Nābhāgārishṭa; the rest perished quarrelling with each other: I, **75**, 3137, 3138, 3142.—§ 155 (Pūruvaṃç.): I, **94**, 3753 (*°or anvāye*).—§ 156 (do.): I, **95**, 3756 (*Prajāpatiṃ M°oḥ*), ††3760 (son of Vivasvat and father of Ilā).—§ 457 (Vaivasvatop.): III, **187**, 12746 (*Vaivasvatasya*), 12748, 12755 (*Vaivasvataḥ*), 12756 (do.), 12757, 12759–61, 12763, 12766, 12767, 12769–71, 12781, 12783, 12784, 12786, 12791, 12798, 12800 (*Vaivasvataḥ*), 12802, 12803 (the story of *M.* and the fish).—§ 574 (Jambūkh.): VI, **9***a*, 313 (*Vaivasvatasya*).—§ 576 (Bhagavadgītāp.): VI, **28**, 994 (Vivasvat declared the system of yoga to *M.*, who again declared it to Ikshvāku).—§ 641 (Rājadh.): XII, **122**, 4507 (*Ādityatanayaḥ . . . Çrāddhadevaḥ*), 4510 (*Sūryaputraḥ*).—§ 656*f* (Khadgotpattik.): When the *Lokapāla*s gave the sword to *M.* the son of Sūrya, they said: "Thou art the Lord of all men; protect all creatures with this sword containing religion within its womb (*dharmagarbheṇa*); . . . they should be punished essentially with wordy rebukes, and with fines and forfeitures (*durvāca nigraho daṇḍo hiraṇyabahulas tathā*); loss of limbs (*vyaṅgatā tu çarīrasya*) or death should only be inflicted for grave reasons (*analpakāraṇāt*)." *M.* gave the sword to his son Kshupa for the protection of the creatures: XII, **166**, 6187 (*Sūryaputrāya*), 6192.—§ 717*b* (Nārāyaṇīya): XII, **349**, VII), 13597, 13598 (learnt the religion of Nārāyaṇa from Vivasvat, and imparted the knowledge of it to Ikshvāku). —§ 720*b* (Sudarçanop.): XIII, **2**, 88 (*Prajāpateḥ*, father of Ikshvāku).—§ 730 (Anucāsanik.): XIII, **17**, 1290 (*Vaivasvatāya*, learnt the 1,000 names of Çiva from Gautama, and taught them to Nārāyaṇa).—§ 736*b* (Vishavyop.): XIII, **30**, 1945 (father of Çaryāti).—§ 767 (Anucāsanik.): XIII, **137***a*, 6263 (father of Sudyumna).—§ 768*b* (Kṛshṇa Vāsudeva): XIII, **147**, 6831 (father of Ilā = Sudyumna). —§ 778*b* (Saṃvarita-Marutt̄iya): XIV, **4**, 65 (*daṇḍadharaḥ*, father of Prasandhi and grandfather of Kshupa, whose son was Ikshvāku). Cf. Ādityatanaya; Sūryaputra, Vaivasvata.

Manu[8] = Vishṇu (1000 names).

Manu[9], name of a fire. § 493 (Āṅgirasa): III, **221**, 14180 (one of the five *ūrjaskara* fires, son of the fire Tapas), 14183 (= Bhānu), 14191 (only B., C. has *Bhānoḥ*, husband of Niçā and father of one daughter, Agaī-Shomau, and five fires), 14193 (*Viçvapatir nāma dvitīyo vai M°oḥ sutaḥ*).

Manu[10], a daughter of Prādhā and Kaçyapa. § 102 (Aṃçāvat.): I, **65**, 2553.

manu ("mantra," Nil.): I, 52 (?); XIII, 362 (*Manuṃ*, read *manuṃ*, cf. 2939).

Manu, pl. (*°avaḥ*). § 310*b* (Sūrya): III, **3**, 186 (*°ānāṃ . . . ṛçyarāḍ*, sc. Sūrya).—§ 576 (Bhagavadgītāp.): VI, **34**, 1210 (*catvāraḥ*).—§ 730*g* (Upamanyu): XIII, **14***a*, 873 (*Svāyambhuvādyāḥ*).—§ 730 (Anucāsanik.): XIII, **14***ββ*, 991 (*sapta*).

Manuputra, pl. (*°āḥ*) ("the sons of Manu"). § 310*b* (Sūrya): III, **3**, 186 (*°āṇāṃ . . . ṛçyarāḍ*, sc. Sūrya).

Mānusha, a tīrtha. § 364 (Tīrthayātrāp.): III, **45**, 6035, 6037.

[Manushyagrahakathana(m)] ("on the demons that possess mankind"). § 502 (cf. Skandop.). The six divorced wives of the *ṛshi*, together with *Vinatā*, obtained permission from *Skanda* to become his mothers. At the request of *Indra* the *Kṛttikā*s (i.e. the six wives of the *ṛshi*s) (together with *Vinatā*, see v. 14464 and Nil.) are placed among the *nakshatra*s (and presided over by *Agni*) instead of *Abhijit*, the younger sister of *Rohiṇī*, who from jealousy had repaired to the woods. *Brahmán* ordered that time should be reckoned from *Dhaniṣhṭhā*, while it had formerly been reckoned from *Rohiṇī* (sc Nil.). Then (these seven) mothers asked *Skanda* that they might become the mothers of the worlds instead of the old mothers (*Brāhmī, Māheçvarī*, etc.; Nil.) and devour the progeny of those old mothers, because they had slandered them before their husbands, and always dwell with *Skanda*. *Skanda* granted that until the age of 16 years they should have the power of afflicting the human kind, and he loosed from his body his *Raudra* nature, under the name of *Skandāpasmāra*, that they might dwell with him. Enumeration of several grahas (the number 18 in v. 14490 is difficult to explain), among others (*a*) the male and female children of *Skanda* (the males are the husbands of the females); they are all named *Skandagraha*s; they are propitiated with offerings, ablutions, unguents, etc., and particularly by the worship of *Skanda*; and when they are propitiated they bestow good on men. Then are mentioned the *graha*s, that afflict men from the 16th to the 70th year; after the 70th year fever takes the place of the *graha*s. These evil spirits always avoid those who have subdued their senses, etc., and those who are devoted to *Maheçvara* (III, **230**).

***manvantara** ("the period of a Manu"): III, 186 (*°āṇāṃ*

sarveshām ṛcyarūṇāṃ tvam ṛcyavaḥ, sc. Sūrya); XII, 2236 (pl.), ††13206 (sg., *pūrve Śvāyambhuve*), 13679 (pl.), 13693 (sg.); XIII, 626 (pl.).

Mānya[1] = Śiva (1000 names[2]).—Do.[2] = Viṣhṇu (1000 names).

Manyantī, a fire. § 490 (Āṅgirasa): III, **219**, 14151 (= Śvāhā; only in C., B. has *manyetāṃ* instead of *Manyantīṃ*).

Manyu, name of a fire (?). § 490 (Āṅgirasa): III, **219**, 14151 (*yaḥ prayāntesthu bhāteshu Manyur bhavati pāvakaḥ*; Nil. takes *pāvakaḥ* = Bṛhaspati and *manyuḥ* = *krodharūpī*).

Manyumat, a fire. § 493 (Āṅgirasa): III, **221**, 14187 (*yaḥ praçānteshu bhāteshu manyur bhavati dāruṇaḥ || agniṣ ṣa M°ān nāma dvitīyo Bhānulaḥ sutaḥ*).

Mārdamarshi, v. Mārgamarshi.

Mārga[1] = Śiva (1000 names[1]).—Do.[2] = Viṣhṇu (1000 names).

Mārgaçirsha, name of a month. § 576 (Bhagavadgītāp.): VI, **34**, 1239 (*māsānāṃ M°o 'haṃ*, sc. *asmi*, says Kṛshṇa).—§ 759 (Anuçāsanik.): XIII, **106***β*, 5149 (*māsaṃ*); **109**, 5372 (*dvādaçyāṃ M°e*, then one should worship Kṛshṇa as Keçava); **110**, 5389 (*nūtanaya*, description of the candravrata).

Mārgaçirshī, the day of full moon in the month of Mārgaçirsha). § 378 (Tīrthayātrāp.): III, **93**, 8484 (*°yāṃ atītāyāṃ Pushyeṇa prayasyuḥ*, sc. the Pāṇḍavas on their tīrthayātrā).—§ 641 (Rājadh.): XII, **100**, 3691 (*Caitryāṃ vā M°yāṃ vā senāyogaḥ praçasyate*).

Mārgamarshi, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 356 (only C., B. has *Mārdamarshiḥ*).

Mārgaṇapriyā, one of the daughters of Prāḍhā. § 102 (Aṇuçāvat.): I, **65**, 2553.

Mārica[1], a Rākshasa, friend of Rāvaṇa. § 425 (Hanūmad-Bhīmasaṃvāda): III, **147**, 11200 (all. to § 529).—§ 528*b* (Rāvaṇagamana): From fear of Rāma *M.* adopted an ascetic mode of life: III, **277**, 16000.—§ 529 (Sītāharaṇa): III, **278**, 16001, 16006, 16009, 16010, 16014, 16017 (in order to assist Rāvaṇa in robbing Sītā, *M.* transformed himself into a deer which Rāma pursued). Cf. Rakshas.

Mārica[2] ("son of Marīci") = Kaçyapa: V, 3819 (*maharsheḥ K°sya*); VII, 2445; XII, 7538 (*K°*, C. by error *Kā°*); XIII, 2561 (*K°*), 4124 (*K°*), 7643 (*K°*).

Marīci[1], a ṛshi, son of Brahmāṇa and father of Kaçyapa. § 86 (Aṇuçāvat.): I, **65**, 2518 (the first of Brahmāṇ's six mind-born sons), 2519 (father of Kaçyapa).—§ 109 (do.): I, **66**, 2568 (the first of Brahmāṇ's six sons).—§ 118 (do.): I, **66**, 2598 (father of Kaçyapa).—§ 191 (Arjuna): I, **123**, 4808 (present at the birth of Arjuna).—§ 266 (Çakrasabhāv.): II, **7**, 298 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 436 (among the *prājāntaṃ patayaḥ* in the palace of Brahmāṇ).—§ 421*a* (Ākāçagaṅgā): III, **142**, 10904 (at Ākāçagaṅgā).—§ 524*c* (Vishṇu): III, **272**, 15822 (*°pramukhān maharsheṃ asṛjan nava*, sc. Brahmāṇ).—§ 576 (Bhagavadgītāp.): VI, **34**, 1225 (*°r Marutāṃ asmi*, says Kṛshṇa). —§ 615*a* (Skanda): IX, **45**-**7**, 2512 (came to the investiture of Skanda).—§ 637 (Rājadh.): XII, **47***η*, 1597 (among the ṛshis who surrounded Bhīshma as he lay on his arrow-bed). —§ 641 (do.): XII, **122**, 4505 (Āṅgiras gave the rod of chastisement to Indra and *M.*; *M.* again gave it to Bṛgu). —§ 656 (Khaḍgotpattik.): XII, **166***a*, 6135 (*ṛshiṃ*, the first of Brahmāṇ's sons), 6186 (Vishṇu gave the sword to *M.*, from *M.* it passed over to the maharshis).—§ 664 (Mokshadh.): XII, **207***δ*, 7534 (the first of Brahmāṇ's sons), 7535 (father of Kaçyapa), 7536.—§ 665 (do.): XII, **208***a*, 7570 (the first of Brahmāṇ's sons), 7574 (father of Kaçyapa).—§ 717*b* (Nārāyaṇīya): XII, **335***a*, 12685 (among the twenty-one Prajāpatis).—§ 717*c* (Uparicara): XII, **336**, 12724 (one of the seven ṛshis, also called Citraçikhaṇḍins).—§ 717*b* (Nārāyaṇīya): XII, **341***ν*, 13040 (the first of the eight prakṛtis), (*ξ*), 13075 (the first of Brahmāṇ's seven mind-born sons).—§ 730*ρ,γ* (Upamanya): XIII, **14***ββ*, 990.—§ 747*b* (Suvarnotpatti): XIII, **85**ζ, 4124 (sprung from the rays—*marīcibhyaḥ*—of the sacrificial fire, father of Kaçyapa), 4160 (the first offspring of Brahmāṇ).

Marīci[2], an Apsaras. § 191 (Arjuna): I, **123**, 4818 (danced at the birth of Arjuna).

Marīci[3] = Viṣhṇu (1000 names).

Marīcin ("having rays") = Sūrya (the Sun): V, 1335.

Marīcipa**, pl. (*°āḥ*) ("drinking rays"), a kind of ṛshis.—§ 43 (Garuḍa): I, **30**, 1398 (?, adj. to *Valakhilyāḥ* ?).—§ 246 (Sundopasundop.): I, **211**, 7683.—§ 270 (Brahmasabhāv.): II, **11**, 437 (in the palace of Brahmāṇ).—§ 310*b* (Sūrya): III, **3**, 174.—§ 602 (Droṇavadhap.): VII, **190ν*, 8728.—§ 615*u* (Skanda): IX, **45**-**7**, 2510 (came to the investiture of Skanda).—§ 656 (Khaḍgotpattik.): XII, **166***β*, 6143 (*Vaiçvānara - M°āḥ*).—§ 761 (Anuçāsanik.): XIII, **115***a*, 5604.—§ 786*e* (Agastya): XIV, **92**, 2851.

Mārisha, pl. (*°āḥ*), a people. § 574 (Jambūkh.): VI, **9***ν*, 368 (in the south).

Mārishā, a river. § 574 (Jambūkh.): VI, **9***λ*, 343 (in Bhāratavarsha).

Mārjaliya = Çiva: III, 1628.

Mārjāra - mūshika - saṃvāda(h) ("the discourse between a cat and a mouse"). § 646*b* (Āpaddh.): There was a large banyan in the midst of a forest, with various kinds of birds, etc. A wise mouse, *Palita*, lived at the foot of that tree, having made a hole there with 100 outlets. On the branches lived a cat *Lomaça*. A *Cāṇḍāla* came and built a hut, setting his traps of leather strings every evening after sunset. One day he caught the cat. *Palita* began to eat the flesh in the trap, but beheld the mongoose *Harita* and the owl *Candraka*. He resolved upon saving the cat, though an enemy, in order to escape from them; having made peace with the cat, he crouched beneath it; the mongoose and owl left the spot; the mouse began to cut the strings slowly, notwithstanding the cat's impatience. At morning the *Cāṇḍāla Parigha* appeared (description), accompanied by a pack of dogs. Then the mouse quickly cut the remaining string; the cat got upon the banyan, *Palita* entered his hole. The hunter took up his net and left the spot. *Palita* would not conclude friendship with the cat, and entered another hole.

Mārkaṇḍeya, a Brahmarsi. § 264 (Sabhākṛiyāp.): II, **4***a*, 110 (*mahāmunīḥ*, waited upon Yudhishṭhira).—§ 270 (Brahmasabhāv.): II, **11**, 439 (in the palace of Yudhishṭhira). —§ 323 (Dvaitavanaprap.): III, **25**, †948 (came to the Pāṇḍavas in the wood), (†952) (counsel Yudhishṭhira by relating the banishment of Rāma Dāçarathi).—§ 327 (Draupadīparitāp.): III, **31**, 1170 (*dharmeṇa cirajīvitā*; all. to § 323).—§ 370 (Tīrthayātrāp.): III, **84**, 8058 (*°eya . . . tīrthaṃ . . . Gomati-Gaṅgayoç caiva saṅgame*).—§ 376 (do.): III, **85**, 8268 (among the ṛshis who expected Yudhishṭhira). —§ 377 (Dhaumyatīrthak.): III, **88**, 8330 (at Payoshṇī *M.* sang a genealogical verse (*asuvaṃçyāṃ . . . gāthāṃ*) about king Nṛga).—§ 452 (Mārkaṇḍeyus.): III, **183**, 12561 (*bahuvatsaragīyō*, will come to the Pāṇḍavas).—§ 453 (do.): III, **183**, 12598 (*b : M.* had lived many thousand years, but looked like a youth of twenty-five years old and was immortal), 12603, 12606, 12607, (12617) (*M.* came to the Pāṇḍavas and discoursed upon various topics: ch. **184**-**232**).—§ 454 (do.,

Brāhmaṇamāhātmya): III, **184**, 12652, (12654).—§ 455 (do., do.): III, **185**, (12677), (12695), (12700), (12709).—§ 456 (do., Sarasvatī-Tārkṣyasaṃv.): III, **186**, (12715), (†12718). — § 457 (do., Vaivasvato.): III, **187**, 12746, (12747).—§ 458 (Mārkaṇḍeyas.): III, **188**, 12805, (12821).—§ 459 (do.): III, **188**, 12902 (*Bhārgava*), 12935 (had lived during the cataclysm, and then entered the stomach of Nārāyaṇa); **189**, (12999).—§ 460 (do.): III, **190**, 13009, (13015); **191**, (13107), 13127, (13129), 13139, 13141.—§ 461 (do., Vāmadevacarita): III, **192**, 13142–4, (††13145), (†13196).(†13203),(†13210),—§462(do., Baka-Čakrasaṃv.): III, **193**, ††13212, (13215).—§ 463 (do., Čibi): III, **194**, ††13248. — § 464 (do., Yayāti): III, **195**, (††13256).—§ 465 (Mārkaṇḍeyas.): III, **196**, ††13262.—§466 (do., Čibi): III, **197**, (††13274) (only B.).—§ 467 (do., Rājanyamāhābhāgya): III, **198**, ††13301.—§ 468 (do., Indradyumnop.): III, **199**, ††13331, ††13347.—§ 469 (Mārkaṇḍeyas.): III, **200**, 13349, (13352), (13361).—§ 470 (do., Yamaloka): III, **200**, 13392, (13394).—§ 471 (Mārkaṇḍeyas.): III, **200**, (13414).—§ 472 (do.): III, **200**, (13431).—§ 473 (do.): III, **200**, (13470).—§ 474 (do.): III, **201**, 13482, 13488, (13489).—§ 475 (do., Dhundhumārop.): III, **202**, (13515).—§ 476 (do., do.): III, **202**, (13523); **203**, (13546).—§ 477 (do., do.): III, **203**, (13554).—§ 478 (do., do.): III, **204**, (13582).—§ 479 (do., Pativratop.): III, **205**, 13628, (13643); **206**, (13652), (13658), (13670), (13700).—§ 480 (do., do.): III, **207**, (13701), (13717), (13760); **208**, (13802); **209**, (13842).—§ 481 (do., do.): III, **210**, (13898).—§ 483 (do., do.): III, **211**, (13920).—§ 484 (do., do.): III, **212**, (13947).—§ 485 (do., do.): III, **213**, (13960).—§ 486 (do., do.): III, **214**, (14000), (14004), (14017); **215**, (14030).—§ 487 (do., do.): III, **216**, (14094).—§ 488 (do., Āṅgirasa): III, **217**, 14100, (14105), (14117).—§ 489 (do., do.): III, **218**, (14122).—§ 490 (do., do.): III, **219**, (14130).—§491 (do., do.): III, **220**, (14156).—§ 493 (do., do.): III, **221**, (14176); **222**, (14208).—§ 495 (do., Skandotpatti): III, **223**, (14241).—§ 496 (do., do.): III, **224**, (14292); **225**, (14299), (14308).—§ 497 (do., do.): III, **226**, (14359).—§ 498 (do., do.): III, **226**, (14355).—§ 499 (do., Čakra-Skandasaṃv.): III, **227**, (14368).—§ 500 (do., Skandop.): III, **228**, (14387).—§ 501 (do., do.): III, **229**, (14402), (14424).—§ 502 (do., Manushyagrahak.): III, **230**, (14454), (14460), (14467), (14477).—§ 503 (do., Skandayuddha): III, **231**, (14514), (14520).—§ 504 (do., do.): III, **231**, (14527).—§ 506 (do., do.): III, **231**, (14541).—§ 507 (do., do.): III, **231**, (14572).—§ 508 (do., Kārttikeyastava): III, **232**, 14629, (14630).—§ 509 (do., do.): III, **232**, (14637).—§ 511 (Draupadī-Satyabhāmāsaṃv.): III, **235**, 14722.—§ 522 (Draupadīharaṇap.): III, **271**, 15763. — § 525 (Rāmopākhyāṇap.): III, **273**, 15861; **274**, (15872), (15877) (told the story of Rāma Dāçarathi: ch. **274–91**).—§ 526 (do.): III, **275**, (15889), (15915), (15920); **276**, (15929), (15934).—§ 527 (do.): III, **277**, (15947).—§ 529 (do., Śāṭhāraṇa): III, **278**, (16001).—§ 530 (do., Viçvāvasumoksh.): III, **279**, (16045).—§ 531 (Rāmopākhyāṇap.): III, **280**, (16093).—§ 533 (do., Rāvaṇa-Sītāsaṃv.): III, **281**, (16156).— § 534 (do., Hanūmatpratyāg.): III, **282**, (16197).—§ 535 (do., Setubandhana): III, **283**, (16269).—§ 536 (do., Laṅkāpraveça): III, **284**, (16323).— § 537 (do., Rāma-Rāvaṇayuddha): III, **285**, (16364). — § 538 (do., Kumbhakarṇaraṇag.): III, **286**, (16379).—§ 539 (do., Kumbhakarṇādivadha): III, **287**, (16409).—§ 540 (do., Indrajidyuddha): III, **288**, (16438).—§ 541 (do., Indrajidvadha): III, **289**, (16465).—§ 542 (do., Rāvaṇavadha): III, **290**, (16498). — § 543 (do., Rāmābhisheka): III, **291**, (16531), (16568).—§ 544 (do., Yudhishṭhiraçvāsa): III, **292**, (16602), 16615. — § 545 (Pativratāmāhātmyap.): III, **293**, (16619), (16634), (16652); **294**, (16658), (16663), (16690); **295**, (16691); **296**, (16714), (16721), (16731), (16736), (16742); **297**, (16747), (16761), (16802), (16815), (16842), (16848); **298**, (16858), (16877), (†16901); **299**, (16902) (told the story of Sāvitrī). —§ 547 (Karṇa): III, **310**, †7219.—§ 581 (Bhīshmavadhap.): VI, **68**α, 2999 (Bhīshma had heard of the glory of Kṛishṇa from *M.*); **67**π, 3016ᵃ(praised Kṛishṇa); **68**ρ, 3039 (do.).—§ 606 (Karṇap., Tripurākhyāna): VIII, **33**, 1392 (*mahān ṛshiḥ*, had related the Tripurākhyāna to Dhṛtarāshṭra). — § 635 (Bājadh.): XII, **37**, 1356 (*°mukhāt kṛtsnaṃ yatidharmaṃ avāptavān*, sc. Bhīshma).—§ 637 (do.): XII, **47**η, 1598 (among the rshis who surrounded Bhīshma). § 664 (Mokshadh.): XII, **207**β, 7521 (had spoken of the glory of Kṛishṇa).—§ 666 (do.): XII, **209**, 7607 (*°āçrame*). —§ 712 (Çukotpatti): XII, **324**, 12181 (*sa devacaritāṇīha kathayām āsa*). — § 730 (Ānuçāsanik.): XIII, **17**, 1292 (Nāciketa communicated the 1,000 names of Çiva to *M.*, who communicated them to Upamanyu). — § 732 (do.): XIII, **22**, 1537 (*°aḥ purā prāha*) (*a*), 1540 (*malaṃ . . . M°eya*), (1544) (a sentence of his is quoted).—§ 734 (do.): XIII, **26**α, 1763 (among the rshis who surrounded Bhīshma). § 743 (do.): XIII, **43**, 2394 (*mahāmuniḥ*, had told Bhīshma the story of Vipula). — § 751 (do.): XIII, **115**, 5631 (discoursed on the demerits of eating meat).—§ 753 (Umā-Maheçvarasaṃv.): XIII, **146**γ, 6750 (Dhūmorṇā is his wife).—§ 770 (Ānuçāsanik.): XIII, **151**λ, 7122 (enumeration). — § 777 (Svargārohanik. p.): XIII, **168**, 7753 (*°a viṣparaḥ*).—§ 794 (Mahāprasthānikap.): XVII, **1**, 12. Cf. Bhārgava, Bhārgavasaṃtāna, Bhṛgukulaçreshṭha, Bhṛgunandana, Brahmarshi, Viprarshi.

Mārkaṇḍeyasamāsyā ("the [Pāṇḍavas'] enjoying the company of Mārkaṇḍeya"). § 10 (Parvasaṅgr.): I, **2**, 323 (*parva*, i.e. Mārkaṇḍeyasamāsyāp.).—§ 11 (do.): I, **2**, 466, 468 (*purāṇaṃ* = do.).

[Mārkaṇḍeyasamāsyāparvan(°va)]("section relating to the [Pāṇḍavas'] enjoying the company of Mārkaṇḍeya," the 41st of the minor parvans of Mbhbr.). (Cf. Mārkaṇḍeyasamāsyā.) § 451 : When the *Pāṇḍavas* were dwelling at that very place (cf. v. 12547 : *varatāṃ maruḍhanvasu*, "roaming about in deserts"), there set in the season of the rains (description). Then in the autumn (description) they spent the holiest night, that of the full moon in the month of *Kārttika*, on the *Sarasvati* with the ascetics. As soon as the dark fortnight set in, they with their charioteers and cooks entered the *Kāmyaka* forest (III, **182**).—§ 452 : In the *Kāmyaka* wood many *brahmans* came to them, and one of them said that *Kṛishṇa* and *Mārkaṇḍeya* would come to see them. Immediately *Kṛishṇa* arrived with *Satyabhāmā* on his chariot that was yoked with *Çaibya* and *Sugrīva*. He told *Kṛishṇā* that her sons, though her father and brothers proffered them a kingdom and territories, found no joy in the house of *Drupada*, but that in the town of the *Yṛishnis* they were directed by *Subhadrā* and received instruction from *Raukmiṇeya* even as *Aniruddha*, *Abhimanyu*, *Sunītha*, and *Bhānu*, and were instructed by the young *Abhimanyu* in the use of arms. Then he suggested to *Yudhishṭhira* with the *Dāçārhas*, *Kukuras*, and *Andhakas*, to kill *Duryodhana*, etc. *Yudhishṭhira* said they would stand by their promise, and after the thirteen years take refuge in

Kṛshṇa.—§ 453: While they were thus talking, the *brahmarshi Mārkaṇḍeya* (*b*) appeared. When they had taken their seats, the *devarshi Nārada* also came to visit them. *Yudhishṭhira*, mentioning the happiness of the impious *Dhārtarāshṭras*, asked *Mārkaṇḍeya* about the results of men's acts. *Mārkaṇḍeya*, after having described the *Kṛta* age and the subsequent deterioration, answered the question (III, 183).—§§ 454–5: *Brāhmaṇamāhātmya - kathana* (q.v.).—§ 456: *Sarasvati-Tārkshya-saṃvāda* (q.v.).—§ 457: *Vaivasvatopākhyāna* (q.v.).—§ 458: *Yudhishṭhira*, saying that *Mārkaṇḍeya* alone worships *Brahmán* at the time of the great dissolution, when he sleeps in a lotus flower, and when he awakes to recreate the world, asked him to explain the causes of things. *Mārkaṇḍeya* said: *Janārdana* attired in yellow robes is the great creator of everything. After the dissolution, creation again comes to life. *Kṛta yuga* = 4,000 years + dawn 400 years + eve 400 years; *Tretá yuga* = 3,000 + 300 + 300; *Dvápara yuga* = 2,000 + 200 + 200; *Kali yuga* = 1,000 + 100 + 100; altogether a cycle of *yugas* = 12,000 years. After the *Kali yuga* is over, the *Kṛta yuga* comes again. One thousand cycles constitute a day of *Brahmán*. Description of *Kali yuga* (*b*). Then comes a long drought, and seven suns drink up all water and reduce wood and grass to ashes. Then the *Saṃvartaka* fire with wind penetrates into *Rasátala* and terrifies the gods, *Dánavas*, and *Yakshas*, and consumes this world with gods, *Asuras*, *Gandharvas*, *Yakshas*, *Uragas*, and *Rákshasas*. And there rise in the sky deep masses of clouds flooding the entire surface of the earth and showering incessantly for twelve years. Then *Svayambhú*, dwelling in the lotus, drinks this terrible wind and goes to sleep.—§ 459: When all has become water, I (i.e. *Mārkaṇḍeya*) alone wander in affliction and become fatigued, and find no resting-place. Then I beheld a vast banyan-tree, and on a couch attached to a bough of that tree a fair boy with yellow robes, with the mark of *Śrivatsa*. He caused me to enter his body through the mouth, and then I beheld the whole earth with cities and kingdoms, *Gangá*, *Çatadru*, etc. (enumeration) (*a*), gods, *Sádhyas*, *Rudras*, *Ádityas*, etc. (enumeration) (*β*). At last I was suddenly projected through his open mouth by a gust of wind. Within that very moment I acquired a new sight and beheld myself emancipated (*nirmuktam*). I wished to know his self. Then he spoke to me (III, 188): "The gods even do not know me truly. I am *Nárāyaṇa* (v. 12952: "in ancient times I called the waters *nárá*, and because the waters have ever been my *ayana* [home], therefore I have been called *Nárāyaṇa*"), the eternal and unchangeable source of all things, the Creator and Destroyer of all; I am *Vishṇu*, *Brahmán*, *Çakra*, etc.; in the form of *Çesha* I support this earth, in the form of a boar I raised it when sunk in water; I am the *Vaḍavámukha* fire; from my mouth, arms, thighs, and feet sprang *brahmans*, *kshatriyas*, *vaiçyas*, and *çúdras*; from me spring the *Ṛg*-, *Sáma*-, *Yajur*-, and *Atharva-veda*; I am the *Samvartaka* fire, the *Samvartaka* wind, the *Samvartaka* sun, and the *Samvartaka* fire (!) (v. 12966 foll.); the stars are the pores of my skin, etc. When virtue and morality decrease, I create myself into new forms; in the *Kṛta* age I become white, etc. (see §§ 4265, 427, 428, 429). When the end comes, I alone in the form of *Kála* destroy the three worlds, etc. The grandsire of all creatures (*Sarvalokapitámaha*) is half of my body. I am the bearer of the conch-shell, the discus, and the mace. For a period of 1,000 cycles of *yugas* I sleep, overwhelming all creatures in insensibility, and I stay here, in the form of a boy though I am old, until *Brahmán* wakes up; under the form of *Brahmán* I have repeatedly granted thee boons. When *Brahmán* (*Sarvalokapitámaha*) awakes, I will then alone create all creatures." Then he disappeared, and I (*Mārkaṇḍeya*) beheld this creation start into life. And that deity is *Kṛshṇa*, my relative. In consequence of the boon granted by him memory does not fail me, my life is long, and death is under my control (v. 13002). Then all bowed down unto *Janárdana* (i.e. *Kṛshṇa*), who comforted them (III, 189).—§ 460: *Yudhishṭhira* asked him about the future cause of the government (*sámrájya*) of the earth. *Mārkaṇḍeya*, having given a short description of the other *yugas*, described in detail the *Kali-yuga* (*b*); "in the new *Kṛta-yuga*, *Kalkin* (*c*) will arise." Then *Mārkaṇḍeya* gave *Yudhishṭhira* some moral precepts and exhortations (III, 190–1).—§ 461: *Vámadevacarita* (q.v.).—§ 462: *Bala-Çakra-saṃvāda* (q.v.). § 463: *Çibi* (q.v.).—§ 464: *Náhusha-carita* (v. *Yayáti*).—§ 465, on the same topic: There were two learned and able kings, *Vṛshadarbha* and *Suḍuka*. *Suḍuka* knew that *Vṛshadarbha* had from his boyhood an unuttered vow, that he would give no other metal to *brahmans* than gold and silver. He once sent a *brahman*, who asked him for 1,000 horses for his preceptor, to *Vṛshadarbha*, who whipped him and then gave him a day's tribute (which was more than the value of 1,000 horses), "because he had whipped him" (III, 196).—§ 466: *Çibi* (q.v.).—§ 467: *Rájanyamahábhágya* (q.v.).—§ 468: *Indradyumnopákhyána* (q.v.).—§ 469: Asked by *Yudhishṭhira* in what condition (age) a man should practise charity, *Mārkaṇḍeya* enumerated four kinds of futile life and sixteen kinds of futile charity. The *brahmans* save others and themselves by *japa*, *mantra*, and *homa*. He next enumerated the *brahmans* that should be excluded from *çráddhas*, and gave other moral precepts (of offerings to the gods of flowers and sandals and pastes, entertainment of guests); then he enumerated the persons to whom one should make gifts; the effects of various gifts to *brahmans* (food is the best).—§ 470: *Yamaloka* (q.v.).—§ 471: Precepts about gifts, washing the feet of *brahmans*, etc. Blessing upon the reader.—§ 472: Three kinds of purity (speech, deed, water); by adoring *sandhyá* and reciting *Gáyatrí* one is protected against sin and evil results from gifts, against inauspicious stars, and against *Rákshasas*. Greatness of the *brahmans*. The carrying of three staves, etc., are useless if the heart be not pure. They who do not commit sin in *manas*, word, deed, and *buddhi* do really practise austerities (v. 13168: by *tapas* one may attain *Svarga*, by charity enjoyment, by knowledge salvation (*moksha*), by bathing in *tírthas* purgation from sins).—§ 473: On the effects of various gifts at various times (v. 13480: the first offspring of fire is gold, earth springs from *Vishṇu*, and the cows from the sun; he, therefore, that gives away gold, land, and kine, has given the three worlds [of *Agni*, *Vishṇu*, and the Sun]) (III, 200).—§ 474: Having heard the history of *Indradyumna*, *Yudhishṭhira*, saying that *Mārkaṇḍeya* knew the gods, *Dánavas*, *Rákshasas*, the royal genealogies and the genealogies of the *ṛshis*, and *Gandharvas*, *Yakshas*, *Kinnaras*, and *Apsarases*, asked him about *Ikshváku*-*láça* *Ikshváku*. *Mārkaṇḍeya* related: *Dhundhumáropákhyána* (q.v.).—§§ 479–87: *Pativratopákhyána* (q.v.).—§§ 488–94: *Angirasa* (q.v.).—§§ 495–8: *Skandopatti* (q.v.).—§ 499: *Skanda-Çakra-samágama* (q.v.).—§§ 500–1: *Skandopákhyána* (q.v.).—§ 502: *Manushyagrahakathana* (q.v.).—§§ 503–7: *Skandayuddha* (q.v.).—§§ 508–9: *Kárttikeyastava* (q.v.).

Mārtaṇḍa = Vivasvat (Sūrya), q.v.

Mārttikāvata[1] ("belonging to the city of Mṛttikávatí"),

a country. § 320 (Saubhavadhop.): III, **20**, 791 (i.e. the kingdom of Çālva[5]).

Mārttikāvata[2] (do.), pl. (°*ākāḥ*), a people. § 595 (Shoḍaçarāj., v. Rāma Jāmadagnya): VII, **70**, 2436 (slain by Rāma Jāmadagnya).

Mārttikāvata[3] (do.), adj. § 793 (Mausalop.): XVI, **7**, 245 (*nagaraṃ M°ṃ*, there the son of Kṛtavarman is established as king of the remnant of the women of the Bhoja king).

Mārttikāvataka (do.), adj. § 319 (Saubhavadhop.): III, **14**, 629 (°*o nṛpaḥ*, i.e. °Çālva[5]).—§ 396 (Jamadagni): III, **116**, 10176 (*Citraratheṇa nāma M°ṃ nṛpeṇa*).

Mārttikāvatika (do.), adj. § 593 (Abhimanyuvadhap.): VII, **48**, 1892 (*Bhojaṃ kuñjaraketanaṃ*).

Maru (XII, 12956), v. Mṛtu.

Marubhūmi, a country. § 285 (Nakula): II, **32**, 1187 (in the west, conquered by Nakula on his digvijaya).—§ 518 (Mṛgasvapnodbhavap.): III, **258**, 15365 (°*eṣ çiraḥsthāṇaṃ*, sc. the Kāmyaka forest).—§ 555 (Saṃyogyap.): V, **19**, 599 (among the countries which were overspread with the army of the Kurus).

Marudgaṇa, name of a tīrtha. § 733*g* (Āṇuçāsanik.): By bathing in the tīrtha *M.*, in the retreat of the *Pitṛs*, and in the tīrtha of *Vaisnavata* one becomes cleansed. By bathing in the tīrtha *Brahmasaras* on the *Bhāgīrathī* one attains to the region of *Soma*: XIII, **25***a*, 1725.

Mārudha, a country. § 281 (Sahadeva): II, **31**, 1118 (in the south, conquered by Sahadeva on his digvijaya).

Marukaccha (II, 1830), v. Bharukaccha.

Marut = Vāyu (the Wind), q.v.: XII, 5831.

Marut, pl., a class of gods ("the winds"), followers of Indra. § 19 (Bhṛgu): I, **5**, 867 (*devaiḥ . . . sarvhi-M°gaṇaiḥ*).—§ 44 (Garuḍa): I, **30**, 1417 (*Sādhyāṇāṃ M°āṇ caiva ye gāṇye devatāgaṇāḥ*).—§ 106 (Aṇçevat.): I, **65**, 2562.—§ 120 *bis* (do.): I, **66**, 2602 (°*āṃ*, sc. *pakshaḥ*).—§ 130 (do.): I, **67**, 2714 (Sātyaki was born from the paksha of the *M.*), 2717 (Virāṭa was born from the gaṇa of the *M.*).—§ 149 (Yayāti): I, **87**, 3551.—§ 191 (Arjuna): I, **123***a*, 4827 (present at the birth of Arjuna).—§ 233 (Svayaṃvarap.): I, **187**, †7010 (came to see the svayaṃvara of Draupadī).—§ 248 (Arjunavanavāsap.): I, **214**, 7779 (°*bhir iva Vāsavaḥ*, sc. *vṛtaḥ*).—§ 258 (Khāṇḍavadahanap.): I, **227**, 8269 (among the gods who fought with Kṛshṇa and Arjuna).—§ 260 (do.): I, **234**, 8467 (°*gaṇair vṛtaḥ*, sc. Indra).—§ 266 (Çakrasabhāv.): II, **7**, 288 (in the palace of Indra).—§ 270 (Brahmasabhāv.): II, **11**, 448 (in the palace of Brahmā), 460 (do.).—§ 298 (Dyūtap.): II, **62**, 2110 (°*bhiḥ sahitaḥ . . . Marutpatiḥ*).—§ 310*b* (Sūrya): III, **3**, 174 (worship the Sun).—§ 327 (Draupadīparitāp.): III, **33**, 1349 (°*bhir iva Vṛtrahā, pariṛtaḥ*).—§ 330 (Indrasārpaṇa): III, **37**, 1490 (°*gaṇāṇ*).—§ 336 (Indralokābhigamanap.): III, **43**, 1768 (in the world of Indra).—§ 347 (Nalopākhyānop.): III, **62**, 2356 (*Āgvinau sa-M°gaṇau*).—§ 357 (Pushkara): III, **82**, 4064 (°*gaṇāḥ*, in Pushkara).—§ 364 (Tīrthayātrāp.): III, **83**, 6075 (°*āṃ tīrthaṃ*).—§ 375 (do.): III, **85**, 8248 (°*-Açvibhiḥ*, bathe in the tīrthas).—§ 377 (Dhaumyatīrthak.): III, **90**, 8404 (do., visit the tīrthas).—§ 383 (Paraçurāma): III, **99**, 8573 (°*gaṇān*, seen in the body of Rāma Dāçarathi).—§ 400 (Tīrthayātrāp.): III, **118**, †10224 (°*gaṇānāṃ*, sc. *ayatanaṃ*, visited by Yudhiṣṭhira, etc.).—§ 406 (do.): III, **125**, 10411 (°*āṃ sthānaṃ*, sc. Āreṇkaparvata).—§ 418 (do.): III, **139**, 10834 (*sahāçvibhyāṃ*).—§ 421*c* (Ākūçagāndhā): III, **142**, 10905 (*ākhnikaṃ suraçreshṭho*—i.e. Indra—*japate sa-M°gaṇaḥ*, sc. on Ākāçagaṅgā).—§ 435 (Juṭāsuravadhop.): III, **157**, 11523.—§ 440 (Yakshayuddhap.): III, **165**, †11885 (*divaṃ . . . M°gaṇāṇāṃ*).—§ 443 (Nivātakavacayuddhap.): III, **168**, 12002 (°*āñ ca gaṇāṇ*), 12020 (°*gaṇāt*, Arjuna obtained weapons from the *M.*), 12043 (°*gaṇāṇ*).—§ 445 (do.): III, **173**, 12268 (°*bhiḥ sahitaḥ*, sc. *Purandaraḥ*, i.e. Indra).—§ 456 (Sarasvatī-Tārkshyasaṃv.): III, **186**, 12745 (*devāḥ sahendrāḥ saha-M°gaṇāḥ*).—§ 507 (Skandavuddha): III, **231**, 14586.—§ 509 (Kārttikeyastava): III, **232**, †14643 (Skanda is identified with the *M.*).—§ 512 (Ghoshayātrāp.): III, **237**, 14782 (°*bhir iva Vāsavaḥ*, sc. *vṛtaḥ*); **249**, 15093 (°*o Vṛtrahā yathā*, sc. *pālaya*).—§ 522 (Draupadīharaṇap.): III, **265**, †15600 (°*gaṇair Indra ivābhiguptaḥ*).—§ 544 (Yudhiṣṭhirīçvāsa): III, **292**, 16605 (*nihato Vṛtro M°bhir Vajrapāṇinā*), 16608 (*Vajriṇaḥ senāṃ . . . sa-M°gaṇāṃ*).—§ 547 (Karṇa): III, **308**, 17139.—§ 548 (Āraṇeyap.): III, **313**, 17317; **314**, 17421.—§ 552 (Goharaṇap.): IV, **56**, 1762 (*Viçvāçvi-M°gaṇa gaṇāḥ*, came to see the battle); **68**, 2204 (°*gaṇaiḥ parivṛtaḥ . . . Marutpatiḥ*, i.e. Indra).—§ 553 (Vaivāhikap.): IV, **70**, 2265 (°*gaṇair upāsṭaṃ Tvāṣṭaçānāṃ viçvarūpaṃ*, i.e. Indra).—§ 561*d* (Nara-Nārāyaṇasu): V, **49**, 1918 (*Mahendreṇa . . . saha*).—§ 561 (Yānasandhip.): V, **61**, 2399 (°*bhiḥ saha Vṛtrahā*).—§ 562 (Bhagavadyānap.): V, **91**, 3277 (*amuṣyāyibhiḥ vārdhaṃ M°bhir iva Vāsavaḥ*).—§ 565 (Gālavacarita): V, **110**, 3808 (°*gaṇaḥ*, their origin, cf. Diti).—§ 567 (Bhagavadyānap.): V, **131***o*, 4424 (°*aṃ ca sahendreṇa*, issue from the mouth of Kṛshṇa).—§ 570 (Saṃyanīryānap.): V, **157**, 5332 (°*bhir iva Vāsavaḥ*, sc. *abhiguptaḥ*).—§ 576 (Bhagavadgītāp.): VI, **34**, 1225 (*Marīcir M°āṃ asmi*, says Kṛshṇa); **35**, 1252 (seen in the body of Kṛshṇa), †1268.—§ 593 (Abhimanyuvadhap.): VII, **35**, 1536 (*Sādhya-Rudra-M°kalpaiḥ*, sc. the warriors of Droṇa).—§ 595 (Shoḍaçarāj., v. Marutta): VII, **55**, 2176 (the *M.* acted as distributors of food in the palace of Marutta).—§ 596 (Pratijñāp.): VII, **76**, 2682 (°*aç ca sahendreṇa*).—§ 599 (Jayadrathavadhap.): VII, **108**, 4096 (*yathā Çakraṃ M°gaṇāḥ, sc. apūjayan*).—§ 600 (Ghaṭotkacavadhap.): VII, **175**, 7971 (°*bhir iva Vāsavaṃ, sc. vṛtaṃ*); **179**, †8177 (*pūjyamāno yathā Çakro Vṛtravadhe M°bhiḥ*).—§ 605 (Karṇap.): VIII, **19**, 718 (°*bhiḥ pravṛita meghāḥ . . . iva*); **31**, 1262 (°*gaṇasamaṇ bale*, sc. Karṇa).—§ 606 (Tripurāsākhyāna): VIII, **33**, 1426 (*Çakro M°ṛṣi-gaṇaḥ*).—§ 608 (Karṇap.): VIII, **82**, †4206 (°*gaṇāḥ Çakram iva*, sc. *jugupuḥ*); **87***x*[1], 4418 (sided with Arjuna), 4455 (*samalokatvaṃ M°gaṇa*).—§ 615*j* (Maṅkanaka): IX, **38**, 2221 (°*āṃ gaṇāḥ*), 2222 (sprang from the seven sons of Maṅkanaka).—§ 615*u* (Skanda): IX, **44**, 2478; **45***q*, 2508 (came to the investiture of Skanda).—§ 615*x* (Kubera): IX, **47**, 2758 (*samāgamya M°gaṇāḥ*, sc. Kubera).—§ 615*ee* (Ādityatīrtha): IX, **49**, 2848 (*Viçvedeveṣṭo sa-M°aḥ*, in Ādityatīrtha).—§ 623 (Rājadh.): XII, **15***b*, 440 (are destroyers of life).—§ 632*b* (Shoḍaçarāj., cf. § 595): XII, **29**, 915 (at the sacrifice of Marutta the *M.* acted as distributors of food and the *M°gaṇāḥ* drank *soma*), 974 (*Mandhātāraṃ . . . yaṃ devā M°garbhaṃ pitaḥ pārçvād apāharan*).—§ 635 (Rājadh.): XII, **33**, 1196 (°*bhiḥ saha jitvarīn bhagavān Pākaçāsanaḥ*), 1199 (°*gaṇair vṛtaḥ Çakraḥ*).—§ 641 (do.): XII, **64***q*, †2395 (°*āṃ gaṇaḥ*, observe kshatriya duties); **65**, 2448 (°*gaṇavṛtaḥ*, sc. Vishṇu in the shape of Indra).—§ 656 (Khaḍgotpattik.): XII, **166***b*, 6141 (°*-Agvināḥ*).—§ 660*b* (Bhṛgu-Bharadvājasaṃv.): XII, **186**, 6886 (°*gaṇaiḥ*, i.e. the winds).—§ 661 (Mokṣadh.): XII, **198***a*, 7191 *f°āṃ*,

sc. *sthānaṃ*).—§ 662*b* (Jāpsakop.): XII, **200***A*, 7339.—§ 665 (Mokshadh.): XII, **208**, 7588 (*śṓhaco Marutaç caiva devānāṃ cādito gaṇāḥ*), 7589 (are vaiçyas—*vaiçyāḥ*).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227**, 8289 (had formerly been vanquished by Bali).—§ 695*b* (Dakshayajñāvināça): XII, **285***a*, 10279 (*°gaṇaiḥ*).—§ 702 (Mokshadh.): XII, **297***β*, 10837 (*°gaṇāḥ*).—§ 704 (do.): XII, **302***β*, 11104 (*°āṃ vishayāṇ*),11172 (*saptānāṃ M°āṃ*—i.e.the winds?—*śreshṭhoḥ*). —§ 707 (do.): XII, **318**, 11706 (if the soul (*jīva*) escapes through the flanks one attains to the *M.*).—§ 712 (Çukotpatti): XII, **324**, 12175.—§ 717*b* (Nārāyaṇīya): XII, **341**$^{\pi}$, 13111 (*°āṃ patayaç*, i.e. Vishṇu (Nārāyaṇa)).—§ 730*g* (Upamanyu): XIII, **14***χ*, 915 (*Çatro 'si M°āṃ*, sc. Çiva).—§ 730 (Anuçāsanik.): XIII, **16**, 1045 (*Indrāgni-M°āṃ . . . gatiṃ*, sc. Çiva).—§ 744 (do.): XIII, **44**, 2438 (*kanyāvarāḥ purā dattā M°bhir iti naḥ çrutaṃ*).—§ 746 (do.): XIII, **75**, 3653 (*satyena M°o vānti*); **75***κ*, 3778 (*°āṃ lokaṃ*).—§ 747*b* (Suvarnotpatti): XIII, **84**, 4011.—§ 753 (Anuçāsanik.): XIII, **97**, 4663 (*bali* should be offered to the *M.* in the interior of the house).—§ 759 (do.): XIII, **107***c*, 5238 (*°āṃ lokaṃ*), 5299 (*°āṃ, sc. lokaṃ*), 5315 (*saptānāṃ M°āṃ lokaṃ*), 5330 (*°āṃ lokaṃ*).—§ 765 (do.): XIII, **125**, 6988 (*devāḥ ha- M°gaṇāḥ*); **134***γ*, 6187.—§ 768*b* (Umā-Maheçvarasaṃv.): XIII, **140***α*, 6351.—§ 773*b* (Kṛshṇa Vāsudeva): XIII, 159, †7387 (*°āṃ gaṇāḥ*, have sprung from Kṛshṇa).—§ 775 (Anuçāsanik.): XIII, **166***a*, 7638 (*°gaṇaḥ*).—§ 778*f* (Muñjavat): XIV, **8**, 185 (worship Çiva on Muñjavat).—§ 782*g* (Guruçishyasaṃv.): XIV, **43***ō*, 1175 (*gaṇāṇāṃ M°aḥ*, sc. are the foremoet, only B.; C. by error has *mahatāṃ*), 1176 ((*°āṃ Indraḥ*, sc. *rājā*).—§ 789 (Putradarçanasp.): XV, **31***η*, 851 (Pāṇḍu had been born from the gaṇa of the *M.*—*M°gaṇāt*), 853 (Bhīmasena had been born from the gaṇa of the *M.*—*M°gaṇāt*).—§ 794 (Mahāprasthānikap.): XVII, **3**, 95.—§ 795 (Svargārohaṇap.): XVIII, **3**, 87; **4**, 125 (*saṃshi-M°gaṇaiḥ*), (*ç*), 131 (*°gaṇavṛtaṃ*, sc. *Bhīmasenaṃ*, in heaven), 141 (*°āṃ gaṇeshu*); **5***μ*, 159 (*°gaṇāṃ*, Kṛtavarman entered the *M.*). Cf. Māruta, pl., and Marutvat, pl.

Maruta, a prince (= Marutta). § 562 (Bhagavadgītānup.): V, **83***η*, 2946 (†, among the ṛshis who worshipped Kṛshṇa).—§ 677 (Mokshadh.): XII, **235**, 8602 (*Karandhamasya putraḥ*, read *pautraḥ*; attained to heaven by giving his daughter to Aṅgiras, cf. XIII, 6260).

Māruta = Vāyu (the Wind), q.v.

Māruta, adj. ("belonging to the wind"). § 569 (Bhagavadgītānup.): V, **142**, 4818 (*Agni-M°e*, sc. *astre*, will be employed by Arjuna).

***Māruta**[1], pl. (*°āḥ*) (the winds). § 575 (Bhūmip.): VI, **12**, 479 (*yugasaṃdhiṣ muñcamānās tu diggajāir iha māruṭāḥ*).—§ 695*b* (Dakshayajñāvināça): XII, **285**, 10311.—§ 714 (Çukasṛṭya): XII, **329**, 12417 (*Diṭeḥ putrāḥ*, i.e. Saṃvaha, etc.). Cf. Marut, pl.

Māruta[2], pl. (*°āḥ*), the warriors of the gods. § 506 (Skandayuddha): III, 14569, 14570 (*saptamaṃ M°skandhaṃ rakshā nityam atandritāḥ*, says Çiva to Skanda).

Māruta[3], pl. (*°āḥ*), a people. § 578 (Bhishmavadhap.): VI, **50***π*, 2083 (in the army of Yudhishṭhira, only B.; C. has *Maṅgalāḥ*).

Mārutāçana, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.

Mārutantavya, a son of Viçvāmitra. § 721*b* (Viçvāmitrop.): XIII, **4***β*, 253.

Mārutātmaja[1] ("the son of the Wind") = Bhīmasena, q.v.

Mārutātmaja[2] (do.) = Hanūmat, q.v.

Māruti (do.) = Bhīmasena, q.v. (add. VII, 4071, 4091, 4096, 4110, 4509; VIII, 2435, 2500, 3051).

Marutpati[1] ("the lord of the Maruts") = Indra, q.v.—Do.[2] (do.) = Mahāpurusha (Mahāpurushastava).—Do.[3] (do.) = Çiva (1000 names').

Marutsuta ("the son of the Wind") = Bhīmasena: VIII, †4600.

Marutta, an ancient king, son of Avikshit. § 5 (Anukrama.): I, **1***α*, 220 *bis* (in Nārada's enumeration).—§ 266 (Çakrasabhāv.): II, **7**, 298 (the same?, among the ṛshis in the palace of Indra).—§ 267 (Yamasabhāv.): II, **8**, 321, 327 (among the kings in the palace of Yama).—§ 274 (Rājasūyārambhap.): II, **15**, 650 (among the five emperors (*samrāḍṣṇ*) of yore).—§ 378 (Tīrthayātrāp.): III, **94**, 8507 (*yathā*).—§ 409 (Plakshāvatarāṇṇag.): III, **129**, 10528 (had performed sacrifices with Saṃvarta as his priest).—§ 565 (Gālavac.): V, **111**, 3842 (performed sacrifices in the north).—§ 573 (Ambopākhyānap.): V, **178**, 7073 (*ayaṃ cāpi . . . Puraṇe çrūyate . . . M°ena . . . gītāḥ çlokāḥ*, i.e. v. 7074).—§ 595 (Shoḍaçarāj.): VII, **55**: M., the son of Avikshit, in order to compete with Bṛhaspati (*sparddhayā vai Bṛhaspateḥ*), caused Saṃvarta (*C. Saṃvartena*; B. °*to*) to officiate at his sacrifice. Çiva had given him wealth. The sacrifice took place on the golden base of Himavat (*read haime Himavataḥ pāde* in accordance with XIV, 89; C. and B. *haimaṃ . . . pādaṃ*); the gods with *Indra* and *Bṛhaspati* used to come to him (description of his riches and sacrifices); the *Maruts* used to become distributors of food (*parivesht̤ārāḥ*) in his palace; the *Viçvedevas* were his courtiers (*sabhāsadaḥ*); the gods yielded copious showers of rain; he gratified the ṛshis, the Pitṛs, and the gods, he reigned for 1,000 years, and then repaired to the eternal regions of bliss acquired by his merits (*jitāl lokān gataḥ puṇyaduṣo 'kshayāṇ*).—§ 595, 2170 (*Avikshitaṃ*), 2176, 2182.—§ 626 (Rājadh.): XII, **20**, †613 (*Avikshitaḥ pārthivo 'nu M°a rādhyā Çakraṃ yojayed* (B. *yo 'jayad*) *Devarājaṃ*).—§ 632*b* (Shoḍaçarājikop., cf. § 595): XII, **29**, 910 (*Avikshitaṃ*), 915 (repetitioo from § 595), 981 (vanquished by Māndhātṛ).—§ 634*b* (Rāmopākhyāna): XII, **49**, 1798 (*°eṇaivāye rakshitāḥ kshatriyātmajāḥ*, sc. from Rāma Jāmadagnya).—§ 640 (Rājadh.): XII, **57**, 2052 (*°ena hi rājñā vai gītāḥ çlokāḥ purātanāḥ | rājādhikāre rājendra Bṛhaspatisamate purā*, sc. v. 2053).—§ 656 (Khaḍgotpattik.): XII, **166**, 6197 (received the sword from Mucukunda, from *M.* it passed over to Raivata).—§ 767 (Anuçāsanik.): XIII, **137***a*, 6260 (*Karandhamasya pautras tu M°o 'vikshitaḥ* (C. *v°*) *sutaḥ*, attained to heaven by giving his daughter to Aṅgiras, cf. XII, 8602).—§ 775 (do.): XIII, **166***η*, 7678 (enumeration).—§ 778 (Açvamedhikap.): XIV, **3**, 61, 62 (much gold was left behind at Himavat by the brahmans at the sacrifice of *M.*); **4**, 64 (*rājarsheḥ*).—§ 778*b* (Saṃvarta-Maruttīya): XIV, **4**, 86, 91 (son of Avikshit, held a sacrifice on the north of Himavat near Meru on the golden base of the mountain (*t kāñcanaḥ samahān pādaḥ*); there thousands of golden vessels were prepared); **5**, 105–7, 109–12, 116 (surpassed Indra, who prevailed upon Bṛhaspati not to assist at the sacrifice of *M.*); **6**, 120, 121, 125, 127, 129, 133, (134), (139) (Nārada then told *M.* to apply to Saṃvarta); **7**, (155), (157), 159, (165), 166, (174) (Saṃvarta from hatred of his brother Bṛhaspati undertook the sacrifice); **8**, 215 (worshipped Çiva on Muñjavat); **9**, †222, †225–7, (229), (†231), †233, †234, †237, †239, †240, †244; **10**, †257, (†261), †(265), (†271), (†273), †276, (†278), †283 (Saṃvarta completed the

sacrifice, Indra became gratified).—§ 785 (Anugītāp.): XIV, **63**, 1872 (*ratnaṃ ca yad M°ena nihitaṃ*), 1879 (*°sya dhanaṃ*, Yudhiṣṭhira obtained the wealth of *M.*); **89**, 2664 (*°syānukurvatī*, sc. Yudhiṣṭhira). Cf. Āvikshita, Maruts.

Marutvat = Indra, q.v.

Marutvat, pl. (*°vataḥ*), a class of gods (=Marut, pl.?). § 266 (Çakrasabhāv.): II, **7**, 289 (in the palace of Indra).—§ 664 (Mokshadh.): XII, **207**, 7540 (sons of Dharma [and a daughter of Dakshaⁿ]). Cf. Marut, pl.

Maryādā[1], a Vidarbha princess. § 156 (Pūruvaṃç.): I, **95**, ††3771 (*Vaidarbhīm*, wife of Aṛāćina and mother of Ariha[1]).

Maryādā[2], a Videha princess. § 156 (Pūruvaṃç.): I, **95**, ††3776 (*Vaidehīm*, wife of Devāṭithi and mother of Ariha[2]).

Māsa[1] = Skanda: III, 14639 (*°vidhānasya*).—Do.[2] = Çiva (1000 names[12]).

māsa, pl. (*°āḥ*) ("the months," personif.): IX, 2517.

Māsārdha(m) = Çiva (1000 names[1]).

Māsikavratadhara = Mahāpurusha (Mahāpurushastara).

Masīra, pl. (*°īḥ*), a people. § 574 (Jambūkh.): VI, **9**$_{\mu}$, 360 (in Bhāratavarsha, only B.; C. has *Samvāḍh*).

Mātali, the charioteer of Indra. § 11 (Parvasaṅgr.): I, **2**, 508 (*saṛāmveshaṇaṃ . . . M°aḥ*).—§ 334 (Kairātap.): III, **41**, 1709 (*ratho M°asmyaniṭaḥ*, sc. Indra's).—§ 336 (Indralokābhigamanap.): III, **42**, 1715 (do.), 1723, (1724), 1726, 1732 (*Çakrasārathiḥ*), 1751 (conveyed Arjuna to the abode of Indra).—§ 351 (Nalopākhyāna): III, **71**, 2797 (*kiṃ nu syād M°ir ayam Devarājasya sārathiḥ*, thought Ṛtuparṇa about Nala).—§ 441 (Nivātakavacayuddhap.): III, **165**, ‡11904 (*°saṃgṛhītaḥ*, sc. the chariot of Indra), ‡11910, ‡11911 (conveyed Arjuna from the abode of Indra to the Pāṇḍavas).—§ 443 (do.): III, **168**, 12023, 12024, 12026, 12028, 12032, 12036 (*Çakrasārathiḥ*, repetition from § 335), 12065 (*°saṃyuktaṃ rathaṃ*, was given to Arjuna for the battle with the Nivātakavacas).—§ 444 (do.): III, **169**, 12085, 12095; **170**, 12109–11, 12115, 12117 (*Çakrasārathiḥ*), 12125, 12126; **171**, 12145, 12154, 12159; **172**, 12172, 12173, 12180, 12181, 12183, 12187, 12189, 12196 (charioteer of Arjuna on the chariot of Indra).—§ 445 (do.): III, **173**, 12202, (12203), 12213, 12215, 12228, 12255 (*Çakrasārathiḥ*), 12263, 12265 (continuation of § 444).—§ 542 (Rāvaṇavadha): III, **290**, 16509, (16510), 16512 (*M.* came with the chariot of Indra to Rāma Dāçarathi, who ascended it and thus fought with Rāvaṇa).—§ 552 (Gobharaṇap.): IV, **45**, 1412 (*yathā Çakrasya M°iḥ*, sc. *sārathiḥ*).—§ 564 (Mātaliyop.): V, **97**, 3511, 3512 (*Trilokarājasya sārathiḥ*), 3514, 3519; **98**, 3522, 3524, 3526–8, 3536–8, 3546; **99**, 3562, 3565, 3566; **100**, 3572, 3574, 3582, 3583; **101**, 3588, 3592, 3601; **102**, 3607, 3608, 3610, 3611, 3613; **103**, 3633, 3634, 3638, 3640, 3641; **104**, 3643 (*sutaḥ . . . Çakrasya dayitaḥ suhṛt*), 3654, 3661, 3666, 3668 (accompanied by Nārada, *M.* in all worlds sought a husband for his daughter Guṇakeçī; he chose Sumukha, who through the intervention of Vishṇu was not eaten by Garuḍa).—§ 597 (Pratijñāp.): VII, **84**, 2992 (*iva*).—§ 599 (Jayadrathavadhap.): VII, **112**, 4351 (*iva*).—§ 606 (Karṇap.): VIII, **35**, 1668 (*°vat*).—§ 607 (do.): VIII, **36**, 1670 (*yantā Deveçasyeva M°āḥ*), 1671 (*yathā*).

Cf. the following synonyms:—

Çakrasārathi ("the charioteer of Indra"): III, 1732 (*M°*), 12036 (*M°*), 12117 (*M°*), 12255 (*M°*), 16509 (*M°*), 16577.

Devasārathi (do.): III, 12254.

Mātaliya, adj. ("relating to Mātali"). § 10 (Parvasaṅgr.): I, **2**, 331 (*°aṃ upākhyānaṃ*, i.e. Mātaliyopākhyāna).

[Mātaliyopākhyāna(m)] ("the episode relating to Mātali"). (Cf. Mātaliyam upākhyānaṃ.) § 564 (Bhāgavadv.). The holy *Ṛshi* (*bhagavān ṛshiḥ*) *Kaṇva* said to *Duryodhana* in the assembly of the *Kurus*: *Brahmán*, the grandsire of the universe (*Lokapitāmahaḥ*), is indestructible and eternal. The holy *Ṛshis* (*bhagavantāv ṛshī*) *Nara* and *Nārāyaṇa* are of the same character. Of all the sons of *Aditi*, *Vishṇu* alone is eternal . . . In this connection is cited an old story: *Mātali*, the charioteer of *Indra*, had, by his wife *Sudharmā*, one beautiful daughter, *Guṇakeçī*. As he found no suitable husband for her amongst D., Dai., G., or men and R., *Mātali* set out for the *Nāgaloka* (V, **97**). On the way *Nārada*, proceeding to visit *Varuṇa*, followed *Mātali*, and first showed him the abode of *Varuṇa*, surrounded by his sons and grandsons. *Varuṇa's* son *Pushkara* had been chosen as husband by *Soma's* daughter *Jyotsnākālī* (who had [before] chosen (so PCR.) the eldest and foremost of *Aditi's* sons (i.e. Sūrya, Nīl.)). He then showed him the abode, entirely made of gold, of the liquor (*Vāruṇyaṃ*): to the possession of that liquor (*swd*) the gods owe their being *Surāḥ*. He showed him also the weapons that had belonged to the *Daityas* and had been obtained by the gods as a booty of war; when hurled at the foe they always return into the hand that hurls them. Here dwelt in days of yore many tribes of Rā. and Dai. Here is that fire of blazing flames and the discus of *Vishṇu*; and that knotty bow that was created for the destruction of the world; it is always protected with great vigilance by the gods, and it is from this how that the one wielded by *Arjuna* has taken its name; it is endued with the strength of 100,000 bows; it punishes all wicked (*rakshobandhushu*) kings; it was first created by *Brahmán* and praised by *Çukra* (*B. Cakreṇa*); it is held by the sons of the Lord of waters. He showed him also *Varuṇa's* umbrella in the umbrella-house, always dropping water that cannot be seen. Innumerable are the wonders to be seen here (V, **98**). In the very centre of the *Nāgaloka* is the city *Pātāla* with *Daityas* and *Dānavas*, the *Asura* fire, fed by water; here the gods, having first vanquished their foes, quaffed the *amṛta* and deposited the residue; the *Āditya Hayaçiras*; from here *Airāvata* takes up water in order to impart it to the clouds, and it is that water which *Indra* pours down as rain; aquatic animals, the *timi*, etc., which subsist on the rays of the moon; here *Mahādeva* practised ascetic austerities for the benefit of all creatures; *maharshis* addicted to the vow of *go* (*govratināḥ*); here in the race of the celebrated elephant *Supratīka* were born the elephants *Airāvana* (the king of his tribe), *Vāmana*, *Kumuda*, and *Añjana*; an egg in the waters from the commencement of the creation, whence, when the end of the world comes, a fire bursts forth and consumes the three worlds, etc. *Mātali* said: "No one here seems to be eligible" (V, **99**). In *Pātāla* is *Hiraṇyapura*, built by the *Dānava* (so PCR.; B. and C. *Paṇḍakarmaṇā*) *Maya*, belonging to the *Daityas* and *Dānavas*, who in days of yore lived here having obtained boons, exhibiting 1,000 different kinds of illusion, incapable of being vanquished by *Çakra*, *Yama*, *Varuṇa*, or *Kubera*, etc. The *Kālakhañjas* (*Asuras*, who sprang from *Vishṇu* (?), so PCR.: *Asurāḥ Kālakhañjāç ca tatha Vishṇupadodbhavāḥ*; C. *Kālaka*°) and the *Yātudhānas* (*Rākshasas*, who sprang from the feet of *Brahmán* (?), so PCR.: *Nairṛtā Yātudhānāç ca Brahmapadodbhavāç ca ye*) (description); the *Nivātakavacas* (*Dānavas*); "many times,

O *Mātali*! thou with thy son *Gomukha* and *Indra* hadst to retreat before them"; description of their abodes (the gems *arkaprabhā*, *vajrasāra*, *padmarāga*, etc.). *Mātali* would not choose a son-in-law among the *Dānavas*, the enemies of the gods; "as regards thyself (i.e. Nārada). I know that thy heart is ever set on fomenting quarrels (*himsātmakam*)" (V, **100**). Then the world of the *Suparṇas*, who subsist on snakes and have sprung from the six sons of *Garuḍa*: *Sumukha*, etc. (*α*), of *Kaçyapa's* and *Vinatā's* race, adorned with the *Çrivatsa*, belonging to the *kshatriya* order, for they never attain to brahmanhood (*brāhmaṇyam*) in consequence of their preying upon their kinsmen; they are shown favour by *Vishṇu*, and adore *Vishṇu*. The names of the principal are: *Suvarṇacūḍa*, etc. (*β*) (V, **101**). *Rasātala* is the seventh stratum below the earth; here dwells *Surabhī*, the mother of kine, born of the *amṛta*; her milk springs from the essence of the six different kinds of tastes; she sprang of old from the mouth of *Brahmān*, who was gratified with drinking the *amṛta* and vomited the best of things (i.e. the cow and the brahman, PCR.). A jet of her milk created the Milky Ocean (*kshīrānidhi*), covered with white foam that is the food of the ascetics (*munisattamāḥ*) *Phenapāḥ* ("Foam-drinkers"); the very gods fear them because of their austerities. From *Surabhi* are born the four kine that support the quarters (*diçām pālyaḥ*): in the East *Surūpā*, in the South *Haṃsikā*, in the West *Subhadrā*, in the North (*dharmyām Ailavilasanāṃhitāṃ*) *Sarvakāmadughā*. The gods and the *Asuras*, making *Mandara* their pole, churned the Ocean, and obtained *Vāruṇī*, *Lakshmī*, *amṛta*, *Uccaiḥçravas*, and *Kaustubha*. *Surabhi* milks *sudhā* to those who live on *sudhā* (i.e. the Nāgas, PCR.), *svadhā* to those who live on *svadhā* (i.e. the Pitṛs, PCR.), and *amṛta* to those who live on *amṛta* (i.e. the gods, PCR.). The *gāthā* that was sung by the dwellers of *Rasātala* in days of old is still heard to be recited in the world by persons of learning: "Neither in the *Nāga-loka*, nor in *Svarga*, nor in a *vimāna*, nor in heaven (*Tridiveshvapi*) is residence so happy as in *Rasātala*" (V, **102**). The city of *Bhogavatī* resembles *Indra's* city *Amarāvatī*; it is ruled over by *Vāsuki*, the king of the *Nāgas*; here dwells *Çesha* (*b*); here dwell the innumerable *Nāgas* (description), the sons of *Surasā*, wearing *svastika*, etc. The principal are *Vāsuki*, etc. (*γ*). *Mātali* wished to get for his son-in-law the *Nāga Sumukha* of *Airāvata's* race, the son of *Cikura* (who had been not long before slain by *Garuḍa*), and the grandson of *Aryaka Kauravya* and the daughter's son of *Vāmana* (V, **103**). *Nārada* introduced *Mātali* to *Aryaka* as the friend and charioteer of *Indra*, who drives his chariot drawn by 1,000 steeds, and thereby has vanquished the enemies of the gods. *Aryaka* objected that *Garuḍa*, who had slain *Cikura*, when he left these regions had said that after a month he would devour *Sumukha* also. According to a proposal of *Mātali*, they all visited *Indra* and *Vishṇu*; *Vishṇu* proposed to give *amṛta* to *Sumukha*; but *Indra* disagreed on account of the prowess of *Garuḍa*; instead he gave him an excellent lease of life, and having married *Mātali's* daughter he returned home (V, **104**). *Garuḍa* made remonstrances to *Indra*, saying that he, like him, can without any fatigue bear the weight of the three worlds; that he had slain the *Daityas Çrutajit*, etc. (*δ*); that he not only perches on *Vishṇu's* flagstaff, but sometimes carries him with all his friends on his back, and he can carry *Vishṇu* without fatigue on only one of his feathers. *Vishṇu* shows him that he cannot bear the weight of his one right arm; then he threw *Sumukha* with the toe of his foot upon *Garuḍa's* breast. And from that time *Garuḍa* has ever lived (in friendship?) with that snake. *Kaṇva* continued: "In the same way, O *Duryodhana*! thou canst note uconter *Bhīma*, etc. (*ε*)." *Duryodhana*, fixing his eyes on *Karṇa*, burst into laughter, saying: "I am precisely what the creator has made me" (V, **105**).

Matanga[1], an ancient king. § 134 (Viçvāmitra): I, **71**, 2925 (*rājarshi*), lived as a hunter [in consequence of his father's curse] and maintained the wife of Viçvāmitra), 2927 (Viçvāmitra became his priest). Cf. the story of Satyavrata (Triçaṅku) in Harivaṃça (v. 717 foll.).

Matanga', one or more ṛshis. § 267 (Yamasabhāv.): II, **8**, 340 (in the palace of Yama).—§ 370 (Tīrthayātrāp.): III, **84**, 8079 (*°syāçramam*, a tīrtha); **85**, 8159 (*°sya tu kedārah*, a tīrtha).—§ 377 (Dhaumyatīrthak.): III, **87**, 8321 (*kedāraç ca M°sya*, a tīrtha in the east).—§ 702 (Mokshadh.): XII, **297***b*, 10875 (had obtained his status by way of penances).—§ 721 (Ānuçāsanik.): XIII, **3**, 198, 199 (*sthāne M°o brāhmaṇyaṃ nālabhat*, *Bharatārshabha* | *caṇḍālayonau jāto hi*, cf. § 735).—§ 735 (do.): XIII, **27**, 1872 (*°sya saṃvādaṃ gardabhyāç ca*), 1873, 1879, 1883, (1885), 1888, 1889, (1891), 1892; **28**, 1896, 1898, 1900, 1902, 1911; **29**, 1913, (1915), 1917, 1920, 1922, (1926), 1934, 1938 (*M.*, the son of a brāhmaṇī was informed by a she-ass that he was in reality a caṇḍāla, and in vain tried by way of penances to become a brahman; at last he succeeded in becoming *Chandodeva*).

Mātaṅga, a ṛshi. § 567 (Bhagavadyānap.): V, **127**, 4252 (*°vacanaṃ*, a sentence of his (i.o. v. 4251) is quoted).

***mātaṅga**, pl. (*°āḥ*) ("elephants"). § 127 (Aṃçāvat.): I, **66**, 2630 (the offspring of Mātaṅgī).

mātaṅga, name of a caste (= caṇḍāla): XII, 5368 (sg.), 5410 (sg.); XIV, 1602 ff. (sg.).

Mataṅgavāpī, a tīrtha. § 733 (Ānuçāsanik.): XIII, **25***a*, 1718.

Mātaṅgī, daughter of Krodhavaçā, mother of the elephants. § 127 (Aṃçāvat.): I, **66**, 2625, 2630.

Mātariçvan[1] = Vāyu (the Wind), q.v.

Mātariçvan[2], a Suparṇa, son of Garuḍa. § 564 (Mātaliyop.): V, **101***β*, 3599 (enumeration).

Māthara, a follower of Sūrya (the Sun). § 310*b* (Sūrya): III, **3**, 198 (*anucarāḥ . . . M°āruṇadaṇḍādyāḥ*).—§ 377 (Dhaumyatīrthak.): III, **88**, 8335 (*°sya vanaṃ*, a sacred place in the south).—§ 702 (Mokshadh.): XII, **293**, 10754 (*sa-M°o*, i.e. Sūrya, worshipped by Çaibya).

Māthara, pl. (VIII, 3652), v. Rāmaṭha, pl.

Mathurā, a city, the present Muthra. § 273 (Rājasūyārambhap.): II, **14**, 609 (the city of the Yādavas, from which they fled from fear of Jarāsandha), 632 (*°ṃ samparityajya*, sc. the Yādavas).—§ 275 (do.): II, **19**, 763, 764 (Jarāsandha hurled a mace toward *M.*; the place near *M.* where it fell down is named *Gadāvasāna*).—§ 641 (Rājadh.): XII, **101**, 3737 (*°ṃ abhitaç ca ye*, are skilful in fighting with the bare arms).—§ 717*b* (Nārāyaṇīya): XII, **340**, 12954 (Nārāyaṇa will take birth as Kṛshṇa in *M.*).

Māthuradeçya, adj. ("originating from the country of Mathurā"). § 253 (Haraṇāharaṇap.): I, **221**, 8006 (*dogdhrīṇāṃ*).

Mati[1] ("thought"), a goddess. § 115 (Aṃçāvat.): I, **66**, 2579 (daughter of Daksha and wife of Dharma).—§ 132 (do.): I, **67**, 2794 (incarnate as Gāndhārī).

Mati[2] = Çiva: XIV, 200.

Matimat[1], a king. § 130 (Aṃçâvat.): I, **67**, 2701 (among the incarnations from the Kroṭhavaça gaṇa).

Matimat[2] = Çiva (1000 names[3]).

Matinâra, an ancient king. § 150 (Pûruvaṃç.)[E] I, **94**, 3703 (son of Anâdhṛshṭi, performed a râjasûya and an açvamedha), 3704 (father of four sons, Tamsu, etc.).—§ 156 (do.): I, **95**, ††3778 (son of Ṛiksha and Jvâlâ), ††3779 (performed a twelve years sacrifice on the river Sarasvatî, who then became his wife and bore Tamsu), 3780 (a çloka relating to *M.* is quoted). Cf. Anâdhṛshṭisuta.

Matkulikâ, v. Matkunikâ.

Matkunikâ, a mâtṛ. § 615*u* (Skanda): IX, **46***θ*, 2637 (only C., B. has *Matkulikâ*).

Mâtrâh, pl. = Çiva (1000 names[3]).

Mâtṛ = Çiva (1000 names[3]).

***Mâtṛ**, pl. (*sarvâḥ*) ("mothers"): III, 14359 (*lokasya mâtaraḥ*), 14364 (*°gaṇena*), 14368, 14369 (*°gaṇaiḥ*), 14395 (seven mothers of Çiçu enumerated), 14399 (*°gaṇa*[2]), 14457 (*°gaṇaḥ . . . lokasya mâtaraḥ*), 14468 (?), (14469), (14472), (14474), 14497 (*°gaṇâḥ*); VII, 9539 (*°ṛçîṇâṃ patiḥ*, i.e. Çiva); IX, 2461 (i.e. the Kṛttikâs), 2478 (*sapta M°gaṇâiḥ*), 2619 (*°gaṇân Kumâraânucarân*), 2620 (enumeration), 2648, 2672; XII, 7551 (*Bhâṭa-M°gaṇâdhyakshaṃ Virûpâkshaṃ*); XIII, 874 (*vividhâḥ*), 5981 (*lokânâṃ mâtaraç caiva gâvaḥ sṛshṭâḥ Svayambhuvâ*); XIV, 199 (*°bhakṭaḥ*).

Mâtṛtîrtha, *a tîrtha*. *§ 364 (Tîrthayâtrâp.): III*, **83**, *6028.*

Mâtṛvatsala = *Skanda: III, 14638.*

Matsa (IV, 145), v. Matsya[2].

Matsya[1], a king, son of Vasu Uparicara. § 76 (cf. Âdivaṃçâvatâraṇa): When *Girikâ*'s season came, the pitṛs of *Vasû* (q.v.) asked him to slay deer; when he in the forest was longing for *Girikâ*, he gave his semen, enveloped by au açoka leaf, to a hawk in order that it should be carried to *Girikâ*; persecuted by another hawk, the hawk let the semen fall into the *Yamunâ*, where it was swallowed by the Apsaras *Adrikâ*, who had by the curse of a brahman been transformed into a fish. In the tenth month the fish was caught, and out of its womb came a boy, who was given to *Uparicara* and afterwards became the king *Matsya*, and a girl, *Satyavatî*, who was of a fishy smell, and was retained by the fisherman. When killed, *Adrikâ* assumed her own celestial shape and went away to the regions of the *Siddhas*, the *Ṛshis*, and the *Caraṇas*: I, **63**, 2393 (*râjâ*).—§ 267 (Yamasabhâv.): II, **8**, 320 (in the palace of Yama). Cf. next.

Matsya[2] ("king of the Matsyas") = Virâṭa: II, 1883 (*V°*), 1915 (waited upon Yudhishṭhira); IV, 16 (*V°*), 18, 145 (*°sya vishayaṃ*, C. has by error *Matsa°*), †226, 326 (*°sya nagare*, i.e. Upaplavya), 331, 373 (*°sya nagare*), 471, 483, 484, 547, 586, 591, 600, 635, 728, 880 (*sûtena râjño M°sya Kîcakena*), 972 (*sûtena caiva M°sya Kîcakena*), 993 (*°sya vishayaṃ*), 1018, 1019, 1061, †1073, 1142, 1143, 1145, 1147, 1157 (*Bhûmiñjayaṃ nâma putraṃ M°sya*), 1159, †1195 (*°sya râjño duhitâ*, i.e. Uttarâ), 1482–4, 1486, 1582, 1625, †1652 (*°sya putraṃ*, i.e. Uttara), 1964 (*°sya kule*), †2143 (*°sya putraṃ*), 2198, 2200 (*râjâ*), 2230, 2259 (*putrena M°sya*), 2265, 2324, 2354, 2363; V, †4, 103 (*°-Pâñcâlayoḥ*), †784 (*râjâ*), 5107 (*V°*); VI, 3162 (*V°*), 3555 (attacked by Droṇa), 3590 (pierced by Droṇa), 5419 (fights with Jayadratha); VII, 227, 1373 (*V°*), 646 (pierced by Droṇa), 879 (*°âd avarajaḥ Çatânîkaḥ*), 965, 1083 (*V°*), 3533 (*V°*), 6764 (*V°*).

Matsya[3] ("belonging to the Matsya tribe") = Uttara: IV, 1784, †2149.

Matsya[4], the country of the Matsyas.—§ 549 (Pâṇḍavapraveçap.): IV, **12**, †324.—§ 552 (Goharaṇap.): IV, **31**, 1013 (*°sya râjâ*, only C.; B. has *Matsyânâṃ râjâ*).

Matsya[5] = Çiva (1000 names[1]).

Matsya[1], pl. (*°âḥ*), a people. § 214 (Hiḍimbavadhap.): I, **156**, 6085 (among the countries visited by the Pâṇḍavas).—§ 273 (Râjasûyârambhap.): II, **14**, 592 (among the peoples who fled from fear of Jarâsandha).—§ 280 (Bhîmasena): II, **30**, 1082 (vanquished by Bhîmasena on his digvijaya in the east). — § 281 (Sahadeva): II, **31**, 1108 (*apara-M°âḥ*, vanquished by Sahadeva on his digvijaya in the south).—§ 549 (Pâṇḍavapraveçap.): IV, 1*a*, 11; **7**, †225 (ruled by Virâṭa); **11**, †304.—§ 550 (Samayapâlanap.): IV, **13**, 326, 338, 360.—§ 551 (Kîcakavadhap.): IV, **16**, 485 (*râjânaṃ M°ânâṃ*, i.e. Virâṭa), 494; **21**, 644; **22**, 702 (*°ânâṃ râjâ*, i.e. Virâṭa), 728.—§ 552 (Goharaṇap.): IV, **30**, 972(*°-Çâlveyânâḥ*, had followed Kîcaka); **31**, 1008 (*senâṃ M°ânâṃ*), 1013 (*°ânâṃ râjâ*, only B., C. has *Matsyasya râjâ*), 1032; **32**, 1036, 1037; **33**, 1076; **34**, 1135 (*°ânâṃ îçvaraḥ*); **35**, 1152; **38**, 1356; **47**, 1476, 1480, 1481, 1486 (*râjâ M°ânâṃ*); **48**, 1508 (do.); **54**, †1661; **68**, 2164 (*râjâ M°ânâṃ Virâṭaḥ*), 2173 (do.); **71**, 2325 (*Bhârata-M°yoḥ*); **72**, 2347, (*M°-Pârthayoḥ*), 2365.—§ 555 (Saṃyodyogap.): V, **19**, 561 (*râjâ M°ânâṃ Virâṭaḥ*, joined Yudhishṭhira together with one akshauhiṇî of troops).—§ 556 (Saṃjayayânap.): V, **21**, 634; **22**, †653 (*°ânâṃ adhipo Virâṭaḥ*).—§ 561 (Yânasandhip.): V, **48**, †1845 (*Virâṭaḥ . . . M°aiḥ sârdhaṃ*); **50***γ*, 1973 (wait upon Yudhishṭhira); **53***ε*, 2107 (among the allies of Yudhishṭhira); **54***ι*, 2137 (disregard Duryodhana); **57**, 2243 (*Virâṭo . . . sârdhaṃ M°aiḥ*, will support Çikhaṇḍin (*o*), 2264; **61***ψ*, 2406; **62***aa*, †2415.—§ 562 (Bhagavadyânap.): V, **72***a*, 2594 (among the allies of Yudhishṭhira); **74***γ*, 2732 (*Sahajaç Cedi-M°ânâṃ*).—§ 571 (Ulûkadûtâgamanap.): V, **160***η*, †5510 (in the army of Duryodhana (!)); **161**, 5538 (in the army of Yudhishṭhira), †5555 (in the army of Duryodhana).—§ 574 (Jambûkh.): VI, **9***ix*, 347 (among the peoples in Bhâratavarsha), 348 (*Cedi-M°-Karûshâḥ*, do.). § 576 (Bhagavadgîtâp.): VI, **18***δ*, 688 (protected Bhîshma); **20**, †752 (in Bhîshma's division).—§ 578 (Bhîshmavadhap.): VI, **49***μ*, 2022 (are slain by Bhîshma).—§ 579 (do.): VI, **52***a*, 2129 (*Cedi-M°esha*, attacked by Bhîshma); **54***θ*, 2242 (*Cedi-M°-Karûshâs tu Bhîmasenapurogamâḥ*), 2352 (prâṇe Bhîmasena).—§ 580 (do.): V, **56***a*, 2405 (*°-Kaikeyâḥ*, only C., in the head of Bhîshma's gârudavyûha); **59***ξ*, †2640 (*Cedi-Pâñcâla-Karûsha-M°âḥ*).—§ 582 (do.): VI, **71***ε*, 3140 (attack Duryodhana and Çakuni); **74**, 3271 (*°âḥ Kekayâç ca*, surround Arjuna). — § 587 (do.): VI, **118**, 5537, 5565 (*°-Pâñcâla-Cedînâṃ*).—§ 589 (Droṇâbhishekap.): VII, **9**, 288 (attack Droṇa).—§ 590 (do.): VII, **14**, 532 (*Virâṭaḥ saha M°aiḥ*); **16**, 629.—§ 592 (Saṃçaptakavadhap.): VII, **21***ε*, 877, 882, 883 (attack Droṇa the *M.* fled), (λ), 915 (*°-Kaikayân*), 919; **22***ν*, 926 (*ξ*), 942; **25**, 1085 (*°ânâṃ Kaikayaiḥ sârdhaṃ abhîtoçvarathadvîpaṃ*). — § 593 (Abhimanyuvadhap.): VII, **35***ζ*, 1528 (follow Abhimanyu); **40***o*, 1695 (*°-Pâñcâla-Sṛinjayâḥ*); **42***π*, 1744; **43***σ*, 1780 (*°-Pâñcâla-Kaikayâḥ*).—§ 596 (Pratijñâp.): VII, **78***ε*, 2744. —§ 599 (Jayadrathavadhap.): VII, **98***κ*, 3662; **110***ρ*, 4165; **122***ιι*, 4892.—§ 600 (Ghaṭotkacavadhap.): VII, **154***δ*, 6651 (proceeded against Droṇa); **156***ι*, 6779; **157***σ*, 6961; **158***τ*, 6972; **161***γγ*, 7218; **166***ιι*, 7459.—§ 602 (Droṇavadhap.): VII, **186**, 8491 (defeated by Droṇa), 8500 (slain

by Droṇa); **189**, 8683; **190**, 8725 (five hundred *M.* slain by Droṇa).—§ 603 (Nārāyaṇāstramokshap.): VII, **193** *b*, 8934; **195** *b*, 9018 (°-*Kaikayān*); **201**, 9392.— § 604 (Karṇap.): VIII, **8**, 235 (had formerly been vanquished by Karṇa).—§ 605 (do.): VIII, **30** *ff*, 1231 (*Cedi-Kārūsha-M°ānām*).—§ 607 (do.): VIII, **45** *n*, 2084 (know the eternal religion), †2086, (*ν*), †2098 (perform sacrifices), †2100.— § 608 (do.): VIII, **47** *a*, 2226 (*Kāçya-M°aiḥ*); **48** *ξ*, 2254; **49** *χ*, 2334; **56** *ρρ*, 2762; **73**, 3639, 3662 (°-*Kaikayān*); **78**, 3966 (*Cedi-M°āḥ*).—§ 611 (Çalyap.): IX, **16** *τ*, 822; **20** *ιι*, †1087 (*Pāñcāla-M°āḥ*).—§ 616 (Sauptikap.): X, **8**, 477 (the remaining of The *M.* are slain by Açvatthāman); **9**, 529 (do.).—§ 791 (Putradarçanap.): XV, **36**, 990.

Matsya[1], pl. ("Matsya kings (?)"). § 257 (Yamasabhāv.): II, **8**, 333 (*upatasthuḥ*), 100 *M.* in the palace of Yama).

Matsyā = Satyavatī: I, 2396.

Mātsya[1] ("the son of the Matsya king") = Uttara: IV, †1846 (*jyeshṭhaṃ Virāṭaputraṃ*).

Mātsya[2], a ṛshi. § 702 (Mokshadh.): XII, **297** *b*, 10875 (had attained to his status by way of penances).

Mātsyaka, adj. ("relating to the fish "). § 457 (Vaivasvatop.): III, **187**, 12802 (*°ṃ nāma purāṇaṃ*, i.e. Vaivasvatopākhyāna).

Matsyanagara ("the city of the Matsyas") = Upaplavya: IV, 325; VII, 5260.

Matsyapati ("the king of the Matsyas") = Virāṭa: IV, 1168 (*°eḥ sutaḥ*, i.e. Uttara); V, †2 (*sabhā . . . M°eḥ*); XIV, 2023 (*°eḥ sutaṃ*, i.e. Uttarā).

Matsyaputra ("the son of the Matsya king") = Uttara: IV, 1253 (*°-Dhanañjayau*), 1640, †2115, †2134.

Matsyarāj ("the king of the Matsyas") = Virāṭa; IV, †308, †313, 343, 2163.

Matsyarāja (do.) = Virāṭa: II, 1106 ("vanquished by Sahadeva on his digvijaya in the south"); IV, †232, 696, 1065 (fights with Suçarman), 1070, 1078, 1087, 1138, 1139, 1316 (*dāyādaṃ M°eya*, i.e. Uttara); †2144, 2190, 2215, 2310, 2318, 2376 (*nagaraṃ M°eya*, i.e. Upaplavya); V, 1981 (*°gṛihāvasaṃvodhemāsakarshitāṃ*, sc. the Pāṇḍavas), 2480; VII, 7010 (*sahāmuyaḥ*); XI, 597 (*kulastriyaḥ*).

Matsyarājan (do.) = Virāṭa: I, †169; III, 2009; IV, 527, 974, 1064, 1074; VII, 964.

Matsyavīra = Uttara: IV, †2158.

Matsyopākhyāna ("the episode relating to the fish"). § 11 (Parvasaṃgr.): I, **2**, 467 (i.e. Vaivasvatopākhyāna).

Mattamayūraka, pl. (*°āḥ*), a people. § 285 (Nakula): II, **32**, 1187 (*çirāḥ*, in the west, vanquished by Nakula on his digvijaya).

Maudākin, v. Modākin.

Maudgalya ("descendant of Mudgala"), one or more ṛshis. § 59 (Sarpasattra): I, **53**, 2049 (among the sadasyas at the snake-sacrifice of Janamejaya).—§ 520 (Mudgala): III, **261**, 15446, 15453, 15464 (C. *M°*)$_1$, 15472, 15477 (= Mudgala, q.v.). — § 537 (Rājadh.): XII, **47** *η*, 1595 (among the ṛshis who surrounded Bhīshma on his arrow-bed).—§ 767 (Ānuçāsanik.): XIII, **137**, 6265 (king Çatadyumna ascended to heaven by giving a golden mansion to *M.*).

maudgalya, adj (?), said of a caste: XIII, 2571 (*Vaidehikāṅ cāpi maudgalyaṃ*).

Mauleya, pl. (*°āḥ*), a people. § 295 (Dyūtap.): II, **52**, 1871 (bring tribute to Yudhishṭhira).

Mauneya, pl. (*°āḥ*) ("sons of Muni"), a family of Devagandharvas. § 101 (Aṃçāvat.): I, **65**, 2552 (*Devagandharvāḥ*). § 608 (Karṇap.): VIII, **87**, 4424 (came to see the encounter between Karṇa and Arjuna).

Maunjāyana, a muni. § 264 (Sabhākṛiyāp.): II, **4** *a*, 108 (among the munis who waited upon Yudhishṭhira).

Maurava, adj. ("belonging to Mura"). § 3175 (Kṛishṇa Vāsudeva): III, **12** [14], 488 (*sādāṭā M°āḥ pañcā Nisunda-Narakau hatau | kṛtaḥ kshemaḥ punaḥ panthāḥ puraṃ Prāgjyotishaṃ prati*, sc. by Kṛishṇa).—§ 570[1] (Çārṅga): V, **158**, 5357 (*sañchidya M°aṃ pāçaṃ*, sc. Kṛishṇa). Cf. Muru.

Mausala[1] ("[battle] performed with clubs"). § 793 (Mausalap.): XVI, **1**, 7, 11; **2**, 133; **8**, 262.—§ 794 (Mahāprasthānikap.): XVII, **1**, 1 (*°ṃ ahavaṃ*).

Mausala[2] ("[the section] relating to the battle with clubs") = Mausalaparvan. § 4 (Anukram.): I, **1**, 91 (*çrutisaṅkshepaḥ . . . Bhāratadrumaḥ*).—§ 10 (Parvasaṅgr.): I, **2**, 356 (*°aṃ parva*).—§ 11 (do.): I, **2**, 619 (do., C. *°aḥ*°), 628 (do., C. *°aḥ*°). — § 795*c* (Mahābhārata): XVIII, **6**, 279 (*°e sārvaguṇikaṃ gandhamālyānulepanaṃ*).

[Mausalaparvan] ("the section relating to the battle with clubs," the 16th of the great and the 98th of the minor parvans of Mhbhr.; cf. Mausala). § 793: *Vaiçampāyana* said: When the 36th year [after the great battle] was reached, *Yudhishṭhira* beheld many unusual portents (specification). A little while afterwards he heard of the wholesale carnage of the *Vṛishṇis* in a battle with clubs, where only *Kṛishṇa* and *Rāma* had escaped with life; he summoned his brothers and took counsel with them; they were filled with grief; the death of *Kṛishṇa* they could not believe. *Janamejaya* inquired about the particulars of the destruction of the *Vṛishṇis* and *Andhakas*. *Vaiçampāyana* said: ** When the 36th year . . . (*cf.* above). Asked by *Janamejaya*, cursed by whom the *Vṛishṇis*, etc. (*α*), met with destruction, *Vaiçampāyana* said: *Sārasa*, etc., saw *Viçvāmitra*, *Kaṇva*, and *Nārada* arrived at *Dvārakā*; they disguised *Çāmba* as a woman, calling her the wife of *Babhru*, and asked the ascetics what [sort of child] this one would bring forth. The ascetics answered: "This *Çāmba* will bring forth a terrible iron club for the destruction of the *Vṛishṇis* and *Andhakas*, except *Rāma* (who will enter the ocean) and *Kṛishṇa* (whom *Jarā* will pierce while lying on the ground)." Then they went to *Kṛishṇa*. Informed of what had taken place, *Kṛishṇa* summoned all the *Vṛishṇis* and told them of it, but did not try to annul the curse. The next day *Çāmba* actually brought forth an iron club. The fact was reported to the king [*Ugrasena*], who caused it to be reduced into powder and thrown into the sea. At the command of *Ahuka*, etc. (*β*), the manufacture of spirits was forbidden among all the *Vṛishṇis* and *Andhakas*, under the penance of being impaled alive with all one's kinsmen. All the citizens (knowing that it was the command of Rāma also) bound themselves by the rule (XVI, 1). [The embodied form of] Time every day wandered about their houses, like a man of terrible and fierce aspect, bald head, black and tawny of complexion; they shot innumerable arrows at him, without being able to pierce him. Also other dreadful portents of calamity were daily seen by the *Vṛishṇis* throughout the city (description). They showed disregard for brahmans, P., and D., etc., except *Rāma* and *Kṛishṇa*, etc. When the *Pāñcajanya* was blown in their houses, asses brayed aloud from every direction. *Kṛishṇa*, seeing that the day of the new moon coincided with the 13th [and 14th] lunation, summoned the *Yādavas* and said: The 14th lunation has been made the 15th by *Rāhu* once more, as at the time of the great battle

of the *Bharatas* (v. the note of PCR. on p. 5). He understood that the 36th year had come according to the curse of *Gāndhārī*, and that the omens were similar to those which *Yudhishṭhira* had noticed when the two armies were arrayed in order of battle. He endeavoured to bring about those occurrences which would make *Gāndhārī's* words true. He commanded the *Vṛshṇis* to make a pilgrimage to some sacred water, and caused the messengers to proclaim a journey to the sea-coast (XVI, **2**). At that time the *Vṛshṇi* ladies dreamt every night that a black woman with white teeth, entering their abodes, laughed aloud and ran through *Dvārakā* stealing [from them]; the men dreamt of vultures that devoured the *Vṛshṇis* and *Andhakas* in the houses and fire-chambers; their ornaments, etc., were taken away by Rā. The iron discus of *Kṛshṇa*, given by *Agni*, with a nave of adamont, ascended to heaven. *Kṛshṇa's* chariot was dragged away by his four steeds over the ocean; *Kṛshṇa's* and *Baladeva's* standards (resp. *Garuḍa* and a palmyra), which were reverently worshipped by those two heroes, were taken away by Aps., who day and night called upon the *Vṛshṇis* and *Andhakas* to set out on a pilgrimage to some sacred water. They prepared various kinds of edibles and spirits, and set out to *Prabhāsa*. *Uddhava* took leave of them and *Kṛshṇa* before departing [from the world]. The *Vṛshṇis*, mixing with spirits the food that had been cooked for the brahmans, gave it to apes, and began revels with drinking, so also *Rāma*, etc. (η); *Yuyudhāna* blamed *Kṛtavarman* for the nightly slaughter, and was applauded by *Pradyumna*, but was rebuked by *Kṛtavarman* with having killed *Bhūriśravas* while sitting in *prāya*; *Kṛshṇa* cast an angry glance [at *Kṛtavarman*], and *Sātyaki* informed him of the story of the gem *Syamantaka*, which was *Satrājit's*; *Satyabhāmā*, weeping, approached *Kṛshṇa*, and sitting on his lap enhanced his anger; *Sātyaki* swore that he would cause *Kṛtavarman* to follow the five sons of *Draupadī*, etc (δ), whom he had slain with the help of *Aśvatthāman*, and he severed his head in the very sight of *Kṛshṇa*, and began to strike down others; *Kṛshṇa* rushed forward to prevent him from doing farther mischief, and the *Bhojas* and *Andhakas* all assailed him; *Kṛshṇa* did not interfere; they struck *Yuyudhāna* with the pots from which they had been eating; *Pradyumna* rushed forward to rescue *Yuyudhāna*; they were both slain. *Kṛshṇa* in wrath took up a handful of *eraka* grass, which became a terrible iron club, with which *Kṛshṇa* slew all that came before him. The *Andhakas*, etc. (ε), also took up blades of the *eraka* grass, which were converted into iron clubs, and struck one another in consequence of the curse of the brahmans; son killed father and vice versa, inebriated with spirits. Beholding that *Śāmba*, etc. (ζ), were slain, *Kṛshṇa* exterminated the *Vṛshṇis* and the *Andhakas*. *Babhru* and *Dāruka* told him now to go to *Rāma* (XVI, **3**). *Dāruka*, *Kṛshṇa*, and *Babhru*, seeking *Rāma*, saw him sitting thoughtfully, reclining his back against a tree. *Kṛshṇa* sent *Dāruka* to inform *Arjuna* and tell him to come quickly, and he also dispatched *Babhru* to protect the ladies against robbers; but as soon as *Babhru* had proceeded to a distance, an iron club attached to the mallet of a hunter came and slew him. *Kṛshṇa* then, entering *Dvāravatī*, told his father to protect the ladies till *Arjuna* came, saying that he would practise penances with *Rāma*. When he came to *Rāma*, the latter had applied himself to *yoga*, and from his mouth issued a huge white *Nāga* with 1,000 heads and red eyes, who proceeded to the ocean, and was received by the ocean and many celestial snakes (and many sacred rivers): *Karkoṭaka*, etc. (η). After *Rāma's* death *Kṛshṇa* wandered for some time, and then sat down, thinking of *Gāndhārī* (§ 619) and *Durvāsas* (§ 773c), and the destruction of the *Vṛshṇis*, *Andhakas*, and *Kurus*, whence he concluded that the hour [of his death] had come; he then restrained his senses [in *yoga*]; though he was the Supreme Deity, he wished to die in order to dispel all doubts, etc., and to make the words of *Durvāsas* true. The hunter *Jarā*, mistaking *Kṛshṇa* for a deer, pierced him at the heel with an arrow; coming up, he beheld a man dressed in yellow robes, rapt in *yoga*, with many arms; he became filled with fear; *Kṛshṇa* comforted him and then ascended upwards, and was received in Heaven by *Indra*, etc. (θ) (XVI, **4**). Meanwhile *Dāruka* came and informed the *Pāṇḍavas* of the slaughter of the *Vṛshṇis*, etc. (ι). *Arjuna* with *Dāruka* proceeded to *Dvārakā*; when *Kṛshṇa's* 16,000 wives saw *Arjuna*, they uttered a loud cry; the city seemed to *Arjuna* to be the fierce river *Vaitaraṇī*; *Arjuna*, *Satyā* (the daughter of *Satrājit*), and *Rukmiṇī* fell down and wailed; then praising *Kṛshṇa* and comforting the ladies, *Arjuna* went to *Vasudeva* (XVI, **5**), whom he found lying on the ground and burning with grief; *Vasudeva* lamented (κ) and said he would die by abstaining from food (XVI, **6**). *Arjuna* said that the hour had come for the *Pāṇḍavas* also for departing [from the world] (λ); he would, however, first remove to *Indraprastha* the women, the children, and the aged of the *Vṛshṇis*. Saying to *Dāruka* that he wished to see the chief officers of the *Vṛshṇis*, *Arjuna* entered the hall of the *Yādavas* called *Sudharmā*, where he said to the citizens and ministers that he would take away with him the remnants of the *Vṛshṇis* and *Andhakas*, as the sea would soon engulf the city; *Vajra* would be their king at *Indraprastha*; they would set out on the seventh day at sunrise. *Arjuna* passed that night in the mansion of *Kṛshṇa*. At dawn *Vasudeva* by *yoga* attained to the highest goal; the ladies were in despair. His four wives, *Devakī*, *Bhadrā*, *Rohiṇī*, and *Madirā*, ascended the funeral pyre, and attained to the regions of *Vasudeva*. When *Arjuna* had caused *Vasudeva* and his four wives to be burnt (under immense tokens of sympathy from the women), the boys (headed by *Vajra*) and the ladies offered oblations of water to *Vasudeva*. Then *Arjuna* visited the spot where the *Vṛshṇis* had been killed and caused the last rites to be performed, and caused *Rāma* and *Kṛshṇa* to be cremated. On the seventh day he set out, mounting his chariot, with the ladies and children, the *Yādava* troops, and other inhabitants, with *Kṛshṇa's* 16,000 wives and *Vajra*; they numbered many millions in all. Then the ocean flooded *Dvārakā*. They proceeded in slow marches. When they had planted their encampment at *Pañcanada*, the *Ābhīras* (*Mlecchas*) conspired to rob the cavalcade. *Arjuna* succeeded only with great difficulty in stringing his bow; his celestial weapons would not come to his mind; the *Vṛshṇi* warriors failed to rescue the women, who were snatched away by the robbers; *Arjuna's* shafts soon became exhausted; formerly they had been inexhaustible. *Arjuna* became very cheerless; he escorted the remnant of the cavalcade to *Kurukshetra*; he established the son of *Kṛtavarman* in the city of *Mārttikāvata* with the remnant of the women of the *Bhoja* king; the remainder, with children and old men and women, at *Indraprastha*, with *Vajra* as their ruler; the son of *Yuyudhāna* (with old men, etc.) on the banks of the *Sarasvatī*; the widows of *Akrūra*, notwithstanding the entreaties of *Vajra*, entered the woods; *Rukmiṇī*, etc. (μ), ascended the funeral pyre; *Satyabhāmā* and the other wives of *Kṛshṇa* entered the woods in order

to practise penances in the contemplation of *Hari*; going beyond *Himavat*, they took up their abode in *Kalápa-grāma*. Then *Arjuna* entered the retreat of *Vyāsa* (XVI, 7). Asked by *Vyāsa* ("Hast thou been sprinkled with water from anybody's nails or hair, etc.?"), *Arjuna* informed him of what had passed (*v*) ("500,000 warriors have thus been laid down"). *Vyāsa* said that the *Vrshnis*[a] and *Andhakas* had been consumed by the brahman's curse; it was destiny: "*Krshna*, as also the *Pāṇḍavas*, have finished their work; the time has come for your departure from the world," etc. (*ξ*). *Arjuna* entered *Hāstinapura* and informed *Yudhishṭhira* of what had taken place (XVI, 8).

Māvelaka, pl., v. Māvellaka, pl.

Māvella ("king of the Māvella[kaḥ]"?). § 74 (Vasu): I, **63**, 2364 (the fourth son of Vasu Uparicara).—§ 287 (Rājasūyikaṣ.): II, **34**, 1272 (came to the rājasūya of Yudhishṭhira).

Māvellaka, pl. (°*āḥ*), a people. § 591 (Saṃçaptakavadhaṣ.): VII, **17***β*, 692 (among the Saṃçaptakas, C. has *Mārelakaiḥ*).—§ 592 (do.): VII, **19***β*, 768 (slain by Arjuna).—§ 599 (Jayadrathavadhaṣ.): VII, **91***β*, 3255 (attacked Arjuna).—§ 604 (Karṇaṣ.): VIII, **5***ξ*, 138 (mentioned among the slain, C. has *Maelakakāḥ*).

Māvelvaka, pl., v. Māvellaka, pl.

Mṛga, su Asura. § 4 (Anukram.): I, **1**, 133 (°*eṇa sukṛtāṃ sabhāṃ*, cf. § 263).—§ 10 (Parvasaṅgr.): I, **2**, 316 (°*darçanaṃ*, i.e. I, **228-34**).—§ 11 (do.): I, **2**, 364 (°*sya darçanaṃ*, do.), 403 (°*sya mokshaḥ*, all. to § 258).—§ 71 (Ādivaṃçāvataraṇaṣ.): I, **61**, 2278 (*mahāsuraṃ*, all. to § 258).—§ 258 (Khāṇḍavadahanaṣ.): I, **228**, 8823 (*Asuraṃ*), 8326, 8328 (*Namuceḥ bhrātaraṃ*), 8330 (is rescued from the flagration of the *Khāṇḍava* forest).—§ 259 (Çārṅgakoṣ.): I, **229**, 8332 (*Dānavasya*).—§ 260 (Khāṇḍavadahanaṣ.): I, **234**, 8478 (*Dānavaḥ*).—§ 261 (Sabhākriyāṣ.): II, **1**, 1, (4), 8, 12–15.—§ 263 (do.): II, **2**, v. 36 (B., this çloka is wanting in C.); **3**, 58, 76, 85, 87, 95 (*M.* fetched a mace for Bhīmasena from Bindusaras and built the palace of Yudhishṭhira).—§ 294 (Dyūtaṣ.): II, **48**, 1709–10 (all. to §§ 258 ff.); **50**, 1809 (*kṛtāṃ . . . M°ena*, sc. the palace of Yudhishṭhira).—§ 322 (Dvaitavanaṣr.): III, **23**, 1914 (*cakāra yāṃ . . . sabhāṃ M°ḥ*, cf. § 263).—§ 534 (Hanūmatpratyāgᵊ.): III, **280**, 16237 (°*eya . . . Daityasya . . . veçma*, seen by Hanumat, etc., on their way from Kishkindhā to Laṅkā; the abode of the female ascetic Prabhāvatī).—§ 564 (Mātaliyop.): V, **100**, 3568 (*Hiraṇyapuraṃ . . . nirmitaṃ viçvakarmaṇā M°ena manasā kṛtaṃ*).—§ 586 (Bhīshmavadhaṣ.): VI, **100**, 4549 (°*ṇ jitvera Vāsavaḥ*); **101**, 4605 (°*ṇ Cakra vāhaveṇ*).—§ 587 (do.): VI, **110**, 5123 (°*Çakrau yathā purā*).—§ 600 (Ghaṭotkacavadhaṣ.): VII, **174**, 7879 (°*ṇ Vishṇur vāhave, sc. nyavadhīt*).—§ 606 (Tripurākhyāna): VIII, **33**, 1406 (*mahāsuraṃ viçvakarmāṇaṃ ajaraṃ Daitya-Dānavapūjitaṃ*), 1407 (built three cities for the Asuras), 1415 (*sarvayogavahaḥ*), 1417.—§ 641 (Rājadh.): XII, **82**, 3086 (error in C. instead of *Yamaḥ*, B.).—§ 673*b* (Bali-Vāsavasaṃv.): XII, **227***a*, 8261 (among the ancient rulers of the earth).—§ 743 (Ānuçāsanik.): XIII, **40**, 2250 (*māyāṃ ca M°ṣāḥ*). Cf. Asura, Daitya, Daiteya, Dānava.

Māya = Çiva: XIII, 909.

Māyā (?). § 10 (Parvasaṅgr.): I, **2**, 352 (see Durvāsaḥsaṃvāda, but cf. also Umā-Maheçvara-saṃvāda: XIII, **140** ff.).

Māyātman = Kṛshṇa: XII, 1646.

Māyāvin = Çiva (1000 names[1]).

Mayūra, an Asura. § [illegible]t.): I, **67**, 2671 (*mahāsuraḥ*, incarnate as king [illegible]).

Mayūraketu ("having a peacock for emblem") = Skanda: III, **[illegible]**4630.

Mecaka = Çiva (1000 names[1]).

Meda[1], a serpent. § 65 (Sarpasattra): I, **57**, 2152 (of Airāvata's race).

Meda[2], name of a caste: XIII, 1552.

Medhā ("intelligence"), a goddess. § 115 (Aṃçāvat.): I, **66**, 2578 (daughter of Dakṣa and wife of Dharma).—§ 266 (Çakrasabhāv.): II, **7**, 300 (in the palace of Indra).

Medhaja, Medhas = Vishṇu (1000 names).

Medhātithi[1], a ṛshi. § 266 (Çakrasabhāv.): II, **7**, 298 (in the palace of Indra).—§ 665 (Mokshadh.): XII, **208***ε*, 7593 (*ṛshir M°eḥ putraḥ Kaṇvaḥ*, among the ṛshis of the east).—§ 677 (Mokshadh.): XII, **245***β*, 8900 (had attained to his status by way of penances).—§ 682 (do.): XII, **267**, 9525 (*Gautamaḥ* [husband of Ahalyā, Nil.] and father of Cirakārin, v. Gautama[1]).—§ 717*c* (Uparicara): XII, **337***ε*, 12758 (*ṛshiḥ*, among the sadasyas at the sacrifice of Vasu Uparicara).—§ 734 (Ānuçāsanik.): XIII, **26***α*, 1764 (among the ṛshis who had come to see Bhīshma on his arrow-bed).—§ 770 (do.): XIII, **151***ζ*, 7109 (*ṛshir M°iḥ* (°*eḥ*, B.) *putraḥ Kaṇvaḥ*, among the seven gurus of Indra [in the east]).—§ 775 (do.): XIII, **166***γ*, 7664 (among the ṛshis of the east).

Medhātithi[2], a river. § 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires).

Medhāvikā, a tīrtha. §372 (Tīrthayātrāp.): III, **85**, 8197.

Medhāvin[1], son of Bāladhi. § 415 (Tīrthayātrāp.): In ancient times the muni *Bāladhi* practised austerities in order to have an immortal son. He obtained a son *Medhāvin* of a very irritable temper, but the gods did not make him immortal; they only granted the boon that he should live as long as the mountains existed. *Medhāvin* grew haughty, and insulted the munis. The learned *Dhanushākṣa* then cursed him, saying, "Be thou reduced to ashes." When, however, *Medhāvin* was not reduced to ashes, *Dhanushākṣa* caused the mountains to be scattered by buffaloes, and then *Medhāvin* perished. As his father bewailed him, the munis quoted the following gāthā: "A mortal on no condition can overcome what has been ordained by fate," etc.: III, **135**, 10740, 10742–3.

Medhāvin[2], a brahman. § 659 (Mokshadh.): XII, **175**, 6524 (discourse between him and his father).—§ 690 (do.): XII, **278**, 9930 (do.).

Medhāvin[3] = Vishṇu (1000 names).

Medhraja = Çiva (1000 names[1]).

Medhyā, a river. § 377 (Dhaumyatīrthak.): III, **89**, 8368 (in the west).—§ 494 (Āṅgirasa): III, **222**, 14230 (among the rivers who are mothers of fires).—§ 775 (Ānuçāsanik.): XIII, **166***α*, 7662 (enumeration).

Medhyāraṇya, a forest. § 545 (Pativratā-māhātmyap.): III, **295**, 16693.

***Medinī** ("the earth," personif.): XIII, 2140. Cf. Pṛthivī.

Medinīpati = Vishṇu (1000 names).

Meghahṛt, v. Meshahṛt.

Meghakāla = Çiva (1000 names[1]).

Meghamālā, a matṛ. § 615*u* (Skanda): IX, **46***θ*, 2648.

Meghamālin, a companion of Skanda. § 615*u* (Skanda): IX, **45**, 2549 (together with Kāñcana given to Skanda by Meru).

Meghanāda, a warrior of Skanda. § 615*u* (Skanda): IX, **45***η*, 2564.

Meghapushp[illegible] horses. § 552 (Goharaṇap.): IV, **45**, 1414 (*°sya [illegible]rāṇam*, sc. the one of Uttara's horses).—§ 562 (Bhagavadyānap.): V, **83**, 2938 (*vājibhiḥ Caibya-Sugrīva-M°-Balāhakaiḥ*, yoked to the chariot of Kṛshṇa).—§ 596 (Pratijñāp.): VII, **79***ζ*, 2812.—§ 599 (Jayadrathavadhap.): VII, **147***pp*, 6341 (*Idamgaiḥ Caibya-Sugrīva-M°-Balāhakaiḥ . . . yuktam*, sc. the chariot of Kṛshṇa).—§ 617 (Aishīkap.): X, **13**, 649 (*pūrvāhṇivāhau . . . M°-Balāhakau*).—§ 639 (Rājadh.): XII, **53***η*, 1917.

Meghavarā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2648.

Meghasandhi[1], a king. § 232 (Svayaṃvarap.): I, **188**, 6988 (only B.; C. has by error *Meshasandhiḥ*, came to the svayaṃvara of Draupadī).

Meghasandhi[2], king [of the Magadhas] in Rājagṛha, son of Sahadeva. § 785 (Anugītāp.): XIV, **82**, 2438, 2439 (vanquished by Arjuna when he followed the sacrificial horse). Cf. Māgadha, Magadheçvara, Sahadevaja, Sahadevātmaja.

Meghasaṅghāḍi = Çiva (1000 names[1]).

Meghasvanā, a mātṛ. § 615*u* (Skanda): IX, **46***θ*, 2626.

Meghavāhana, a king. § 273 (Rājasūyāraṇbhap.): II, **14**, 577 (among the allies of Jarāsaṃdha).

Meghavāhinī, v. Meshavāhinī.

Meghāvarta = Çiva (1000 names[1]).

Meghavāsas, an Asura. § 268 (Varuṇasabhāv.): II, **9**, 367 (in the palace of Varuṇa).

Mekala, pl. (*°kāḥ*), a people. § 574 (Jambūkh.): VI, **9***μ*, 348 (*°āç cotkalaiḥ saha*, among the peoples of Bhāratavarsha).—§ 578 (Bhīshmavadhap.): VI, **51**, 2103 (followed Bhīshma; C. has by error *Melakaiḥ*).—§ 585 (do.): VI, **87***ε*, 3855 (follow Bṛhadbala, the Kosala king; C. has by error *Melakaiḥ*).—§ 589 (Droṇābhishekap.): VII, **4***β*, 122 (*Utkalā* C *M°āḥ*, had formerly been vanquished by Karṇa).—§ 605 (Karṇap.): VIII, **22***ιχ*, 864 (attack the Pāñcālas), (*00*), 882 (*M°otkala Kāliṅgāḥ*, attack Nakula).—§ 739 (Ānuçāsanik.): XIII, **35***ε*, 2158 (among the kshatriyas who have been degraded to çūdras).

Melaka, pl. (*°āḥ*) (VI, 2103, 3855), v. Mekala.

Menā, a river. § 574 (Jambūkh.): VI, **9***λ*, 331 (in Bhāratavarsha).

Menakā, an Apsaras. § 21 (Pramadvarā): I, **8**, 943, 944 (*Apsarāḥ*), 945 (do., with the Gandharva king Viçvāvasu the mother of Pramadvarā, whom she dropped near the hermitage of Sthūlakeça).—§ 134 (Viçvāmitra): I, **71**, 2915, 2916, 2918, (2921); **72**, 2937, 2938, 2945 (*M.* was sent by Indra to tempt Viçvāmitra; on her Viçvāmitra begot Çakuntalā).—§ 135 (Çakuntalop.): I, **74**, 3055 (among the foremost Apsarases), 3056 (*Brahmayonivarā*, mother of Çakuntalā), 3061, 3063 (*Apsarasāṃ preshṭhā*), 3065, 3067, 3070.—§ 191 (Arjuna): I, **123**, 4820 (sung at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 392 (in the palace of Kubera).—§ 336 (Indralokābhigamanap.): III, **43***a*, 1784 (danced in the palace of Indra).—§ 565 (Gālavac.): V, **117**, 3975 (*rema . . . M°āyāṃ yathorgāyuḥ*).—§ 775 (Ānuçāsanik.): XIII, **166***β*, 7641 (enumeration).

Menakātmajā ("the daughter of Menakā") = Çakuntalā: I, 2948.

Meru[1], a mountain. § 28 (Amṛtamanthana): I, **17**, 1098 (description, the gods held counsel there).—§ 72 (Ādivaṃçāvatāranap.): I, **62**, 2328 (*yatha M°r mahāgiriḥ*).—§ 134 (Viçvāmitra): I, **71**, 2930 (*saṃkshiped mahā-M°m*, sc. Viçvāmitra).—§ 135 (Çakuntalop.): I, **74**, 3071 (*antaraṃ . . . M°sarshapayor iva*).—§ 148 (Yayāti): I, **85**, 3508 (*°gṛhge tathottare*, there Yayāti sported with Viçvāci).—§ 164 (Āpavop.): I, **99**, 3925 (*°oḥ pārçve nagendrasya*, there the hermitage of Vasishṭha was situated).—§ 208 (Astradarçana): I, **134**, 5327 (*karahāṭ āruruhur mañcān M°m devasriye yathā*).—§ 225 (Vasishṭha): I, **176**, 6740 (Vasishṭha precipitated himself from the summit of *M.* in order to commit suicide).—§ 257 (Khāṇḍavadahanap.): I, **225**, 8210 (*°or iva nagendrasya*).—§ 258 (do.): I, **227**, 8265 (*°r ivāchalaḥ*).—§ 269 (Vaiçravaṇasabhāv.): II, **10**, 413 (among the mountains who are present in the palace of Kubera).—§ 275 (Rājasūyāraṃbhap.): II, **18**, 736 (*°ṃ vā khādituṃ çaktā*, sc. *asmi*, says Jarā).—§ 289 (Arghābharaṇap.): II, **38**, 1395 (*parvatānāṃ mukhaṃ M°ḥ*).—§ 295 (Dyūtap.): II, **52**, 1858 (*°-Mandarayor madhye Çailodāṃ abhito nadīm*).—§ 327 (Draupadīparitāpav.): III, **35**, 1404 (*°or iva nigūḍhanayaḥ*).—§ 328 (Kāmyakavanaprav.): III, **36**, 1413 (*°or iva vimardanaṃ*).—§ 331 (Kairātap.): III, **39**, 1552 (*giriṃ M°r iva parāḥ*).—§ 334 (do.): III, **41**, 1704 (*°pratimagauravo*, sc. Arjuna).—§ 356 (Tīrthayātrāp.): III, **81**, 4025 (*na jahau . . . M°m arkaprabhā yathā*).—§ 360 (do.): III, **82**, 5053 (*gacchaty antarhitā yatra M°prabhṛte Sarasvatī*).—§ 385 (Vindhya): III, **104**, 8782 (*adriṃ rājaṃ mahāçailaṃ M°m kanakaparvataṃ*, the sun revolves round Meru), 8783 (*yathā*).—§ 422 (Gandhamādanapr.): III, **142**, 10911 (*°saṃnibhaṃ*).—§ 439 (Yakshayuddhap.): III, **163**, 11852 (*mahā-M°ḥ*, the abode of the seven ṛshis, the spiritual sons of Brahmán), 11856 (the abode of Brahmán), 11860 (the abode of Vishṇu lies to the west of *M.*), 11867 (the Sun and the Moon every day round Meru, *pradakshiṇaṃ upāçṛitya*), 11871 (*°ṃ anuvṛttaḥ*, sc. the Sun), 11873 (*atikramya mahā-M°m*, sc. the Mooo).—§ 459 (Mārkaṇḍeyas.): III, **188**, 12919 (*kanakaparvataṃ*, seen by Mārkaṇḍeya in the stomach of Nārāyaṇa); **189**, 12959 (*°-Mandarabāhuśaṇāṃ*, sc. the earth).—§ 496 (Skandotpatti): III, **225**, 14332 (*parvataṃ*, why swans and vultures go to the mountain of *M.*).—§ 520 (Mudgala): III, **261**, 15448 (*°ḥ parvatarāḍ yatra hiraṇmayaḥ*, extends over 33,000 yojanas).—§ 561 (Yānasandhip.): V, **85**, 2486 (*preshṭhaṃ M°m çikhariṇāṃ iva*).—§ 562 (Bhagavadyānap.): V, **83**, 2940 (*°çikharaprakhyaṃ, sc. rathaṃ*).—§ 570 (Saiṃyaniyānap.): V, **156**, 5290 (*parvatānāṃ yathā M°ḥ, sc. senāpatir bhavet*).—§ 571 (Ulūkadūtāgamanap.): V, **160**, 5505 (*na hi çuçruma vātena M°m unmathitaṃ girim*), 5506 (*anilo vā vahed M°m*); **161**, 5550 (= v. 5505), 5551 (= v. 5506).—§ 574 (Jambūkh.): VI, **6**, 204 (*parimaṇḍalaḥ . . . kanakaparvataḥ*, between Gandhamādana and Mālyavat, description), 209, 226 (*°oḥ pāçcime pārçve Ketumālaḥ*); **7**, 253 (*°or apy anturaṃ pārçve pārvoṃ*, C.; *°or athottaraṃ pārçvaṃ pārvaṃ ca*, B.).—§ 574*g* (Uttara-Kuru, pl.): VI, **7**, 254 (*°oḥ pārçve tathottare*).—§ 574*h* (Bhadrāçva): VI, **7**, 267 (*°oḥ pārçvaṃ . . . pūrvaṃ*).—§ 574*i* (Jambū): VI, **7**, 278 (the juice from the Jambū flows round the *M.* to the Uttara-Kurus).—§ 578 (Bhagavadgītāp.): VI, **34**, 1227 (*°uḥ çikhariṇāṃ aham*, sc. *asmi*, says Kṛshṇa).—§ 578 (Bhīshmavadhap.): VI, **46**, 1807 (*bahiaḥ . . . candramā iva M°ṃ*), **48**, 1898 (*girir M°r ivācalaḥ*).—§ 581 (do.): VI, **63**, 2787 (do.).—§ 583 (do.): VI, **78**, 3437 (*°r iva sthitaḥ*); **79**, 3473 (*giriṃ M°m ivāmbudāḥ*).—§ 584 (do.): VI, **82**, 3803 (*çikharaiḥ kāñcanāmayair M°r tribhir ivocchritaiḥ*); **83**, 3670 (*praechādayāṃ āsa giriṃ M°m ivāmbudāḥ*).—§ 587 (do.): VI, **109**, 5092 (*mahā-M°r çailo meghair ivāvṛtaḥ*); **110**, 5128 (*yathā M°ḥ . . . gṛhgair atyartham uchritaiḥ*).—§ 589 (Droṇābhishekap.): VII, **9**, 272 (*°or iva visarpaṇaṃ*).—§ 593 (Abhimanyuvadhap.): VII, **34**, 1503 (*°r ivācalaḥ*).—§ 594 (Mṛtyu): VII, **54**, 2096 (*mahā-M°ṛ*).—

§ 595 (Shoṇasaṃgāj., v. Çibi Auçînara): VII, **58**, 2215 (*yâvan M°oḥ mahopalâḥ*); (do., v. Prthu Vainya): VII, **69**, 2411 (when the mountains milked their cows, *M.* was their milker).—§ 597 (Pratijñâp.): VII, **83**, 2990 (*°or (B. °âu) iva divâkaraḥ*).—§ 599 (Jayadrathavadhap.): VII, **120**, 4761 (*°grâgam icchabhâu*); **144**, 6052 (*api M°m vahet*).—§ 600 (Ghaṭotkacavadhap.): VII, **156**, 6810 (*babhau . . . girir M°r vârditaḥ*); **166**, 7410 (*abhyavarshat . . . M°m vrshtyâ yathâmbudâḥ*); **174**, 7864 (*abhyavarshan megho M°m vetcalaṃ*); **180**, 8187 (*°or ica visarpaṇaṃ*).—§ 603 (Nârâyaṇâstramokshap.): VII, **193**, 8899 (*viparyâsaṃ yathâ M°oḥ*).—§ 603*d* (Tripura): VII, **202**, 9369 (Çiva made *M.* his standard when he proceeded against Tripura).—§ 604 (Karṇap.): VIII, **8**, 220 (*°oḥ samsarpaṇaṃ yathâ*).—§ 606 (Tripurâkhyâna): VIII, **34**, 1491 (became the flagstaff of Çiva).—§ 607 (Karṇap.): VIII, **40**, 1823 (*nirbhindyâṃ . . . api M°m mahâgirim*, says Karṇa).—§ 608 (do.): VIII, **46**, 2202 (*°m vrajaṃs*); **68**, †3392 (*sthairyeṇa M°oḥ*); **88**, †4521 (*mahâgirim M°m isogramârutâḥ*, sc. *prasahet*).—§ 610 (Çalyap.): IX, **6***a*, 299 (*°gauravaṃ*, sc. Açvatthâman).—§ 615*f* (Çaṅkhatirtha): IX, **37**, 2138 (*mahâ-M°m icchobhitaṃ*).—§ 615*u* (Skanda): IX, **45**γ, 2516 (*anekaçringavân*), 2550 (gave to Skanda two companions named Kâñcana and Meghamâlin).—§ 623 (Râjadh.): XII, **14**, 405 (*Kraunchadeçaḥ . . . uttareṇa mahâ-M°oḥ*), 406 (*Çâkadvîpaḥ . . . pûrveṇa ca mahâ-M°oḥ*), 407 (*uttareṇa mahâ-M°oḥ . . . Bhadrâçvaḥ*).—§ 635 (do.): XII, **35**, 1257 (*°prapâtam prapatan*, only C.; B. has *marut°*).—§ 641*f* (Prthu Vainya): XII, **59**, 2240 (*mahâ-M°oḥ svayaṃ kanakaparvataḥ*, gave heaps of gold to Prthu).—§ 641 (Râjadh.): XII, **222**, 4471 (*çringe Himavato M°au* (!) *kanakaparvate*), 4496 (*M.* was made the lord of the mountains).—§ 648 (Âpaddh.): XII, **140**, 5267 (*°oḥ . . . yat çreyas tat samâcaret*).—§ 654 (do.): XII, **154**, 5820 (*°eat*).—§ 678*e* (Mṛtyu-Prajâpatisaṃv.): XII, **259**, 9208.—§ 694*b* (Jvarotpatti): XII, **284**, 10212 (*°oḥ çringaṃ Jyotishkaṃ nâma Sâvitraṃ*).—§ 712 (Çukotpatti): XII, **324**, 12168 (*°çringe*, Çiva resided on *M.*); **325**, 12198 (*°pṛshṭhe*, Çuka was bathed on *M.*).—§ 713 (Çukakṛti): XII, **326**, 12228 (*°or Hareṣ ca dve varshe*).—§ 716 (Çukâbhipatana): XII, **334**, 12615 (*sa çringe . . . Himavan-M°sambhave | saṃçishṭe çvetapite dve rukmaraçmyanaye || çatnyojanavistâre*, rent in twain by Çuka); **335**, 12662 (*mahâ-M°oḥ çringât*).—§ 717*b* (Nârâyaṇîya): XII, **336**, †12702, 12704 (Çvetadvîpa is situated in a distance of 32,000 yojanas from *M.*).—§ 717 (Uparicara): XII, **336**, 12723 (on *M.* the seven ṛshis composed a çâstra); **337**, 12774 (*°or uttarabhâge Kshîrodasyânukûlataḥ*, Çvetadvîpa is situated).—§ 717*b* (Nârâyaṇîya): XII, **340**, 12986 (*°au samâgatâ devâḥ*), **341**, 13028 (*çiviraṃ*, Vyâsa with his disciples lived on *M.*); **343**, XII, ††13221 (Sthûlâçiras practised austerities, *M°oḥ prâguttare*), XIII), ††13222 (Vaḍaraṃukha practised austerities on *M.*); **344**, 13334, 13336.—§ 730*b* (Hiraṇyakaçipu): XIII, **14**, 602 (*°kampanaḥ*, sc. Hiraṇyakaçipu).—§ 730*g* (Upamanyu): XIII, **14**, 802 (*°oç ca vibhaveshv autsrshu ca*), (χ), 912 (*parvatânâṃ bhavân M°ḥ, sc. as*, i.e. Çiva).—§ 730 (Anuçâsanik.): XIII, **18**, 1297 (Vyâsa had performed austerities on *M.*).—§ 734 (do.): XIII, **26**, †1856 (*°oḥ samudrasya ca sarvaratnaiḥ (cf. sarvaiyatnaiḥ) saṅkhyopalâṇâm udakasya vâpi [sa] çakyaṃ vaktum*).—§ 747*b* (Suvarnotpatti): XIII, **85**, 4083 (Gaṅgâ dropped the semen of Rudra on Meru).—§ 749 (Anuçâsanik.): XIII, **92**, 4378 (*°çringe samâsînaṃ Pitâmahaṃ*).—§ 752*b* (Chattropânahotpatti): XIII, **96***a*, 4638 (*prabhâṇ M°oḥ*).—§ 754 (Ânuçâsanik.): XII[illegible] (*kâñcanaparvate*).—§ 757*e* (Hastikûṭa): *Gautam*[illegible] The delightful wood, decked with flowers, graced with the song of *Kinnara*, with the beautiful high *Jambû* on the summit of *M.* Dhṛtarâshṭra said: Mild, truthful, learned, compassionate brahmans who study the Purâṇa and the Itihâsas and offer [libations of] honey to the brahmans attain to this region (*loka*): XIII, 1222, †4862.—§ 775 (Anuçâsanik.): XIII, **166***a*, 7657.—§ 778*b* (Saṃvartta-Maruttîya): XIV, **4**, 88 (at *M.*—*Himavatpârçva uttare*—Marutta caused golden vessels, etc., to be made and performed a sacrifice).—§ 782*g* ¶ (Guruçishyas.): XIV, **44**, 1224 (*parvatânâṃ mahâ-M°ṭ sarveshâṃ agrajaḥ smṛtaḥ*).—§ 785 (Anugîtâp.): XIV, **59**, 1759 (*°r munigaṇair iva*).—§ 794 (Mahâprasthânikap.): XVII, **2**, 48 (*mahâçailaṃ M°m çikhariṇâṃ varaṃ*). Cf. Sumero.

Meru[2], a mountain in Çâkadvîpa. § 575*b* (Çâkadvîpa): VI, **11**, 415, (*β*) 425 (*mahâ-M°ḥ*).

Merubhûta, pl. (°âḥ), a peoplo. § 574 (Jambûkh.): VI, **9***a*, 355 (in Bhâratavarsha).

Merudhâman = Çiva (1000 names[2]).

Merusâvarṇa, a ṛshi. § 770 (Ânuçâsanik.): XIII, **151**λ, 7122.

Merusâvarṇi, a ṛshi. § 305 (Anudyûtap.): II, **78**, 2573 (had instructed Yudhishṭhira on Himavat).

Meruvraja, the city of the Râkshasa king Virûpâksha. § 658*b* (Kṛtaghnop.): XII, **170**, 6360 (*nagaraṃ*); **172**, 6416.

Mesha, a warrior of Skanda. § 615*u* (Skanda): IX, **45**γ, 2565 (only B., C. has *Meshapravâhaḥ*).

Meshahṛt, a Suparṇa, son of Garuḍa. § 564 (Mâtaliyop.): V, **101***β*, 3597 (only B., C. has *Meghahṛt*).

• **Meshapravâha**, a warrior of Skanda. § 615*u* (Skanda): IX, **45**γ, 2566 (only C., B. has *Meshâḥ Pravâhaḥ*).

Meshasandhi, v. Meghasandhi.

Meshavâhini, a mâtṛ. § 615*u* (Skanda): IX, **46***a*, 2636 (only C., B. has *Meghavâhini*).

Miçrakṛa, name of a tîrtha. § 364 (Tîrthayâtrâp.): III, **83**, 6061, 6062.

Miçrakeçî, an Apsaras. § 103 (Aṃçâvat.): I, **65**, 2557 (among the daughters of Prâdhâ).—§ 150 (Pûruvaṃç.): I, **94**, 3698 (*Apsarasi*, wife of Raudrâçva and mother of ten sons: Roçyu, etc.).—§ 191 (Arjuna): I, **123**, 4817 (danced at the birth of Arjuna).—§ 269 (Vaiçravaṇasabhâv.): II, **10**, 392 (in the palace of Kubera).—§ 336 (Indralokâbhigamanap.): III, **43***a*, 1784 (danced in the palace of Indra).—§ 549 (Pâṇḍavapraveçap.): IV, **9**, 259 (Sudeshṇâ asks Draupadî if she is *M.*, etc.).—§ 731*b* (Ashṭâvakra-Lika.): XIII, 19*β*, 1424 (danced in the abode of Kubera).—§ 775 (Ânuçâsanik.): XIII, **166***β*, 7641 (enumeration).

Miçrin, a serpent. § 793 (Mausalap.): XVI, **4**η, †119.

Midhvas = Çiva, q.v.

Mihira = Sûrya (the Sun): III, 191.

Milimilin = Çiva (1000 names[1]).

Miñjikâmiñjika (i.e. Miñjikâ and Miñjika). § 504 (Skandavyuddha): III, **231**, 14523 (arose from the semen of Rudra, i.e. Çiva), 14528 (*mithunaṃ Rudrasaṃbhavaṃ namaskâryaṃ sadaiveha bâlanâṃ hitam icchatâ*).

Mithilâ, the capital of the Videhas. § 177 (Pâṇḍuvijaya): I, **113**, 4452 (Pâṇḍu went to *M.* and vanquished the Videhas).—§ 276 (Jarâsandhavadhap.): II, **20**, 795 (on their way from Indraprastha to Râjagṛha, Kṛshṇa, etc., came to *M.*).—§ 479 (Pativratop.): III, **206**, 13695, 13696 (the abode of the virtuous fowler); **207**, 13702, 13705, 13706 (*Janakena surakshitâṃ*), 13714.—§ 486 (do.): III,

215, 14031.—[redacted].): XII, **17**, 529 (*°āyāṃ pratiṣṭhāyāṃ na mo[redacted]ācana*, a sentence of Janaka).—§ 659 (Mokshadh.): XII, **178**, 6641 (do.). — § 668*b* (Pañcaçikhavākya): XII, **218**, 7883 (*Janako janadevas tu M°āyāṃ jajñāthivāṃ*), 7886.—§ 689 (Mokshadh.): XII, **277**, 9917 (= v. 529).—§ 709*b* (Śulabhā-Janakasaṃv.): XII, **321**, 11863 (*Videhānāṃ purāṇ*).—§ 713 (Çukakṛti): XII, **326**, 12221, 12226, 12236 (*°opavanaṃ*), 12238 (Çuka went to Janaka in *M.*). — § 782*f* (Janaka): XIV, **32**, 895.

Mithila, pl. (*°āḥ*) (“the inhabitants of Mithilā”). § 515 (Karnadigvijaya): III, **254**, 15243 (vanquished by Karna on his digvijaya).

Mithilādhipa, Mithilādhipati, Mithileçvara = Janaka, q.v.

Mitra (“friend”), one of the Ādityas. § 88 (Aṃçāvat.): I, **65**, 2523 (the second of the Ādityas). — § 171 (Vicitravīryasutotpatti): I, **105**, 4260 (*putrān . . . M°a-Varuṇayoḥ samān*).—§ 191 (Arjuna): I, **123**, 4822 (the third of the Ādityas, present at the birth of Arjuna).—§ 258 (Khāṇḍavadahanap.): I, **227**, 8268 (armed with a discus he partook in the battle between the gods and Arjuna + Kṛshṇa); **229**, 8360 (Agni identified with *M.*).—§ 266 (Çakrasambhāv.): II, **7**, 302 (in the palace of Indra).—§ 310*b* (Sūrya): III, **3**, 191 (Sūrya identified with *M.*).—§ 370 (Tīrthayātrāp.): III, **84**, 8113 (*°a-Varuṇayor lokān*).—§ 392 (do.): III, **114***a*, †10121.— § 600 (Ghoṭotkacavadhap.): VII, **155**, 6718 (*yathāmbuyati-Jīva Tārakya Daityasattamaṃ*, sc. *ādhāratāṃ*).—§ 615*a* (Skanda): IX, **45**-γ, 2507 (came to the investiture of Skanda), (*ā*), 2543 (gave Skanda two companions, Surrata and Satyasandha).— § 615*ff* (Asita Devala): IX, **50***a*, 2892 (*°a-Varuṇayor lokān*).— § 615 ζ (Baladevatīrthayātrā): IX, **54**, 3048 (*°a-Varuṇayor . . . āgramam*).—§ 665 (Mokshadh.): XII, **208**, 7581 (the fourth of the Ādityas), (*γ*), 7595 (*°a-Varuṇayoḥ putrāḥ . . . Agastyaḥ*).— § 682 (do.): XII, **281**, 10052 (Vishṇu identified with *M.*).—§ 707 (do.): XII, **314**, 11608 (*pāyur adhyātmam ity āhur yatha tattvārthadarçinaḥ | visargam adhibhūtaṃ ca M°s tatrādhidaivataṃ*); **319**, 11751 (*°a Varuṇam sca sa*), 11762 (= Purusha).—§ 719 (Gautami-lubdhaka-vyāla-Mṛtyu-Kālas.): XIII, **1***a*, 55.—§ 730 (Mahādevasahasranāmas.): XIII, **17**, 1218 (= Çiva, 1000 names[3]).—§ 748*b* (Tārakavadhop.): XIII, **86***a*, 4201 (came to see Skanda).—§ 770 (Anuçāsanik.): XIII, 151γ, 7092 (the third of the Ādityas), (*η*), 7113 (*°a-Varuṇayoḥ putrāḥ . . . Agastyaḥ*).— § 775 (do.): XIII, **166***a*, 7666 (do.).—§ 782*b* (Brāhmaṇagītā): XIV, **21**, 631.—§ 782*g* (Guruçishyas.): XIV, **42**, 1127 (*avāggatir apānaç ca pāyur adhyātmam ucyate | adhibhūtaṃ visargaç ca M°as tatrādhidaivataṃ*), 1167 (= the Supreme spirit).—§ 785 (Anugītāp.): XIV, **60***β*, 1787 (*guṇo . . . M°ena Varuṇo yathā*).

Mitrā, an Apsaras. § 731*b* (Aṣṭāvaka-Diks.): XIII, **19***β*, 1424 (danced in the abode of Kubera, only C.; B. has *Citrā*).

Mitrabhānu, a king. § 775 (Anuçāsanik.): XIII, **166**γ, 7680 (enumeration).

Mitradeva, a Kuru warrior. § 605 (Karṇap.): VIII, **27**λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna).

Mitradharman, a god. § 492 (Āṅgirasa): III, **220**, 14167 (among the fifteen *yajñāmushaḥ*).

Mitrajña, a god. § 492 (Āṅgirasa): III, **220**, 14167 (among the fifteen *yajñāmushaḥ*).

Mitrasaha, the proper name of Kalmāshapāda Saudāsa (q.v.): I, 6720 (only B., *rājarshiḥ*); XII, 8604 (*rājā*); XIII, 6262 (*rājā*); XIV, 1690.

Mitrasāhvayā, a goddess. § 506 (Skandayuddha): III, **231**, 14562 (followed Umā).

Mitrasena, a Kuru warrior. § 605 (Karṇap.): VIII, **27**, 1101 (Arjuna cut off his head).

Mitravardhana, a god. § 492 (Āṅgirasa): III, **220**, 14167 (among the fifteen *yajñāmushaḥ*).

Mitravarman[1]**a** Pāñcāla warrior. § 604 (Karṇap.): VIII, **6**, 175 (*Pāñcālyaḥ*), had been slain by Droṇa).

Mitravarman[2], a Kuru warrior. § 605 (Karṇap.): VIII, **27**λλ, 1078 (attacked Arjuna), 1084, 1087 (pierced by Arjuna), 1098 (Arjuna cut off his head).

Mitrāvarunayoh putraḥ (“the son of Mitra and Varuṇa”) = Agastya: XII, 7595 (*A°*); XIII, 7113 (*A°*), 7666 (*A°*).

Mitravat, a god. § 492 (Āṅgirasa): III, **220**, 14167 (among the fifteen *yajñāmushaḥ*).

Mitravinda, a fire. § 493 (Āṅgirasa): III, **220**, 14174 (*Rathantaraç ca Tupasaḥ putro ’gniḥ pariṣṭhyate | M°āya vai tasmai haeir adhvaryavo viduḥ*).

Mlecchа, pl. (*°āḥ*) (“non-Aryan”). § 11 (Parvasaṅgr.): I, **2**, 378 (*hitopadeçaḥ . . . Vidureṇa kṛtaḥ . . . M°bhāshayā*, cf. § 213).—§ 133 (Dushyanta): I, **68**, 2803 (*deçān . . . ā-M°avadhikān*).—§ 148*c* (Turvasu): I, **84**, 3480 (*gurudāra-prasaktasya tiryagyonigatasya ca paçudharmiṇaḥ pāpeshu M°eshu tam bhavishyasi*, sc. *rājā*, sc. Turvasu).—§ 148*e* (Anu): I, **85**, 3533 (*Anoç—sc. sutāḥ—tu M°jātayaḥ*).—§ 213 (Jatugrihap.): I, **141**, 5645 (*°odhamaḥ . . . Puraçanaḥ*); **148**, 5803 (*Vidureṇokto M°rdeti ’ti*, sc. Yudhishṭhira).—§ 223 (Vāsishṭha): I, **175**, 6685 (*°a hāhuvidhān*, arose from the foam of Vasishṭha’s cow), 6686 (*nānā-M°gaṇāḥ*, defeated the army of Viçvāmitra).—§ 246 (Sundopasundop.): I, **210**, 7659 (*samudravāsinīḥ sarvā M°jātīḥ*, vanquished by Sunda and Upasunda).—§ 280 (Bhīmasena): II, **30**, 1099 (*sarvān M°gaṇān*, in the east, vanquished by Bhīmasena), 1101 (*nṛpatīn sāgarānūpavāsinaḥ*, vanquished by Bhīmasena).— § 284 (Sahadeva): II, **31**, 1170 (*nṛpatīn M°gonijān*, in the south, vanquished by Sahadeva).—§ 285 (Nakula): II, **32**, 1198 (*sāgaralukshitāñ M°an*, in the west, vanquished by Nakula).— § 287 (Rājasūyikap.): II, **34**, 1269 (*°aiḥ sāgarānūpavāsibhiḥ*, followed Bhagadatta).—§ 295 (Dyūtap.): II, **51**, 1634 (*Prāgjyotishādhipaḥ . . . M°lecchānāṃ adhipaḥ*, i.e. Bhagadatta); **52**, 1897 (*sarve M°āḥ*, waited upon Yudhishṭhira).—§ 342 (Indralokābhigamanap.): III, **51**, 1989 (had been present at the rājasūya of Yudhishṭhira).— § 347 (Nalopākhyānap.): III, **64**, 2402 (*vanaṃ . . . M°taskara-saṃkaṭaṃ*).—§ 423 (Gandhamādanapr.): III, **145**, 11026 (*deçān M°janākīrṇān*, in the north). — § 458*b* (Kaliyuga): III, **188**, 12838 (*°rājānaḥ*, will rule in the Kaliyuga).—§ 460*b* (do.): III, **190**, 13037 (*°bhūtaṃ jagat sarvaṃ*, sc. in the Kaliyuga), 13046 (*°ibhūtaṃ jagat sarvaṃ*, do.), 13054 (do., do.), 13061 (*°ācārāḥ . . . manushyāḥ*, do.), 13080 (*mahī M°janākīrṇā bhavishyati*, do.).—§ 460*e* (Kalkin): III, **190**, 13106 (*sarva-M°gaṇān*., will be exterminated by Kalkin).—§ 515 (Karnadigvijaya): III, **254**, 15255 (*sa-M°ānvikān*, vanquished by Karna on his digvijaya).—§ 556 (Sañjayavānap.): V, **22**, †666 (have joined Yudhishṭhira).— § 561*f* (Nakula): V, **50**, †1995 (*pratīcīṃ diçaṃ . . . M°gaṇāyutāṃ*, conquered by Nakula).—§ 571 (Ulūkadūtāgamanap.): V, **160**γ, †5510 (in the army of Duryodhana); **161**, †5555 (do.).—§ 574 (Jambūkh.): VI, **9**, 321 (*Āryā M°ās ca*), (*ε*), **372** (in the north), 373 (*°jātayaḥ*).—§ 575 (Bhūmip.): VI, **12**, 456 (*M°jātyaḥ*, are not found in the varshas of Kuçadvīpa).—§ 577 (Bhishmavadhap.): VI, **43**,

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